First Presbyterian Church

NASHVILLE

One Hundred Years of Service


DAVID W. A. TAYLOR

The Centenary

OF

The First Presbyterian Church

OF

Nashville, Tennessee

THE FIRST PRESBYTERIAN CHURCH, NASHVILLE, TENNESSEE.

The Corner Stone Was Laid April 28, 1849, and the Building Dedicated on Easter Sunday, April 20, 1851.

THE FIRST PRESBYTERIAN CHURCH

NASHVILLE, TENNESSEE

The Addresses Delivered in Connection with the Observance of the One Hundredth Anniversary, November 8-15, 1914.

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Rev. William Hume,
Minister 1801-1833.

INTRODUCTORY.

The Centennial Anniversary of the founding of the First Presbyterian Church of Nashville was fittingly observed with exercises running through the week, beginning with Sunday, November 8, 1914, and concluding with the following Sunday.

The arrangements for the event were in the hands of a committee, appointed by the Session, and consisting of the pastor, Rev. James I. Vance, D.D., and the clerk, Robert S. Cowan.

Preliminary to the celebration a new organ had been installed at a cost of some twelve thousand dollars. The case for this magnificent instrument is of black walnut, and was specially designed by the architect, Mr. George C. Norton, to harmonize with the other features of the church.

The celebration began with Dr. Vance's sermon on Sunday morning, November 8, and was carried out in its entirety as outlined in the program found elsewhere in this volume.

An important feature of the celebration was the opening of a new department of work, represented in the Settlement House at 1716 Jo Johnston Avenue. A large company gathered at 11 o'clock on Saturday morning, November 14, many of them bringing with them donations for the work. The formal exercises were conducted by Dr. Vance, and consisted of brief remarks, the reading of Matthew 25:31-40, and prayer. In the work conducted in the institution are classes maintained by the Gleaners as a memorial of their founder, Miss Martha M. O'Bryan. The Master's Workers, as well as the Gleaners, are interested in sustaining the Free Dispensary and Clinic.

The reception given by the women's societies of the church on Friday evening, November 13, was largely attended, not only by members of the congregation, but by friends from other churches.

A feature of the centennial exercises which enlisted the sympathetic interest of the people was the decoration of the graves of the ministers and charter members of the church. It was in connection with this that Major Foster's address was delivered in the old City Cemetery. At this memorial service the prayer was offered by Mr. Leland Hume, a great-grandson of Rev. William Hume.

The daily papers devoted large space to reports of the centenary, and many messages of congratulation and good wishes were received from friends at a distance.

CHAPTER I.

A CENTURY OLD CHURCH.

By The Rev. James I. Vance, D.D.

Text.—"As my strength was then, even so is my strength now, for war, both to go out, and to come in."—Joshua 14:11.

We have come today to honor our mother—our spiritual mother—to pay a tribute to the old church that has been our home, and the home of our fathers, for a hundred years. Here on this bit of ground where the church stands for a century God's name has been honored, and the rights of religion administered, in accordance with the faith and order of the Presbyterian Church. Here hymns have been sung and prayers offered and sermons preached. Here marriage vows have been taken. From here the dead have been buried. Here a great company of immortal souls have made public their acknowledgment of Christ as Redeemer. And here, through the long years, the faithful have gathered at the Holy Supper to keep tryst with Christ.

A century ago this church was organized. It is a long time as men count time. During this period in some of the families on our roll six successive generations have registered themselves in our communion. But a century is not long, as God counts time. A thousand years in His sight are but as yesterday when it is past. The great thing with God is, not how long, but how well—not how many years, but how much service—not how many members, but what is the quality of their piety, the measure of their sacrifice, the stature of their faith. In celebrating the church's centennial let us be mindful of the way God counts time.

Nevertheless, a century of the modern world is a great

era, and one hundred years of the activities of a great church in the modern world should merit some attention. We are living in times when things happen quickly, when nations spring up in a day, and thrones crumble between two suns, when everything is speeded up, when the world's furniture has been so changed that a modern century is packed with bigger events than an old-time millennium. We are living in a day when Christian effort may swing around the earth and find something great to do for God and humanity at every stage of its world tour. A century nowadays is tremendous. Its possibilities and opportunities for the Christian church are limitless.

Therefore, the day we celebrate is notable, and we should find in the annals of this century-old church some chapters worth recalling and some achievements worth reciting. Let us keep the day, not in any spirit of boastfulness or vainglory, as though importance could attach to us by reason of what others have done, and not in pessimistic gloom, as though all greatness were behind us; but let us recall the past with a deep and reverent gratitude to God for His unnumbered blessings, with profound appreciation of the toil and sacrifices of those who have gone before us, with a solemn sense of present-day responsibilities, and with the prayer that God will enable us courageously and faithfully to do our work in this our day and generation.

OLD AGE AT ITS BEST.

The text for the day comes to us across the lips and out of the life of a man to whom age was not infirmity. Down towards the sunset of a splendid career, Caleb said: "As my strength was then, even so is my strength now, for war, both to go out, and to come in." He was a man with a great past. He was one of the two spies who returned from Canaan saying, "We can occupy the land." While there he had seen Mount Hebron, and on his return he asked that it might be given him for his possession, when

the day should come for Israel to occupy the Land of Promise. His request was granted, and for forty years he lived without a doubt as to the value of his title. He grew to be an old man, but his hope was undiminished. Oh, these glorious old men who, as their bodies crumple and wither, have souls that take on the morning! In his old age, we find Caleb as vigorous as in his prime. At last the day comes when he asks Joshua to let him occupy Hebron. Joshua looks him over and speaks of the difficulties. He says: "Hebron is fortified. The giants dwell there. The sons of Anak are in undisputed possession, and you are old and infirm. Your day is over. Your dream must pass. Seek a quiet glen somewhere and there, free from strife, end your days."

Listen to the old man's reply. "No, I am not infirm. I am old, to be sure, but not worn out. My day is not past. The best is not behind me. The best is yet to be. As my strength was then, even so is my strength now, for war, both to go out and to come in." As Joshua listened to the ring in his voice, as he saw the glint of his eye, as he looked past the old man and caught a vision of the God who ever backs up such faith, he said to Caleb, "Forward, march!" Like the hounds of war when they have broken their tether, Caleb went into action. He stormed Hebron, not with the big siege guns of modern warfare, but with the indomitable might of a soul that trusts in God. The sons of Anak departed and stood not on the order of their going, and Caleb entered Hebron and dwelt there.

"As my strength was then, even so is my strength now, for war, both to go out and to come in." May that spirit be ours as we cross the summit of the century! May we come to this day, not with a spirit of infirmity, and not in some cheap mood of self-glorification, but with a great and unconquerable determination, in the face of all obstacles, to enter into the rich promises of God. It is no part of my

purpose this morning to sketch the history of the church, or to dwell on the labors of individual men and women whose consecrated services have made its history notable. Others at the proper time in these centennial exercises will do this. I desire, however, to dip enough into the past to stir up your pure minds by way of remembrance, and then to set your faces forward. I want to speak of our strength as it was, and then of our strength as it is now, and then of our task.

THE PAST.

First, let me speak of our strength as it was. The strength of this church for a hundred years has been that of a people who sincerely accepted the evangelical doctrines of grace revealed in the Bible, and who have striven faithfully to practice and proclaim them.

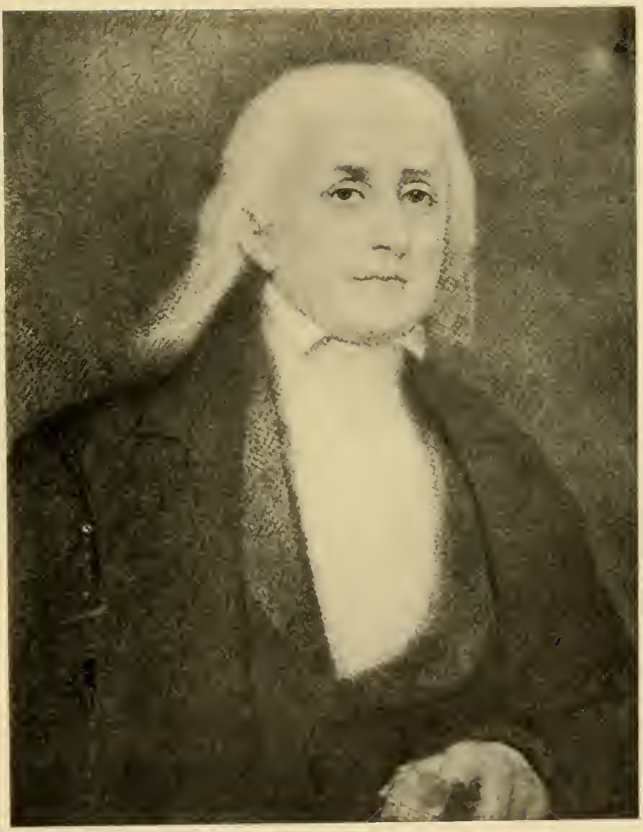
As we lift the curtain on the past the first to come before us are the founders, and along with them those who made the organization possible. Two godly ministers stand out in the early days of Presbyterianism in Middle Tennessee—Rev. Thomas B. Craighead and Rev. William Hume, both of whose names, through their descendants, abide on our church roll. In the same group with these pioneer ministers is to be placed a devoted woman, Mrs. Felix Grundy, the founder of Sunday school work in Nashville. Following these are the seven who met in the courthouse on a November day one hundred years ago and organized the First Presbyterian Church in Nashville—Robert Smiley, Mrs. Andrew Ewing, Mrs. Mary McNairy, Mrs. Josiah Nichol, Mrs. Ruth Greer Talbot, Mrs. Sophia Hall and Mrs. Margaret L. Anderson, six women and one man. They were a little company, fewer than we are accustomed to receive at a single communion. What could they do? Could they support a minister? Could they build a church? Could they storm and capture Hebron? Ah, but their faith was great and their devotion undismayed. "As our strength was then!"

The spirit of unconquerable determination and self-sacrificing devotion have characterized the church from the beginning. You cannot turn the pages of its past without a quickening of your pulse. It was organized in war times. The city was full of soldiers on their way to New Orleans to join General Jackson, who in his old age was received into the Presbyterian Church by a later pastor. With everything on the outside to distract, but with hearts garrisoned by God's peace and souls preoccupied with the glory of the "Kingdom that cometh not with observation," these true servants of Christ met and organized their little church. Soon they went to work to put a roof over their heads, and in two years they had erected the first church on the present site. Twice the house of worship here has been laid in ashes, and each time the people have arisen and, with a great generosity, erected a better building than the one the fire destroyed. The present edifice was dedicated on Easter Sunday, 1850, and cost $51,000. At the time the church had three hundred and fifty-seven members. The money was raised during a period of great financial depression. What courage they had! What sublime faith? With few members in hard times, they built a church which will be a credit to religion as long as men meet on this corner to worship God! Soon the new church was unroofed by a storm. In a few years it was unroofed again. Then came the dreadful war, when the church was taken from the people by the United States Government and used as a hospital, while the owners of the church were left without a local habitation for their faith. It must have been a great day when they came home; when, with the war over and the church repaired and refurnished, they met once more in the place they loved so well and sang "How Firm a Foundation," and "I Love Thy Church, O God!" Such was the spirit of devotion manifested by those who have gone before us and such the strength of the church in years gone by.

From the first it has been a church blessed by the labors

of Christian women. For a while saintly Robert Smiley was the sole representative of his sex. Many women joined the church—so much so that Dr. Henderson, of Murfreesboro, protested to Dr. Blackburn that he was not in the habit of preaching to congregations of women only. What would the church have done without the work of these women! I am grateful, however, that the men have not continued to be in such a hopeless minority as at the beginning. It has grown to be a man's church, too, and among the elements of our strength have been men whose characters were the synonym of integrity and whose influence has been a saving power in the community. I think of three men who were here when I first became your pastor, and who moved among the people exalting the holy office of elder—A. G. Adams, James M. Hamilton and Joseph B. O'Bryan. There were others whose work will be referred to as these exercises proceed who loved the church and put it first. Two men in a notable way have remembered the church in their last will and testament—John M. Hill and his nephew and namesake, John Hill Eakin. Through their splendid generosity their influence will be felt as long as the old church has a name to live. Such men and such women were our strength in former days.

It has been a family church. All of the founders, with possibly one exception, are represented by their descendants in the membership today. While it has long since become a downtown church, the love of the children for the house of their fathers has been such that they have declined to desert it, and for long distances they come to the Sunday school and to the church services. What memories gather round such a place! What hallowed associations are treasured in such a shrine! A church with a past is a heritage, and when you add to this the sacramental ties of blood, the legacy of association is priceless. Here are men in office who bear the very names, as well as perpetuate the services, of pious forbears. Here come children to the baptismal



Rev. Gideon Blackburn, D.D.,
Pastor 1814-1819.

altar from an unbroken line in the old church, and their very names lift the curtain on the past. As I look down on you this morning I see not only yours, but the faces of men and women who have joined their voices with ours in the worship, for I cannot conceive that they have ceased to care for the old church. All of this goodly fellowship is a part of our strength as it was.

It has been an unselfish church. Colony after colony has been sent out to organize new churches. Eight independent congregations have been thus formed. It has not been a sectarian church. While it is Presbyterian, its denominationalism has not been intruded on the community. It is commonly called just "the First Church." This abbreviation sometimes gets us into trouble, as was the case with the lady living in the suburbs, who, in putting her little girl on the street car, told the conductor to put her off at the "First Church." The child was lost, and when at last the conductor was found, he straightened out the situation by saying, "You told me to put her off at the first church, and I put her off at the first one I came to." This title is not used in arrogance. It merely means that the church is not a sectarian, but a community institution. Here some of the great public events have been held. Governors have been inaugurated into office. Interdenominational gatherings have convened. It was in this house that the Southern Sociological Congress was inaugurated. And all of this is but the smallest part of our strength "as it was," for the great glory of the church has been above and beyond all this. Here souls have been saved. A great company have found the Lord.

This is enough to give us a glimpse of the past—a hint, at least, of the kind of church that has been doing business on this corner for the last hundred years. We have nothing to be ashamed of. We may hold up our heads and say with honest pride and gratitude to God, "As our strength was then."

Let me speak next of our strength "as it is." The strength of this church today is made up of people who sincerely accept the evangelical doctrines of grace as revealed in the Bible, and who strive faithfully to practice and proclaim them. Our resources and opportunities, however, for doing this are vastly increased, and likewise our responsibility.

We occupy a costly site. More people throng these four corners probably than any similar section of the city. Real estate here is correspondingly high. We are not willing to sell out to business and take a lower-priced site. We pay no taxes. We must vindicate our location. We are accessible. All the lines of urban transportation land passengers at our door. Sometimes we are disposed to complain of the noise of the cars. But there is a compensation. They bring us the people.

We have a large membership. For many years this has been the largest congregation in the Assembly. This fact in itself is no particular distinction save as it represents resources for Christian work. We have between fifteen and sixteen hundred members—a big crowd compared with the little group of seven who organized the church a hundred years ago. If they could step out and say, "We can," why should this big church hesitate? We are not poor, not if judged by the tax list, by the style in which we live, by the money we spend on ourselves. We are not a poor congregation if judged by the gifts we make to causes outside our church benevolences. When the Young Men's Christian Association recently raised four hundred thousand dollars for a new building, about half of it came from members of this church. If in 1815 a handful of members could build a church, surely we should not be staggered by an undertaking. If, in 1848, with the church in ashes and a financial panic blighting the land, less than one-fourth the present membership of the church could build this house,

we should be equal to any forward movement the work demands; and if we hesitate, it is not from lack of ability, but of inclination and interest and sacrifice.

We are a downtown church. Some regard this as a handicap. I look upon it as an asset. These smoke-begrimed towers look down on the busy street thronged with people and seem to say, "Remember God!" The great bell in the tower peals out its summons above all the noises of the city, reminding men of the other world. Give me a church located where life is densest, and human need is greatest—not a church in some sequestered sylvan retreat, not a temple in some lonely solitude far removed from the walks of life and attended only by the children of privilege and leisure, but give me a church whose doorstep is on the pavement, against whose walls beat and lap the tides of labor, whose hymns mingle with the rattle of cars and the groans of traffic, whose seats are within easy reach of men falling under heavy burdens, and whose altars are hallowed by the publican's prayer. God grant that this old church on the busiest corner of the town may be increasingly this kind of a church!

There is an enrichment which comes with an historical background. We have a big asset in our past. For a hundred years this church has stood at the center of a great State, and under the leadership of ministers who have been, not sectarian bigots, but public servants, it has sounded out a message that has heartened the men who were fighting for the cause of the people. With such a past we have come upon the greatest era in human history. The world never needed a real church more than now. There was never so much work to do. Its market value was never so high. If the church does not help the world in these days, God have mercy on civilization!

We have all the spiritual assets; all the promises are ours. God is as near to us as He was to our fathers. He has as much for us as He had for the founders. If they

could step out seven strong, shall we, fifteen hundred strong, rot down in ease? In view of all this, may we not say that the century has at least not loaded us down with infirmity? "As our strength was then, even so is our strength now."

OUR TASK.

Let me speak, in closing, of our task. It is still to train people who sincerely accept the evangelical doctrines of grace as revealed in the Bible, and who strive faithfully to practice and proclaim them.

It is a poor remembrance of the past that forgets the future. These celebrations of church anniversaries are a sign of decay if they end in nothing but a panegyric of the dead. What is there for us to do? Why are we what we are? Hebron waits for us to possess it. The sons of Anak are still there. Have we the heart to go against them? Do we believe by the help of God we can drive them out and possess the land? Have we grown soft and senile with age, or can we say with Caleb, "As my strength was then, even so is my strength now, for war?"—not for ease, but for war!

We must do more than hold our own. No army ever conquered an enemy by holding its own. The curse of the one talent man was that he did nothing but hold his own. He brought back all that Christ had given him and got a condemnation. The same awaits a church that does no more. How are we meeting our task? What will they be saying of us a hundred years hence? Will they say as much for us as we are saying for those who have gone before us? They will ask, "Did the church at its centenary move forward? Did it plan a larger work? Did any one bring a gift? Did any one celebrate the centennial by yielding himself to Christ?" The fact that we happen to be alive, at this date, and members of the church on its hundredth anniversary does not invest us with a halo. What are we doing with our strength? Are we merely enjoying our religion?

We must make it possible for the church to do its largest work. If we do not, who will? We can fetter or release its energies. If the project were a hospital or some new philanthropy, its success might not depend on us. It would find friends to furnish the funds needed in all churches and outside any church. But if we are to have a new Sunday school building we must come forward or the thing will not be done. We owe it to the past to give the church the best chance for the future, so that, when a hundred years hence the people recall our times, they may hold their heads high and look the sons of Anak in the face without a fear and say, "As our strength was then—"

Is this church as safe in our hands as it was in the hands of preceding generations? Are we as devoted to Christ's cause? Are we as quick to see what is needed and as ready to meet it? Are we as bold to plan and as faithful to execute? Is personal piety as fine? Are family altars as common? Are we as diligent in giving our children religious instruction? Are we as reverential in the observance of the Sabbath, as regular in our church attendance, and as concerned for the salvation of souls? Is the stock in this old church improving or petering out? I leave you to answer, and pray that God may give us vision and faith! May this centennial season be a time of revival! O for the faith of Caleb! Let us believe that what God has promised is as securely ours as what He has already bestowed, and let us live accordingly. Let us push on. We have a mighty God, and in His name we can get the victory. Hebron has been given us. Are we the people to take it? God help us to say we are! Be it ours to maintain the traditions of this church, to keep the banner flying, so to live and labor that now, and in the years to come, our Zion shall merit the "Well done!" of God and man.

"Up! Let all the soul within you
For the truth's sake go abroad;
Strike! Let every nerve and sinew
Tell on ages, tell for God!"

CHAPTER II.

OUR WORLD OBLIGATION.

By Rev. Egbert W. Smith, D.D.

I esteem it a privilege to take part in the celebration of the one hundredth anniversary of this historic church. It is fitting that foreign missions should have a voice in this celebration, because for a quarter of a century this church has been a larger factor than any other church in the membership of our Foreign Mission Committee and in the conduct of its great work. Your gifted pastor is Chairman of our committee; for eight years one of your good elders has been Chairman of our most important sub-committee; your church is furnishing us our mission rooms rent free, and your contribution to this cause now amounts to between five and six thousand dollars per annum. In the name of our whole committee, therefore, I bring you our most grateful greetings and the assurance of our prayers that your future may not dim but diadem your past.

It is always interesting to trace the course of a mighty river back and up to its fountain-head, to stand beside some crystal spring as it wells up from the earth's deep heart and say, "Here starts the stream whose waters fertilize and bless a continent."

To find the fountain-head of foreign missions, whose waters centuries ago brought life and healing to our people and are yet to overspread and bless the world, we must go back and up till we reach—the heart of God.

Across the seas of ether God the Father looked and beheld our little far-away foreign planet in its sin and misery and want. His great heart responded to our needs, and the first ship that ever bore a missionary away from the love and light of home to carry the Gospel to a foreign shore sailed from the port of Heaven. It bore Jesus Christ. It was sent by God the Father. "God so loved the world that He gave His only begotten Son."

It is this world-love of God that inspires, pervades and shapes the entire plan of redemption. The individual or the church that has only a personal outlook or a parish outlook or a national outlook, has yet to learn the true aim and glory of our Christianity.

Away back in the early chapters of Genesis we hear God saying to Abraham, "In thee shall all the nations of the earth be blessed." David understood it, "That Thy way may be known upon earth, Thy saving health among all nations." Isaiah understod it, "Look unto me and be ye saved all the ends of the earth." The angel at Bethlehem understood it, "Behold, I bring you good tidings of great joy which shall be to all people." Jesus Christ understood it, "The bread that I will give is my flesh, which I will give for the life of the world." In that pattern prayer which He taught us, before we ask for the daily bread on which our bodily lives depend, before we ask for the forgiveness on which our spiritual lives depend, we are to pray, "Thy Kingdom come, Thy will be done, in earth, as it is in heaven." That amazing sacrifice of His on Calvary, for whom did He mean it? Let scripture answer, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

And you remember that final scene on Mount Olivet. The Saviour has finished His atoning work. He is on the resurrection side of the grave. He is about to return to His Father's house. Around Him are grouped His Jew-

ish disciples. They are thinking only of their own land and their own race. They are asking only about "the restoration of the Kingdom unto Israel." But the Saviour's great heart took in heathen America as well as sacred Judea. He was thinking of pagan Europe, in whose forests our ancestors were roaming about in half-naked savagery, as well as of favored Galilee. So to those Jewish disciples He said, as His final and supreme command, "Go ye into all the world; make disciples of all the nations; preach the gospel to every creature."

So we see that the world-wide missionary enterprise is no incident or afterthought of Christianity. It is the original purpose of Christianity. It is that for which God gave His Son to die. It is that around which cluster the most thrilling scenes, the most solemn sanctions, the most glorious promises, the most binding commandments, of our holy religion.

If we believe that in Christ alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illumines the future; if we believe that to men's need of Christ there is no exception, and to His power to save them there is no limit; if we believe that He is the gift of the Father to all, that He died to make atonement for the sins of all, that He has been lifted up to draw all men unto Him, then we must believe that the church's first duty, the church's chief business, is to give the knowledge of this Saviour to all mankind.

To this conclusion of scripture and reason our own beloved church says Amen. When our Southern Presbyterian Church was organized in December, 1861, in the city of Augusta, Georgia, that first historic Assembly adopted the following declaration: "The General Assembly desires distinctly and deliberately to inscribe on our church's banner, as it now first unfurls it to the world, in immediate

Rev. Obadiah Jennings, D.D.,
Pastor 1828-1832.

connection with the headship of our Lord, His last command, 'Go ye into all the world and preach the gospel to every creature,' regarding this as the great end of her organization."

Any church whose congregational life is not adjusted to this missionary end is like a ship whose prow is placed at the side or rear of the vessel. A scriptural church puts first things first.

Some years ago in Michigan a missionary speaker noticed in his audience a woman whose whole appearance spoke of deepest poverty; but there was a light in her faded face which fascinated him. He took occasion to speak to her. "Two years ago," she told him, "I learned for the first time of this foreign missionary work, and each month since I have been able to put something in the treasury." Her bent form straightened and her eyes shone as she continued, "When I have made my offering I am conscious that I am no longer simply a part of this little town, or even of this great Commonwealth; I am a part of the forces which God is using for the uplifting of the nations." There we have God's own antidote to that spiritual littleness and narrowness which is the chief temptation of the Christian life.

There is nothing that so develops, broadens, elevates and ennobles a church or an individual as identification with a great cause. Many a church is like a steamship trying to navigate in a mill pond. No great port to reach, no wide sea to sail in, no vast horizon for the eye, no large responsibility for the mind, nothing but a dull routine of little things to occupy the passengers and crew—no wonder they become narrow and selfish, and their mission and possibilities as a church are left tragically unrealized. Let us never forget that every church, however small, and every

Christian, however humble, is a ship built by Christ for a world voyage. Its home is to be the great ocean, its horizon the earth's rim, and its port the discipling of all nations.

But our world obligation involves more than a supreme task; it involves also a sacred trust.

The Bible declares over and over again that we are put in trust with the gospel for the world. The unsearchable riches of Christ we do not hold as a piece of private property, but as a trust fund for the benefit of all nations. The Bible calls us not owners, but trustees, stewards, of the grace of God. To neglect a task is one thing, to betray a trust is a far darker thing, whose punishment is that of the unfaithful steward whom his lord put out of the stewardship.

Why did the Christian churches of the early centuries lapse into what are known as the Dark Ages? Because the church turned its God-given candle into a dark lantern. Because it said, "So long as I see the light I care not who is in the dark." North Africa and Syria and other lands, to which missionaries are now sent, thirteen centuries ago were starred with Christian churches. But they became self-absorbed. They forgot their missionary character. And God removed their candlestick out of its place.

But we need not go outside the Bible for illustrations. In His own Book God has given the modern church a vivid warning.

What was it that exalted the Jews above all the other peoples of the earth? It was the fact that to them was given the knowledge of God. The long effort of God with that people was to train and fit them for certain offices which they were to render to mankind. As God said to Abraham, "In thee shall all the families of the earth be blessed."

We believe in election, but we do not interpret it as

God's taking one nation or individual to his heart to be petted and pampered and made a favorite of to the exclusion of all others. We rather think of it as God's choosing one of His nations and molding it, training it, fusing its life into transparency, that it might be capable of transmitting him and His blessing to all the rest. That is what divine privilege means. If God elected you to spiritual life and light, be sure He was thinking of you not as a terminal but as a channel, not as an absorbent but as a radiator, not as a favorite but as a steward.

The tragedy of Jewish history is that the distinguishing privilege granted this favored people bred in them such a spirit of selfishness that when Jonah found that God was about to have mercy on people who were not Jews, he fell into a rage; and when the Jews at Jerusalem heard Paul say that God had commanded him to go unto the Gentiles, they cast dust into the air and cried, "Away with such a fellow from the earth!"

The supreme sin of the Jews, the sin of which the rejection of Christ was but the effect and the expression, was this: The most sacred trust ever committed to human keeping, the knowledge of God, they held as a piece of private property, they used as a personal luxury. And the history of the Jews ever since, the most awful history of blood and tears of which the race holds record, is simply the judgment of God, writ large for all the world to read, on the sin of the unfaithful steward.

But that is ancient history, you say. Not at all. All about us at this moment are Judaisms of intellectual culture, Judaisms of social privilege, and, worst and commonest of all, Judaisms of religious light.

Here is a man excellent and indeed admirable in many respects, a good neighbor, a kind father, a reputable church member. He is a highly privileged man. His lot is cast in a land of Bibles and churches. His home is bright with

Christian faith and love and purity. His future is glorified with an immortal hope. The graves of his loved ones are rainbowed with the prospect of reunion in the Father's house. Thrice happy man! But when you tell him of the nations that still sit in darkness, waiting, dumbly waiting, while the slow centuries pass, for "that Light whose dawning maketh all things new," he listens with a deadly apathy Poor little Jew! The most sacred trust on earth, the trust of religious light, he has turned into a personal luxury. "Provided I have the light," he says, "and my little circle, I care not who is in the dark."

What that little Jew needs above all else is what that other Jew, of Tarsus, needed—a vision of Christ. When Paul caught a view of Him who loved and who died for all men, in the blaze of that ineffable, all-embracing love, the old Jewish selfishness in his heart withered and vanished away and in its place was born a new sense which became the motive power of Paul's life, the sense of a trust, the divine principle of stewardship. Because God had entrusted him with the precious knowledge of Christ, he owed that knowledge to the whole world. "I am debtor," he cries, "both to the Greeks and to the barbarians, both to the wise and to the unwise."

Not till we have learned the spirit of stewardship, which is the Spirit of Christ; not till we can say with Paul, "I am debtor," have we passed from Judaism into Christianity.

You have read of the awful Irish famine of 1845. Men and women were lying dead on their cabin floors. Babies were starving on the withered breasts of their dead mothers. Many lay dead in the fields, often with blades of grass between their white teeth. When the cry of famishing Ireland reached America, instantly a great ship was filled with provisions and sent speeding across the Atlantic. Suppose the crew of that ship, instead of going to Ireland, had gone off on a pleasure cruise, visiting distant and delightful coun-

tries, feasting for weeks and months on the provisions in the ship, while the poor Irish stretched out their fast-thinning fingers and prayed and pined and starved for the bread that never came—what would have been the sin of that crew? Simply this, the sin of turning a sacred trust into a personal luxury, of all sins the most prevalent in the church today and the most paralyzing to the progress of Christ's Kingdom.

And this is no fancy picture. In China today our mission schools are turning away applicants for lack of room; our churches are crowded to suffocation, while the surrounding villages are begging, and begging in vain, for teachers and preachers. "How can we know?" said an old man recently to one of our missionaries. "We live in a village where no one ever comes to teach us. How can we know?"

Our Congo Mission is receiving delegations, often seven or eight a week, from native tribes, sometimes hundreds of miles distant, begging for a man of God to be sent to them. But each of our workers is already doing two or three men's work. When these messengers are told this they often refuse to be refused. They sit down on the ground sometimes for twenty-four hours, hoping against hope, before taking up their long journey home. One distant village, in expectation of a teacher, built a church, which has long since rotted down unused.

That famine scene is no fancy picture. The non-Christian world is stretching out its hands to us for that Bread of Life which Christ has given us in trust for them, commanding with His last breath, "Take it into all the world and give it to every creature." We have multiplied ministers and churches for ourselves till in this Southland we have one Protestant minister to every four hundred and seventy people, and one Protestant church to every three hundred

and nineteen, while over yonder millions are yet groping in utter darkness. Are we turning a trust into a luxury?

"Through midnight gloom from Macedon
The cry of myriads as of one,
The voiceful silence of despair
Is eloquent in awful prayer,
The soul's exceeding bitter cry,
'Come o'er and help us, lest we die!'

How mournfully it echoes on!
For half the earth is Macedon.
These brethren to their brethren call,
And by the Love that loves them all,
And by the whole world's Life they cry,
'O ye that live, behold we die!'

Jesus, for men of man the Son—
Yea, thine the cry from Macedon—
O, by Thy Kingdom and Thy power
And glory of thine advent hour,
Wake heart and will to hear their cry,
Help us to help them, lest we die!"

CHAPTER III.

GREETINGS FROM REPRESENTATIVES OF OTHER CHURCHES.

From the Methodists.

By Prof. Thomas Carter, D.D.

I count it a very high honor, my friends, to be present on this happy occasion and present to you the greetings of the Methodists of the City of Nashville, of the State of Tennessee, and of our entire Southland. There are over two millions of us, and we are by nature, by choice, by grace, and by predestination an enthusiastic and to some extent a vociferous division of the army of the Lord. Hence you will readily see that it is well-nigh impossible for us to compress into a bare five minutes one tithe of the good-will we feel or one one-hundredth of the congratulations your great church deserves for having attained with such signal success and high honor the centennial of its founding. If there ever was a time when there was need for the power of a Joshua to cause the sun to stand still and the moon to loiter in her flight over the Valley of the Cumberland, it is tonight, when we of other churches come to felicitate you upon the rounding out of your threescore years and forty.

I do not presume to speak for these other brethren in this matter, but we Methodists feel that we must take our own medicine. We have always made much of what we call our time limit, and even to this day some amongst us stoutly maintain that it is one of the best devices ever hit upon by the wisdom of the fathers for

avoiding any embarrassment arising from an undue prolongation of ministerial loquacity. Are we to infer, sir, that in the adoption of this on your part we are to find one more bond that unites the spiritual children of John Calvin and John Wesley? At any rate we salute you and yet express the hope that by the time the next centennial rolls around the time limit will have been done away with in both churches and we shall all be allowed to work and talk as long as we like!

First of all, then, we bring to you our sincere congratulations on the marvelous numerical growth this church has had during its lifetime of a hundred years. Time and time again have we read the statement that it was a little band of seven that gathered together on that never-to-be-forgotten November day a hundred years ago and constituted the charter group of this church, which, under the guiding hand of God, has grown to seventeen or eighteen hundred members. Between that day of small beginnings and this day of large accomplishment who shall enumerate the multiplied thousands that have been communicants at these altars? Truly their name is legion and their register is kept in the general assembly and church of the first born which are written in heaven; but if we believe in the apostolic article with regard to the communion of saints they, too, are here tonight sharing in our joy and joining in our service. But they have joined

> "The choir invisible
> Of those immortal dead who live again
> In minds made better by their presence."

We congratulate you, in the second place, on the noble band of leaders—the Christian preachers and prophets of the Lord who have been called to fill this pulpit during the century that has gone. Twelve dif-

ROBT. H. MCEWEN,
Elder 1829-1868. Clerk of Session for Thirty-five Years.

ferent pastors—thirteen pastorates in all. Of these ten have passed on before—only two abide—one like Caleb —whose career was so cogently set before us yesterday, is a "come-back." But all of them we recognize as the gifts of the ascended Christ. Some were apostles, some prophets, some evangelists and some teachers—all graciously given for the perfecting of the saints unto the work of ministration. To have been the channel through which such men as Campbell, Hoyt, Edgar, Witherspoon and others of like mold, should deliver their message to their age, is an honor that may well stir the heart of any church to honest pride; and no sister church is worthy of the name that does not share your joy in the noble line of leaders you have had.

But we Methodists do not forget that you are Presbyterians and that in your ecclesiastical economy the minister—no matter how able or eloquent—is not by any means the all in all of a church's leadership. We call to mind that you, in line with all Presbyterianism, have made a distinct contribution to the democratization of ecclesiasticism in the emphasis you have ever put upon lay leadership. We congratulate you, therefore, upon the many noble laymen who, by reason of membership in or official relation to this church, have lived lives of godliness and devotion and inspired by civic conscience have made a century-long contribution to the Christianization of this community and this Commonwealth.

We congratulate you again on the fact that for a full century you have maintained here a great worshiping and working church where hundreds, yea multiplied thousands, have found rest from their labors, light and leading for their perplexities and salvation from their sins. The inscription on the seal of your church—*Lux lucet in tenebris*—is to us most significant. For here on this

much-frequented corner, where whirl and rush the tides of a busy city's life, you stand, where you have stood for a hundred years, with a beacon light to warn men from the rocks of sin, with a clarion voice to call them to their better selves, with a hand of strength and sympathy to help them on to God.

Finally, brethren, we congratulate you upon the spirit of progress, of fellowship and of Christian comity that has ever characterized this church. In fact, we Methodists, along with other evangelical bodies of this community, are fast coming to believe that we are well nigh as much at home here as you yourselves are. This attitude we have arrived at through no arrogant assumptions on our part, but wholly by reason of that insistent and gracious hospitality on your part which has made this great church the clearing house of the Christian activities of our city. It is here that we have met and mingled in efforts to advance cooperative work along all lines—in Student Volunteer Conventions, in Sociological Congresses, in the great Bible Conference of a year ago—in all these gatherings, and many more, we have come to know and profit by the spirit of Christian cooperation you so preeminently exemplify.

Arminians though we be, your absolute antipodes in doctrinal statement, we find that here we are all one in Christ. Therefore, we greet you in the name of our common Lord and Master; we greet you in the name of the common task that summons us to labor; we greet you in the name of the common heritage we have as children of illustrious forbears; we greet you in the name of the common Spirit whom we all share as Guide, as Comforter and as Sanctifier. We Methodists give you our glad greeting on this the occasion of your hundredth anniversary and pray that this may be a great week in your career as a church—a week when the splendid his-

tory of a century with all its momentum, shall be gathered up and baptized by holy memories, and consecrated faith and loving sacrifice shall thrust you forth into new and larger fields ripe even now for the garnering of our God, and may the future hold for you a far more glorious history than even the thrilling story of your past century supplies.

From the Disciples of Christ.

By Rev. Carey E. Morgan, D.D.

I read with peculiar interest Dr. Vance's centennial sermon of yesterday morning. It will not be out of place, I think, for a brother minister to say in this pulpit that that was a great message and that it prepared the whole city to measure more accurately the significance of this centennial week to you and to all of us who believe in our Lord and Saviour Jesus Christ.

I have come over to rejoice with you and to bear to you the greetings of my people. We are a few years younger than you and have church fellowship with a far younger communion; but I hope you will not think it presumptuous when I say that we hold ourselves to be kinsmen of yours. Our fathers were Presbyterians; two of them, Thomas and Alexander Campbell, were Scotch Presbyterians and were educated in Scotch Presbyterian universities. Barton W. Stone, whose Christian leadership laid the foundation for our present strength in the middle country, was for long years a prince in your Israel. We have the blood of the Covenanters in our veins. I myself like to remember that the roots of my own faith, through my ancestry, were nourished in Scotch-fertilized North of Ireland soil.

We have much in our church life yet that shows the influence of this ancestry. In our organization of the

local congregation, in our procedure at the Lord's table, in our order of worship, in our thought of the quiet movement of the Holy Spirit in conversion, in our emphasis of the truth of the gospel in its relation to salvation, we get much from the apostles by way of our Presbyterian ancestry. No doubt you think you had still other things from the apostles that we did not appropriate, but if so I beg you to believe that it was an oversight and not intentional on our part.

I know something of the influence of Presbyterianism on the life of the world, and the world would have been a very different world without that influence. What a terror to evildoers among kings Presbyterianism has been! John Calvin's trumpet call to the world, "God is Sovereign," left no room for petty human tyrants and stripped off more crowns, broke into pieces more scepters, shattered down more thrones, repealed more despotic laws and gave a larger impulse to human freedom than any other word ever spoken, unless it was that word spoken by our Lord when he said, "One is your Master even Christ, and all ye are brethren." Presbyterianism, therefore, has helped, not only to set up the church of Christ in all the world, but it has helped to write the history of freedom.

I congratulate you on the hundred years of this great church's life, and I trust that the next hundred years will be crowded even fuller of blessings for you and, through you, for the city and State in which you do your work.

From the Episcopalians.

By Rev. H. J. Mikell, D.D.

It is a great happiness to bear the greetings of the Episcopal Church in Nashville to this First Presbyterian

Church on the occasion of its one hundredth anniversary.

This church, in this celebration, is like the wise householder of whom our Lord speaks who "brought out of his treasure house things old and new."

It is a dull and stupid mind which does not find a fascination in things old. An old, faded, shot-torn banner of the Southern Stars and Bars—what an interest it has, how precious it is, because it tells us of the hopes and fears, the passions and struggles, the sacrifices and bravery of the generations of our fathers which have passed!

An ancient building—how it has stood as the feet of many passing generations have gone by! And when it is a Christian church—how it has spoken in the midst of the changing generations of man of something ancient and sublime and everlasting! How it has borne witness to the truth of eternal things, in the midst of temporal things, how it has lifted men's minds and thoughts to the things which are spiritual but real, unseen but powerful and pervading!

But what a fascination, too, in things new,—the new age, the approach of a new day bringing to man fresh hopes and aspirations, the coming of the unexpected, the promise of a future when old errors shall die and old sins be overcome, and men shall have a new strength and opportunity in life, a new freedom, a real democracy!

But if things old are splendid with traditions and thoughts of the past, and things new are fine with hopes of the future, how precious are the moments which hold them both!

Such a moment is this anniversary, which looks back into the past and forward into the future.

This church tonight thinks of its past, the lives which it has hallowed, the fine uplifting service which it has

done for the community, the witness it has borne to God and truth; how it has stood on this busy corner, with its towers pointed to Heaven, bearing witness in the midst of the pursuit of the material to the truth of the eternal.

But you will not be tied and bound to the past. You heed the message of Maeterlinck when he says, "Let us listen only to the experience which urges us on. It is always higher than that which keeps us back. Let us reject all the counsels of the past that do not turn us to the future."

You consecrate yourselves tonight and you pledge your church to newer and wider usefulness and service for the coming years of the future, for you stand for that which alone can solve the problems and ease the burden of the future years of humanity—the power of Christianity.

We do not believe those who say that Christianity has lost its power, that its day is over, that we need some other and newer gospel to answer the needs of the coming years.

So far is that from being true that we believe that the full power of our religion is yet to come. We believe that from nowhere else will come the wisdom which can solve the modern problems in the social and economic life, that nowhere else can be found the power to cleanse and purify the family and the individual life; that in nothing else, save the Christian religion, can be found a sure foundation on which we can build the character of our children. We believe that just as they brought all their puzzling questions to Christ when He was on the earth, men will still come to Him for strength and guidance and peace from the strife of the passions.

With loyalty to the old truths of Christ's religion

you will translate them into the work of the present and the fulfillment of the promise of the future.

You will not, like the magician in the tale of Aladdin, give up new lamps for old, but you will take the old lamps and use them to guide men's feet into new paths of usefulness to their fellowmen.

So I bear my greetings: "The Lord prosper you. We wish you good luck in the name of the Lord."

From the Northern Presbyterians.

By Rev. T. A. Wigginton, D.D.

It is seldom that an individual lives to celebrate the one hundredth anniversary of his birth. And even in those very rare cases where such a celebration is possible the friends who gather in honor of the occasion are more impressed with the long life and past achievements of the centenarian than with his future possibilities. The same thing is to be observed as to the life of the ordinary organizations through which the industrial and social life of a people finds expression. You will find very few business or social organizations in this city the activities of which cover a century. And yet we are celebrating the one hundredth anniversary of an institution which has ministered to the best things in the life of the city for one hundred years, and which is now stronger for that ministry than ever before in its history.

Observations like these compel us to consider the things which give to the church this unique permanence and power. Ideally, the church is coextensive with the kingdom of God. The kingdom of God and the

equivalent phrase, the kingdom of heaven, often have the same meaning as the church in New Testament usage. All these terms refer to the same spiritual order in which the chief aim is the doing of God's will and the realization of his ideals in human society. The kingdom was the original conception, but in the development of Christianity the church emerged as the social organization through which it was sought to give practical effectiveness to the ideals of the kingdom.

Practically, the church is the social organization of the kingdom. Or, perhaps it would be more exact to say, that it is the social organization which seeks to embody and advance the principles of the kingdom. The kingdom is the end to which the church is the means. Perhaps the greatest value of this social organization in the interest of the kingdom is to be seen in the permanence which it guarantees for the ideals of the kingdom. Individuals come and go, but the organization abides. Great leaders arise, fulfill their missions and pass away, but through the influence which they have been able to exert upon the church a new generation has been trained to take up the work and carry it forward. During this week of celebration you will consider some truly great leaders who have long since passed to their reward, but the influence of whose lives, conserved in this organization to which and through which they ministered, abides in continued blessing upon this city, and reaches even to the uttermost parts of the world. It was some such conception as this which moved the apostle Paul to say to the Corinthians, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." It is the permanence which is thus given to the ideals of the kingdom which enables us to think of the

Rev. John Todd Edgar, D.D.,
Pastor 1833-1860.

church as "the pillar and ground of the truth," and inspires us to sing:

"O where are the kings and empires now
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song."

As one of the pastors of the city I congratulate you upon the accomplishment of a century of worthy service, and wish for you increasing strength and vigor until the kingdom shall have come. As the representative of a nation-wide Presbyterian Church, many members of which in distant States acknowledge their debt of obligation for the ministry of this congregation, I bring you heartiest congratulations for your past history and service, together with the wish that these may be the earnest of an increasing power and influence until we are all one, even as God and Christ are one.

From the Baptists.

By Rev. Rufus W. Weaver, D.D.

Brethren and Sisters of the First Presbyterian Church: We rejoice that our First Church is now celebrating its one hundredth anniversary. Speaking for the body of Christians who bear the name of Baptists, I use the possessive pronoun "our" advisedly. This is our First Church as well as yours, for we are all Calvinists. It is true that you bear the honored name of Presbyterian, while we are called Baptists, but these are our ecclesiastical names; theologically

we are Calvinists. Therefore, we share your joy that the oldest church in this city is a Calvinist church and that you lead not only in length of years, but also in power, influence and all that goes to make efficiency in Christian service.

The great epochs in the history of Christian faith have been those periods when the teachings of Paul have received new emphasis and interpretation. Through the appearance of some mighty spirit, who again has interpreted the thought and experience of the Apostle to the Gentiles, each successive age has felt the thrill and the meaning of the distinctive Christian experience which comes only through a personal faith in Jesus Christ as Saviour and Lord. The realization of the sovereignty of God, the ineffable joy arising out of the forgiveness of sins, the sense of gratitude as sinners saved by divine grace come to appreciate the exceeding sinfulness of sin, gazing with adoring love upon the suffering of our Saviour on Calvary—these are the basal ideas in the system of thought called Calvinism.

The most consistent and in many ways the most important theological document produced by the English-speaking people is the Westminster Confession of Faith. For this the First Presbyterian Church of Nashville has stood for the past one hundred years. However, all Calvinists do not find this document to be a full and accurate expression of their doctrinal views. The fact is, there are Calvinists and Calvinists. There are those who have stood with unfaltering loyalty by the standards of the seventeenth century. Then there are those who have been less conservative and less afraid of revision. My sympathies are with the latter. I stand for a Calvinism revised, enriched, improved, amended and brought down to date. Often Calvinism is dry; indeed, sometimes, like the bones of the valley in the vision of Ezekiel, it is very, very dry. I believe in a Calvinism properly irrigated. Now do not under-

stand me to be introducing a vexed question upon which we differ. I am not speaking of the amount of water required or the mode of its application in the ordinance of baptism. I have in mind the emotional element in religion. We Calvinists are inclined to emphasize unduly the intellectual aspects of both religion and philosophy. Calvinism always needs the fertilizing and fructifying power of a deep emotional experience, for Calvinism is never true to itself without the presence of this experience. The peril which thoughtful Calvinists constantly face is the possession of an orthodoxy of creed and an orthopraxy of conduct without the "orthopathy" of the Christian life.

The splendid achievements of this historic church, the long roll of consecrated and distinguished divines who have ministered to this congregation, the constant increase to its membership upon a profession of personal faith in Christ, the generous gifts of your members which have gained for this church the first place among Southern Presbyterians in missionary offerings, are sufficient evidence that whatever may be true elsewhere, here clearness of thinking regarding revealed truth is linked to the faithful translation of that truth into devout Christian living.

My enjoyment tonight is increased by the fact that being under many obligations to members of the Presbyterian Church in the United States, this occasion offers me the opportunity to express my appreciation and my gratitude for what I have received. I was rocked in a Presbyterian cradle, though later I did crawl out, my Baptist father assisting in this laudable or disgraceful proceeding, the proper adjective depending upon your point of view. My first playmate was my Presbyterian grandfather, who stood between me and many a merited punishment. When in later years I sought to secure a collegiate and theological training, a corporation was formed bearing the name of "The Rufus W. Weaver Mind Improvement Company," a Pres-

byterian lawyer drew up the document, and two-thirds of the stockholders were Presbyterians When death robbed me of those most dear, a Presbyterian minister, who has been to me both friend and pastor, Dr. Egbert W. Smith, participated in the funeral services. What I am I owe to my sainted Presbyterian mother, whose prayers first awoke in my heart a sense of the need of a Saviour, and whose beautiful Christian endurance under trial will always be to me the noblest exhibition of Christian faith I have ever known.

These are some of the reasons for my rejoicing in the success of Presbyterianism, and they enable me to share your satisfaction as you review the splendid spiritual achievements of this historic church, which for a century, keeping step with the progress of events, has been able to set forth and to illustrate the best in Presbyterianism. My rejoicing is increased by the high regard I have for your honored and distinguished pastor.

I congratulate you as you begin the second century upon your past, so glorious and inspiring; I congratulate you upon all that the future promises of opportunity for greater sacrifice and ever-widening influence. The God of our fathers has been with you; may He ever be with you and with your children and your children's children "all the days even unto the end of the age."

From the Hebrews.

By Rabbi I. Lewinthal.

It is with sincere pleasure that I extend to you, Dr. Vance, and your church greetings, not alone from the Vine Street Temple congregation, but from the Jews at large in this city. You and your church have been a great power for good in this community and have

taken the leading part in all great movements, civic as well as religious.

It is to be regretted that the various sects and creeds always emphasize their differences, but never their agreements. Truly the ethics underlying religion of both Protestants and Jews are identical. We read the same Psalms; the utterances of the prophets stir all of us; all must heed and obey the Decalogue. Now, we all agree that religion asserts the Fatherhood of God, but forget emphatically that it teaches also the brotherhood of man, a lesson we have yet to learn. But pray let us not learn it in the same manner we have learned the Fatherhood of God; let us not learn to love one another through hatred and persecution. Let us not use theology as a text-book for this great lesson. Let us use the heart of man, and we shall find that the ties which bind us to each other are more numerous than the dogmas and tenets which separate us. Let us read the heart of man, and we shall find that greater than all the dogmas and creeds are friendship, love and liberty. Let us read the heart of man, and we shall find therein an aspiration common to us all; to become more human, to grow more divine.

We do not and perhaps cannot all agree upon the same methods, nor is it necessary that we should, even for the sake of fellowship. In the description of the ideal peace the prophet Isaiah uses the following figure of speech, "And the wolf shall be with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion together." The prophet does not mean that these animals will yield up their respective identities, but that they will leave their beastly nature, so that perfect peace will reign among them. Even so is it possible, with all our differences in thought and ideas, to create an era of peace and fellowship: "When nation

will not lift up sword against nation," when they will not hurt or destroy one another, when all hatred and persecution will be consumed by the fires of love, when man will recognize in his fellowman a brother, when all nations will walk together in peace on that highway which leads to the mountain of God. Not that the Jew will become Christianized, nor the Christian Judaized, but that we shall all become humanized and learn to understand, to respect and to love one another.

From the Roman Catholics.

By Bishop Byrne.

October 20, 1914.

Rev. James I. Vance, D.D., Pastor First Presbyterian Church, Nashville, Tennessee.

My Dear Dr. Vance: I beg to acknowledge your esteemed favor of October 19, informing me that from November 8 to 15 will be celebrated the hundredth anniversary of the organization of the church of which you are pastor.

I avail myself of the opportunity to congratulate both you and your congregation on the auspicious event and on the great good your church has done during this century of its existence, and to express the hope that during the second century of its activity, upon which it is just about to enter, it may be still more fruitful in good works.

I regret that circumstances will not permit me to be present on the evening of November 9 to express to your people the high esteem I entertain for them, and to offer to yourself, in the responsible duties that rest upon you, my hearty good wishes and fervent Godspeed.

I am, my dear Dr. Vance,

Very cordially yours in Christ,

Thomas Sebastian Byrne,

Bishop of Nashville.

CHAPTER IV.

HISTORY OF THE FIRST PRESBYTERIAN CHURCH.

By William E. Beard.

The seeds of Presbyterianism were sown here first by Rev. Thomas Craighead, a North Carolinian, and a graduate of Nassau Hall, Princeton, in the class of 1775. One Saturday afternoon early in 1785, Mr. Craighead arrived at the settlement on the Cumberland. His labors as preacher began at once. The following day he mounted a stump and preached the first sermon. During the year he located himself at old Haysboro, in this county, an early town whose site is now marked only by a cemetery. The citizens there built him a neat stone church, and on September 25, 1786, the trustees of Davidson Academy ordered school taught there. He was the first teacher. This stone meeting house was "the cradle of the University of Nashville." Mr. Craighead preached there regularly for nearly thirty years, though after 1810 he was at war with his presbytery about his views, the conflict not being settled until near his death on September 11, 1824. The pioneer sleeps peacefully in the old churchyard by the side of his faithful helpmeet.

REV. WILLIAM HUME.

The next minister having a place in the history of this church to reach the Cumberland settlement was Dr. William Hume, who was born in Edinburgh, August 15, 1770. The young Scotchman was studiously pursuing his course at the University of Edinburgh and had almost completed it, when one day he was summoned by the faculty to hear the news that he had been appointed a missionary to Ten-

nessee. After prayerful consideration of the call, he accepted. Included in the modest amount of baggage with which he undertook the long voyage over seas was a Scotch cheese, a reminder of home from a friendly Scotchman to a settler in Kentucky. The young traveler's means were very limited, so limited that when the New York Customhouse officers demanded duty on the Scotch cheese the preacher could not meet it. The captain suggested that he might escape the duty by declaring the cheese was a part of his provisions, but Mr. Hume would not consent to this. Regretfully, he left the cheese with the officers.

On December 2, 1801, Mr. Hume became pastor of a small circle of Scotch Seceders here. This church building was one of Nashville's first houses of worship. The Presbyterians among the settlers, who were pastorless, often enjoyed the privilege of his preaching in that house. In 1818 he united with the Presbyterian Church and the remaining members of his flock of seceders followed him. In his new connection he labored devotedly some fifteen years, often filling the pulpit of the First Church when it was vacant. His name is frequently encountered in the annals of early Nashville. He died May 22, 1833, and Nashville citizens erected a monument to commemorate "his virtues and his active goodness."

CHURCH ORGANIZED.

What is known as the First Presbyterian Church was organized at the courthouse November 14, 1814. There is some question about the exact date, for the records were all destroyed when the original church was burned in 1832. The date given is that suggested nearly fifty years ago by one of the first members, Mrs. M. L. Bybee, of Memphis, formerly Mrs. Patton Anderson, of Nashville. At that time Mrs. Bybee's recollection was substantiated by other witnesses to the event.

The church was organized by Rev. Gideon Blackburn,

A. W. PUTNAM,

Elder 1839-1869. Commissioner to the First General Assembly of the Presbyterian Church in the United States.

assisted by Rev. Robert Henderson, of Murfreesboro, with a membership of seven—six women and one man. The church could do no more appropriate act than to engrave upon its walls their goodly names, and particularly that of the solitary male member. It is easily discerned that the men of early Nashville were not churchmen, most of them probably were more concerned with the question of whether General Jackson could produce a race horse to beat Haynie's Maria than with church matters, and it must have required some moral hardihood on the part of Robert Smiley to become a charter member of an organization in which women, and not men, were so everwhelmingly emphasized. He became the church's first ruling elder and continued as such until his death, in 1823.

The ladies associated with Mr. Smiley in the organization of the church were Mrs. Andrew Ewing, Mrs. Mary McNairy, wife of Frank McNairy, Sr.; Mrs. Josiah Nichol,[1] Mrs. Ruth Greer Talbot[2] and her daughter, Sophia Western Hall, wife of Elihu S. Hall, and Mrs. Margaret L. Anderson, wife of Col. Patton Anderson, of the United States Army.

STIRRING TIMES.

Nashville just then was already making strides forward as a city; the first steamboat and a steam flour mill were only three or four years in the future. It was the capital city of Tennessee. But all of those great achievements which have given Tennessee a high place in the national firmament were yet to be enacted. One of them was just then being staged. The day before the little church was

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[1]A half of pew No. 82 is held by Maj. E. C. Lewis and occupied by his children, who are descendants in the fifth generation of Mrs. Josiah Nichol, the original holder of the pew of that number.

[2]Mrs. Talbot was the wife of Thomas Talbot, a pioneer hotel proprietor in Nashville. On September 29, 1806, a dinner was given at the Talbot tavern, of which Aaron Burr was the guest of honor; "at which," according to the *Impartial Review* of October 4, "were convened many of the most respectable citizens of Nashville and its vicinity."

organized General William Carroll's division[3] of Tennesseans mustered here preparatory to voyaging down the waters to New Orleans to bear the brunt of the fighting in Jackson's "almost incredible victory" on January 8. That the homespun heroes who tramped Nashville's streets on November 14, 1814, received a benediction at that modest church founding is very likely, for Parson Blackburn had been chaplain of Colonel Cannon's regiment in the Creek war and had exerted his influence and his fervid eloquence to prevent the disintegration of Jackson's army in the Indian country.

Mr. Blackburn was the church's first pastor, though never formally installed. His services continued until some time in the year 1818. Born in Augusta County, Virginia, August 27, 1772, he was licensed to preach by the Presbytery of Abingdon in 1792, and taking his Bible and hymn book in one hand and his rifle in the other, set off like some John the Baptist to spread the gospel in the wilderness. It was while living in Franklin, Tenn., where he also founded a church, that he organized this church. When he retired as pastor the congregation boasted forty-five members, though only two or three of them were men.

Among the new members were: Mr. and Mrs. George Martin, Mrs. Joseph Coleman, Mrs. Catherine Stout, Mrs. Martha Childress, Mrs. Catherine Robinson, Mrs. Jesse Wharton, Mrs. Felix Grundy, Mrs. Randal McGavock, Mrs. Alpha Kingsley, Mrs. Robert Armstrong, Mrs. Alex Porter, Mrs. Harriet McLaughlin, Mrs. Mary Ann Richardson, Mrs. Ellen Kirkman, Mrs. Anna M. Carroll, Mrs John Baird, Mr. and Mrs. Calvin Jackson, Mrs. Michael C. Dunn, Mrs. Margaret Tannehill and Mrs. Sarah Glenn.

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[3]Gen. Carroll's brigade commanders were: First Brigade, Thos. Coulter; Second, Bird Smith, who died at New Orleans. The colonels were: First Regiment, Wm. Metcalf; Second, John Cocke; Third, James Raulston; Fourth, Samuel Bayless; Fifth, Edwin E. Booth. Lieut. Col. James Henderson, of the First Regiment, was killed in the action of December 28, 1814. He was from Rutherford County.

The name of Mrs. Rachel Jackson rightfully belongs to the list brought into the Presbyterian Church by Rev. Gideon Blackburn.[1] In her very religious letters written to her friend back home, Mrs. Eliza Kingsley, while she was with her illustrious husband in the Territory of Florida, Mrs. Jackson says: "Say to my father in the gospel—Parson Blackburn—I shall always love him as such. Often I have blessed the Lord that I was permitted to be called under his ministry."

Mrs. Jackson's simple piety could be but a reflection of the profound spirituality with which Parson Blackburn had impressed his flock; a spirituality developed in the years when day in and day out he risked his life to speak the Word, preaching at times with a rifle at his feet, with armed men in a ring round the women and children.

As pastor here his sermons, at least sometimes, were inordinately long. It is related that on one occasion Governor Carroll met Felix Grundy as the congregation was leaving our first meeting house and asked him how he had stood the long sermon. Mr. Blackburn had preached for three hours and a half on "What Shall It Profit a Man?"

The length of the sermon may sound oppressive now, but Felix Grundy paid this tribute to it: "I could have stood it till 12 o'clock at night if he had continued."

During the pastorate of Rev. Mr. Blackburn the first Presbyterian Church in Nashville was completed sufficiently to occupy. This building was commenced in 1812, and although unfinished, was used by the congregation for services in the fall of 1816. It was erected by a general subscription from citizens, and although under the control of the Presbyterians, when not in use by them it was open

[1]A tablet to Dr. Blackburn was unveiled at Franklin, Tenn., April 26, 1911, under the auspices of the Old Glory Chapter, D. A. R. Dr. J. H. McNeilly, of Nashville, made a talk on Gideon Blackburn.

to other denominations. It occupied this same corner, the ground to which was deeded on May 1, 1823, by Randal McGavock to Robert Smiley, Nathaniel A. McNairy,[2] William M. Berryhill, John Wright and David Erwin, Trustees, for and in consideration of the sum of $750 and for "other considerations" not mentioned in the deed.

ORIGINAL CHURCH BUILDING.

This church building, described as "a spacious and commodious edifice," fronted on Summer Street, though the entrance was first on Church Street. It had a bell tower, but no basement. The seating capacity was 400. The pulpit in Dr. Blackburn's time was in the south end, high up on the wall. Early in the pastorate of Dr. Allan Ditchfield Campbell, the second pastor, the church house was completed. The entrance was changed to the Summer Street side and the pulpit placed on the east side of the building. On the night of January 29, 1832,[3] between 11 and 12 o'clock, fire broke out in the south end of the building. It was checked for a time, but the city fire engine was not well supplied with water and in the end the meeting house was destroyed. Duncan Robertson[4] saved a hymn book and the Bible, which was all that was saved.

Dr. Campbell's pastorate began in 1820, the pulpit in

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[2]On March 1, 1806, N. A. McNairy met Gen. John Coffee on the field of honor. The meeting grew out of the Jackson-Dickinson controversy, which ended in a duel fatal to Dickinson. The writer is of the opinion that this was the same N. A. McNairy who was elected an elder in 1824 and continued as such until his death, September 7, 1851.

[3]At the time the church burned there was on the ground snow, three or four inches in depth, which protected the adjoining property.

[4]Duncan Robertson, known in the annals of Nashville as the best man that ever lived in Nashville, died May 1, 1833. On page 57 of the Bunting history of the church it is suggested that Mrs. Robertson was a Presbyterian. Duncan Robertson's name does not appear on the rolls of this church, however. Among other honors claimed for Duncan Robertson is that of being captain of Nashville's first fire-fighting organization.

the interim between Dr. Blackburn's departure and his coming being supplied by Rev. William Hume. Dr. Campbell was a native of Lancashire, England, coming to this country early in life. He came here from Pennsylvania, and after nearly seven years' service returned to that State. He died near Pittsburgh, September 20, 1861.

Dr. Campbell's pastorate is notable as marking the beginning of the Sunday school as an adjunct to the church's work. Dr. Campbell's part consisted in relaxing the ministerial frown toward this phase of religious endeavor, which in its infancy here was regarded as an outrageous desecration of the Sabbath.

FIRST SUNDAY SCHOOL.

But it was in the great heart of a member of the Presbyterian Church that the Sunday school of this church—of all the churches in Nashville—had birth. Again the honor goes to the women, for the mother of the Sunday school in Nashville was Mrs. Ann Phillips Grundy, wife of Felix Grundy, a name still a household word in Tennessee, though he has been dead nearly seventy-five years.[1]

This first Sunday school was held on the first Sunday in July, 1820, the place being a small frame house in the rear of the site of McKendree—windowless and dilapidated. The school was undenominational. Present that day were: Mrs. Grundy, who had done the planning; Nathan Ewing, Mildred Moore, Samuel P. Ament and fifteen little beneficiaries. The books used were the New Testament and the Webster spelling book.

The school had a hard time. The promoters were heralded as disturbers of the peace, whose activities should not be countenanced. At one time in this period of intolerance

[1]Before removing to Tennessee, Felix Grundy was Chief Justice of the Supreme Court of Kentucky. An advertisement in the *Impartial Review* of January 7, 1808, announces that Felix Grundy has arrived in Nashville to make his home here.

at least one house of worship in this city was thus placarded:

"No desecration of the holy Sabbath by teaching on the Sabbath in this church."

The institutional waif flourished notwithstanding. By the time spring had come in 1822 it had so far won its way that through the influence of Dr. Campbell and Dr. Thomas Maddin, of the Methodist Church—McKendree—its value as a part of the church organization received recognition. About the first of November the different churches organized schools of their own. At the end of our past church year the First Presbyterian Church Sunday school mustered 677 members.

Rev. Obadiah Jennings, of Washington, Pa., who had begun life as a lawyer, but turned to the ministry in 1817, became Dr. Campbell's successor in the pastorate. Before coming to Nashville in 1828 his health had been seriously impaired and frequently during his pastorate he delivered his sermon sitting in the pulpit. On January 12, 1832, his service was terminated by death. There is in existence a quaint resolution adopted at a meeting[2] of "the pew-holders and members of the congregation" on the ensuing January 19, setting out that as a tribute of respect and testimony of love they wear crepe for a space of thirty days. It was while the church building was draped in black for him that the first fire occurred. Dr. Jennings is accredited as pastor with bringing a number of influential men of the city into the church. Shortly after his arrival here his daughter, Ann E. Jennings, was married to Henry A. Wise, a young lawyer from Virginia, then engaged in practice here. Soon after the Wises returned to the Old Dominion, where the husband entered quickly upon a life-long career in public affairs. He was Governor of Virginia when John

[2]At the congregational meeting referred to Josiah Nichol was chairman and William Berryhill, secretary.

Brown's attack upon Harper's Ferry heralded the coming of the awful tempest of civil war. Governor Wise's eldest son, Obadiah Jennings Wise, perpetuated his grandfather's name for a season, but survived eight duels engaged in as a result of criticism of his father by opponents, only to fall a victim of the Civil War.[3]

After the death of Dr. Jennings and the destruction of the church, services were held temporarily in the Masonic Hall, Rev. William Hume preaching for the members, until he went to his well-earned reward, before the pastorate was permanently filled. The congregation then numbered 116 members.

DR. EDGAR'S COMING.

The year 1833 marked the beginning of a great era of development in the church. That was the year the "stars fell," about which time, from all accounts, it must have been a very satisfying doctrine—that what is to be will be. The new church, a $30,000 structure, with a seating capacity of 1,000, and a spire rising 150 feet above the vestibule, was completed. It was dedicated that fall. Of far greater importance than the new church was the coming of Dr. John Todd Edgar as pastor. His service as pastor began August 4, 1833, and death ended them on the morning of November 13, 1860. He was one of the greatest among the great pastors whose leadership the First Presbyterian Church has followed, and is now following, in its century of existence. During his pastorate 564 members were admitted on examination and 321 by certificate. Only two communion seasons passed when there were no additions. It was under his preaching at the little Hermitage church that the venerable hero of many hard-fought battlefields, General Jackson, with tears streaming down his withered cheeks, enrolled

[3]Obadiah Jennings Wise, during the time he was fighting a duel with every caustic critic of his father, was editor of the Richmond *"Enquirer,"* and, according to his half-brother, John S. Wise, fought the eight duels referred to in less than two years' time.

himself publicly as a soldier under the banner of the Prince of Peace and took his first communion.[1] It was in 1838, and the account from which this is taken was written probably by Dr. Edgar himself:

"A form of no common appearance for inspiring veneration was standing before the assembly. It was the form of one who had long been known as amongst the most distinguished of the country's Generals, who had often periled his life in her defense, and who, under God, had achieved one of the most memorable victories recorded in the annals of modern warfare. Nor is this all. The same venerable form had filled as a statesman the highest seat in the government of his country and had been clothed with the highest civic honors which the country, in all its unequaled freedom and independence, could bestow. He had passed through a life of most eventful scenes; he had returned to his own Hermitage, to the tomb of his beloved consort, to the few remaining friends of former days, to some of the surviving children of those friends, and in their view was about to pledge himself to become a soldier in a new army and to engage in the performance of duties of higher importance than ever commanded the attention of earthly thrones or confederated states. And to add, if possible, to the impressiveness of the scene, the partner of his adopted son, dear to him, indeed, as a daughter, together with a beloved niece, were about to seal with him their covenant for the first time, to be followers of the Prince of Peace.

"The whole of the preparatory service was deeply interesting, but when the time arrived for him and his relatives and friends to arise and take their seats at the table of their ascended Redeemer, a scene of weeping gratitude and joy seemed to pervade the whole congregation.

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[1]Some of the circumstances attending Gen. Jackson's uniting with the church are told of in Parton's "Life of Jackson." The account from which the above excerpts are taken appears in *The Republican Banner* of July 20, 1838.

John M. Hill,
Elder 1844-1857. Founder of the John M. Hill Fund.

"To see this aged veteran, whose head had stood erect in battle and through scenes of fearful bearing, bend that head in humble and adoring reverence at the table of his divine Master, while tears of penitence and joy trickled down his careworn cheeks, was, indeed, a spectacle of most intense moral interest.

"May God bless and uphold him in his last days. And when the time for his departure shall arrive may he come to his grave not only full of years but full of peace and joy and holy triumph."[2]

JACKSON'S FUNERAL.

When the General did come to his grave a few years later it was Dr. Edgar who officiated at the memorable funeral at the Hermitage, delivering a thoughtful eulogy before an array of 3,000 people, taking as his text that pillow of cloud for the unhappy, "These are they which came through great tribulation and washed their robes white in the blood of the Lamb."

From what we know of the effects of his ministry, Dr. Edgar's whole being must have been involved in the work of His Master;[1] such success could not have been otherwise attained. During his pastorate a magnificent organ was installed in the church, one of the first two in Nashville churches. Mr. Nash was organist, and his wife, gifted with a rich mezzo soprano voice, was leader of the choir. Not infrequently Dr. Edgar, after delivering an especially earnest sermon, would seize a hymn book, and without wait-

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[2]Miss Jane Thomas, in her booklet, "Old Days in Nashville," says that Dr. Edgar and Dr. John Newland Maffitt preached their first sermons here on the same day in May, 1833. A Nashville paper of the time says that the latter preached here on May 5, 1833, but no mention is made of Dr. Edgar. Miss Thomas describes Dr. Edgar as a very fine looking man, and very popular.

[1]The above is from reminiscences of Judge James T. Bell, published in the *American* of September 1, 1890. The other organ referred to, according to the same authority, was in Christ Church.

ing for organist or choir, start some such hymn as "How Firm a Foundation," leaving the organist nonplussed.

This organ was destroyed with the church, which burned on the night of September 14, 1848, the fire starting in the tower, where tinners had been at work making repairs. The firemen, a volunteer brigade then, made a brave fight, but the crowd on the steps interfered with their efforts and the flames consumed not only the church, but the residences of Sandy Carter and Henry Yeatman and damaged that of Andrew Ewing. The fire loss amounted to $30,000 to $40,000.

PRESENT CHURCH.

The corner stone of the new church—the present building—was laid April 28, 1849. The order of exercises was as follows:

Scripture reading and prayer by Rev. Mr. Huntingdon.

Music by the choir.

Memorials, selected for the occasion, deposited with the address of John T. Edgar, D.D., in the zinc box.

Music.

Address to the congregation by Robert A. Lapsley, D.D.

Box deposited in the stone, the exercises concluding with prayer by Dr. Edgar.

For the benefit of those of inquiring mind, the parts of the Scripture read at the ceremony included portions of the second chapter of Second Corinthians, the 132d, 133d and the first verse of the 127th Psalms. The hymns used at the service were No. 499 of the Assembly Collection, "And Will the Great Eternal God," and the 502d, "Eternal Source of Every Good." Deposited in the stone were the Bible, Confession of Faith, the almanac of 1849 and a silver plate bearing on the one side this inscription:

Corner stone, First Presbyterian Church, Nashville, Tenn., laid April 28, 1849.

John T. Edgar, D.D., pastor.

Elders[2]—N. A. McNairy, R. H. McEwen, M. C. Dunn, A. W. Putnam, James Nichol, J. M. Hill, A. A. Casseday, W. Williams, N. Cross and W. B. A. Ramsey.

Deacons—S. V. D. Stout, B. H. Shepherd, W. Eakin and A. Hume.

Communicants, 357.

Building Committee—J. M. Bass, Chairman; A. Allison, A. W. Putnam, J. M. Hill, S. D. Morgan, W. Nichol, J. T. Edgar, O. B. Hayes and W. Eakin.

W. Strickland, architect; A. G. Payne and J. C. McLaughlin, masons; J. M. Hughes, carpenter.

A. Allison, Mayor of Nashville.

Population of the city, 20,000.

Population of the United States, 20,000,000.

N. S. Brown, Governor of the State.

Z. Taylor, President of the United States.

On the reverse side of the silver plate was an engraving of the front of the church and underneath the words:

The former pastors:

G. Blackburn, 1813 (organizer).

A. D. Campbell, 1820.

Ob. Jennings, 1828.

Deposited also in the stone was a daguerreotype of Dr. Edgar, sent by Daniel Adams, the engraver, "as a compliment to Dr. Edgar and a specimen of the new art."

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[2]Robert H. McEwen was elected an elder June, 1829, and continued as such nearly forty years. He was clerk of the session over thirty years. A. W. Putnam, elected an elder September 6, 1839, succeeded him as clerk. W. B. A. Ramsey was Secretary of State of Tennessee from 1847 to 1855. W. Eakin married the youngest daughter of Mr. and Mrs. Felix Grundy, Felicia; she afterwards became Mrs. Porter. S. D. Morgan was not a churchman. He was chairman of the commission which built the Capitol and has a tomb in its walls. O. B. Hayes was a New Englander who settled here in 1808. He was a lawyer with an extensive practice. Having acquired a competency, he retired with the view of entering the ministry. The history of Davidson County says he and Tom Benton were law partners while the latter lived in Tennessee. It was his daughter who presented the church its famous bell.

On Sunday, January 6, 1850, the congregation worshiped in the lecture-room for the first time. The church was completed the following spring, the cost, including the organ, being $51,000. The seating capacity, including the gallery, is 1,300. The towers are 104 feet in height. The church is finished in Egyptian style.

CHURCH DEDICATION.

The church was dedicated on Easter Sunday, April 20, 1851, at the 11 o'clock service.

Of that service a quaint account is preserved in the files of one of Nashville's papers, the *Gazette:*

"A solemn and interesting occasion," "The building is much the largest in the city," are expressions used in the account. Dr. R. J. Breckinridge, of Kentucky, was to have delivered the dedication sermon; he was detained for some reason, and the duty devolved upon Dr. Edgar, a result for which the *Gazette* recorder acknowledges gratitude, the sermon having been an unusually good one. Of the performances of the choir: "Everybody," the writer continues, "speaks in rapturous adoration." And forthwith he launches into an admission that he was among the multitude that had lately thrown away money to hear the immortal Jenny Lind, and he liked the choir's singing far better.

The narrator, among other things, does not overlook the fact that the interior of the church is Egyptian in decoration, and questions the appropriateness of it.[1]

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[1]The church manual of 1911 quoting from an old newspaper account of the interior colors and decorations says: "There is a mystic meaning in the colors used, which originated among the old architects hundreds of years ago. It is as follows: Red represents Divine love; blue, Divine intelligence; golden yellow, the mercy of God; the lilies, innocence and purity; the triangle the Trinity. The cluster of seeds held together with a band of gold, crossed with red, represents the membership held together with the gold band of love. Then, too, the winged globe has its symbol. The globe represents eternity; the serpent, wisdom; and the wings the soul."

The church since its dedication has suffered from two storms. In 1855 the building was wholly unroofed and partially so in 1859; from December 31, 1862, until June, 1865, it was under the control of the Federal Government and used as a hospital, but it stands today a monument to its builder, William Strickland, the builder of the Capitol, whose ashes repose in the State House walls.

At a meeting of the congregation held August 9, 1859, it was decided to call an associate pastor to assist Dr. Edgar in his work. A unanimous call was accordingly issued to Rev. Joseph Bardwell, of Aberdeen, Miss. He accepted and commenced his labors on October 1, 1859. Within a little more than a year the angel of death passed over the church manse and summoned the pastor. The end came to him November 13, 1860. The night before he attended and led the prayer-meeting, afterwards attending a church meeting. Retiring about 10 o'clock, a few hours later "the messenger came." From that time till his death he was speechless and unconscious. "His death will be universally mourned as a public loss—a public calamity," was the verdict of Nashville's best newspaper, chronicling the fact. Mayor R. B. Cheatham ordered all business suspended on November 15 during the hour of Dr. Edgar's funeral.

Mr. Bardwell succeeded him in the pastorate, but it was not for long. After the fall of Fort Donelson and the threatened occupation of Nashville by Federal troops, he, with countless others, went South. He was not allowed to return, the record reads, and on June 30, 1864, the pastoral relation was dissolved. For a few months the pulpit was supplied by Rev. J. T. Hendricks, and from then until after the close of the war "the altar was desolate."

DAMAGED DURING THE WAR.

A Nashville newspaper of Sunday, July 9, 1865, announces the fact that the Rev. Robert F. Bunting had arrived and thereafter religious services might be expected at the church. The church had been seriously damaged during its occupancy as a hospital and the Federal Government allowed the congregation $7,500 for making repairs. There is now pending before Congress a claim for $1,200[1] additional, which would have been allowed ere this had the European war not come up.

Dr. Bunting was formally installed as pastor June 10, 1866. The relation was dissolved on July 23, 1868, the pastor accepting a call to Galveston, Texas. It was at the close of his administration that a history of the church was prepared.

Dr. Bunting was succeeded in the pastorate by Rev. Thomas Verner Moore, of Richmond, who was elected pastor August 30, 1868. The calling of Dr. Moore recalls the last meeting of the General Assembly in this church. It began November 21, 1867. Dr. Moore was present as a commissioner from East Hanover Presbytery and was elected Moderator. So pleasantly did he impress the congregation of this church that when the vacancy occurred in the pulpit the call was extended to him.

LEE MEMORIAL SERMON.

Dr. Moore was a personal friend of General Lee and, it is said, of Stonewall Jackson. You can find his name in the official records of the war in connection with efforts to secure the exchange of prisoners. He was then in Richmond. One case in which he interested himself involved the private exchange of General Lee's son. However, General Lee would not endorse private exchanges and the effort came to nothing. One of Dr. Moore's notable sermons

[1]A few months later the appropriation was passed.

while here was a memorial sermon for General Lee. It was preached in this church on October 23, 1870,[2] the request for it having been made by a public meeting of citizens. Dr. Moore died in the pastorate, August 5, 1871.

Dr. Henry J. Van Dyke, father of the well-known writer, was the next pastor, coming here from Brooklyn, N. Y. Prior to his coming on February 11, 1872, the pulpit was supplied by Rev. J. E. Wheeler, of Vicksburg, Miss. Dr. Van Dyke's term of service was brief, by reason of the severe illness of his wife, whom he found necessary to take to Europe. He resigned on November 17, 1872.

The next pastor was Dr. T. A. Hoyt,[3] of New York, the father of Mrs. Robert Ewing, of this congregation. He began his work here February 1, 1873. He was a man of extraordinary executive ability and of the highest character. Before coming to Nashville he had been President of the New York Gold Board, and on leaving for his new field the board voted him a gift of $1,500. Dr. Hoyt left the church in May, 1883. He died pastor of the Chambers-Wylie Presbyterian Church, of Philadelphia.

During the remainder of that year and a part of the next the pulpit was supplied by Bishop O. P. Fitzgerald, a man whose name is enshrined in the hearts of all who knew him. The new pastor, Rev. Jerry Witherspoon, of Jackson, began his work here on March 23, 1884, and continued in the pastorate until January 1, 1894, when he accepted a call to Baltimore, going later to Richmond, where he died pastor of the Grace Street Presbyterian Church.

CALLING OF DR. VANCE.

During the interim Dr. Collins Denny, now Bishop Denny, supplied the pulpit. On September 9, 1894, the congre-

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[2]Dr. Moore's sermon on Gen. Lee was published in full in one of the Nashville papers at the time.

[3]The widow of Dr. Hoyt was an attendant upon the centennial exercises held in the church November 8 to 15, 1914.

gation voted to call Dr. James I. Vance, then of Norfolk, a native of Bristol. At that meeting of the congregation Dr. S. H. Chester presided as Moderator and Dr. Vance was nominated by Prof. C. B. Wallace. When the vote was taken there were 237 ballots for him and three cast for ineligible men. Maj. Wilbur F. Foster and W. H. Raymond were appointed to prosecute the call before the presbytery at Norfolk. On October 6, 1894, Capt. J. B. O'Bryan received a telegram announcing that Dr. Vance had accepted. He arrived here on February 2, 1895, and was installed February 17, 1895. His first sermon was very typical, "A Young Man's Call." It was also appropriate. At that time he looked scarcely more than a college boy and was, in fact, only 33 years of age.

This first pastorate of Dr. Vance continued for over five years. He resigned to accept the call of the Dutch Reformed Church of Newark, N. J. His successor was Dr. William M. Anderson,[1] a native of Trenton, Tenn., then filling the pulpit of the First Presbyterian Church of Dallas, Texas. A telegram on April 13, 1901, announced his acceptance of the call. His ministry is too recent to require more than a passing comment. And that comment is that no man ever enjoyed the affection of the city at large as did he. He had the love of men in every walk of life, and the efforts to minister to their spiritual needs almost cost him his life.

On May 15, 1910, just two weeks after he had preached his ninth anniversary sermon, Dr. Anderson announced his decision to accept a call to return to his Dallas church, a call which had been unanimously extended. He left this city on the ensuing June 7.

On August 19, 1910, Dr. Vance wired from his summer

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[1]Dr. William M. Anderson, the only survivor among the former pastors at the time of the centennial celebrations, was an attendant upon them and spoke on the night of November 11.

DANIEL F. CARTER,
Deacon 1850-1860. Elder 1860-1874.

home at Blowing Rock, N. C., to Dr. Paul F. Eve that he had determined that it was his duty to accept the call of his old church here. His present pastorate began November 27, 1910, his installation occurring December 4.

Dr. A. L. Phillips supplied the church in the interim between the first pastorate of Dr. Vance and the calling of Dr. Anderson. Dr. Thomas Carter supplied the pulpit in the interim between the leaving of Dr. Anderson and the second pastorate of Dr. Vance.

ONE CENTURY OLD.

On November 14, 1914, this church, according to our reckoning, will be 100 years old. It has been singularly blessed. It is the strongest church in the Southern Presbyterian denomination. It is one of the most successful uptown churches in the country. Its membership today is the largest in its history and its gifts the largest. The last annual report showed a membership of 1,562 and its receipts for the year were $32,087, equivalent to more than $20 for every man, woman and child, rich and poor, in the congregation. But this does not begin to tell the story. Nowhere in this broad land is there a finer spirit among a church membership; nowhere in this world is there proportionately more kindliness of heart or charitableness of purpose collected together and expressing itself daily for the honor and the glory of the Saviour of mankind. The church has been fortunate in its pastors. Some have achieved success through executive ability; some have been priests in the truest sense to their people, and others have been notable for the eloquence with which they preached the word of God. All have been devotedly earnest in the cause of the Master. Had it been otherwise, there would have been no success. We owe a great debt to each and every one of them.

SOME NOTABLE MEMBERS.

And the membership—

Nashville's honor roll is fairly represented in the army

of devoted men and women who have looked to this church as their spiritual home.

The great John Bell was a member, and his grandchildren are prominent in the church at Murfreesboro.

Felix Grundy, Tennessee's greatest lawyer and the Attorney-General of the United States, was a member. His descendants are among the most prominent members of this congregation.

M. H. Howard, the father of Nashville's public library, was a member.

A. W. Putnam, the historian, was for some years clerk of the session.

Samuel Watkins, who did the brick work on our second house of worship, for years was a pew-holder and a large contributor before he became a member.

John M. Hill, the great and good merchant, was one of Dr. Edgar's early additions, and was for over thirty years an officer of the church. Both he and his kinsman, one of Nashville's most worthy men, the late John Hill Eakin, also an officer of the church, remembered its people and its work munificently when they neared the end.

Alfred Hume, the father of Nashville's public school system, was a deacon from May 4, 1844, till his death, October 29, 1853.

Howell E. Jackson, of the United States Supreme Court, was a member.

Dr. Philip Lindsley, who might have been President of Princeton, and was for twenty-five years President of the University of Nashville, was a member.

R. H. McEwen, the State's first Superintendent of Public Instruction, was clerk of the session for a generation.

Dr. Paul F. Eve, Sr., distinguished surgeon, was an elder.

Nathaniel Cross, the educator, was also a member.

John M. Bass, whose name is known wherever Nashville's history has gone as the receiver of the city, was chairman of the building committee that erected this church. He did not belong to it, but described his relation as that of a half-brother.

Samuel V. D. Stout, William Nichol, Alexander Allison and John A. McEwen[1] were some of the Presbyterian Mayors before the war.

Ephraim H. Foster was not a member of this church, but he was buried from it.

Gen. Frank Cheatham was not a member, but he was married in it.

Some of those who labored long and faithfully in official capacities and whose work has lived after them are A. G. Adams, J. M. Hamilton, H. Hill McAlister, Joseph B. O'Bryan, James M. Safford, Byrd Douglas and Bradford Nichol.

MRS. POLK A MEMBER.

And there are the women.

Mrs. James Knox Polk was for over fifty years a member of the denomination, and for most of the time a member of this church. Her portrait hangs in the White House, placed there by American women of the North and South, in recognition of her example as mistress of the executive mansion. Her pew is still occupied by her connection.

And Mrs. Grundy, the mother of the Sunday schools of Nashville. We honor her memory in this celebration for her great mind and greater heart.

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[1]In this paper as read, an honor belonging to a son was erroneously given to his father; it was stated that R. H. McEwen had been Mayor of Nashville. It was his son, John A. McEwen, to whom the distinction should have gone. The latter was a Presbyterian and a member of this church.

And in our own time there is Miss Martha O'Bryan,[2] the romance of whose life was blighted by the cruel exigencies of war, but whose efforts to do good never relaxed till she left this world to go and meet her hero, the unfortunate, some say the martyred, John Yates Beall.

We do not boast of names upon the rolls of the church as great. Our boast of them is the fact that these men and women were good as well as great, and several have left living testimonies of their goodness, such as the Watkins Night School and the Howard Library. From the fortunes of two, both members of the same family, the church itself is a large beneficiary, and as a result has at its command the means to meet its growing responsibilities effectively and generously. The reference is to John M. Hill and his nephew and ward, John Hill Eakin.[1]

Mr. Hill left two funds of $10,000 each, one for the poor of the Presbyterian churches of Nashville, the other for the relief of ministers and their widows of the Nashville Presbytery, any residue remaining of the income going to the widows of this church in need of aid.

JOHN HILL EAKIN'S GIFT.

The John Hill Eakin fund, amounting to $119,500,

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[2]John Yates Beall was one of the most daring spirits in the Confederate service. His most famous exploit, or attempted exploit, was designed to effect the release of the Confederates imprisoned on Johnson's Island. An associate in the daring enterprise was Bennett Burleigh. The plan miscarried. Beall was later captured by the Federals and tried as a spy. He was executed on Governor's Island, February 24, 1865. Miss O'Bryan died December 16, 1910. An account of her blighted romance and an appreciation of her life, devoted to doing good, was written for the *Banner* and appeared in the issue of December 17, 1910. It was written by Dr. J. H. McNeilly.

[1]A portrait of John M. Hill was presented to the church at the time of the centennial exercises by Mrs. John Hill Eakin. The history of Davidson County says that he came here as a young man of 22 in 1819. From a modest beginning, he accumulated through exact and conscientious dealings, a handsome fortune, and retired in 1845. He is described as an "open-handed Christian."

through the beneficence of his wife, also a member of this church, is already in the church's hands. It is to be an endowment fund, the income from which is to be used to foster and aid the benevolent enterprises of this church and promote, through this church, the building up of Presbyterianism in Middle Tennessee. It may be said Mr. Eakin also left a similar amount to the Nashville Young Men's Christian Association, a feature of which is already the John Hill Eakin Institute.

In connection with gifts to the church, a notable one is the bell, the gift of Mrs. Adelicia Acklen, later Mrs. W. A. Cheatham. For nearly fifty years it has called the membership to worship, and from 1874 to 1897 it did duty as the city's fire alarm. The bell arrived here July 6, 1867. It was made in West Troy, N. Y.; it weighs 4,013 pounds and is four feet ten inches in diameter. It cost $3,000. This is inscribed on it:

Presented to
The First Presbyterian Church, Nashville, Tenn.,
by
Mrs. Adelicia Acklen.
June 1, 1867.

In the course of its existence this church has been the scene of several notable occasions, some of other than a religious nature.

JACKSON PRESENTED SWORD.

For his services at New Orleans the State of Tennessee voted Andrew Jackson a sword.[2] It was presented in this church on July 4, 1822. After a great parade of the militia and the notables, "an audience the most numerous we have ever witnessed in this city" gathered, so the story goes, in

[2]An account of the presentation of the sword to Jackson is published in the Nashville *Whig* of July 10, 1822. The file of the paper is in the Carnegie Library.

the original church house to witness the presentation. There was an invocation by Rev. William Hume, an address by Ephraim H. Foster, and Governor Carroll presented the weapon. After General Jackson's response and a benediction by Mr. Hume, the procession proceeded to Judge John McNairy's spring, where a big barbecue was given. This sword was bequeathed by General Jackson to Andrew J. Donelson, his former Secretary and protege, with this injunction, "That he fail not to use it when necessary in support and protection of the constitutional rights of our beloved country should they ever be assailed by foreign enemies or domestic traitors." This sword continues in possession of the family.

On July 4, 1829, Gen. William Carroll, another hero of New Orleans—he was buried from this church on his death —was presented a sword from the State, the presentation being made by Daniel Graham, Secretary of State.

POLK INAUGURATED.

On October 14, 1839, James Knox Polk took the oath of office as Governor in our church. Present that day among the applauding spectators were General Jackson and William Carroll. Newton Cannon, as retiring executive, spoke and the new Governor spoke, the opposition paper frankly admitting that the speech of Polk was one of the purest pieces of demagogy its editor had ever heard. Politics in Tennessee was as savagely critical then as it has been in later years.

The General Assembly of the church met here on May 17, 1855, holding its sessions in this building. Dr. N. L. Rice, of St. Louis, was elected Moderator. The meeting is sadly memorable. Dr. Philip Lindsley, the veteran educator, at the time Professor of Theology in the New Albany, Ind., Theological Seminary, was present as a commissioner from New Albany Presbytery. During the session he was stricken with apoplexy and died at the home of his son-

in-law, Rev. J. W. Hoyte. His funeral was held from this church May 28.

The last meeting of the General Assembly in this church was on November 21, 1867, when Dr. Moore was chosen Moderator, and as a result received his call to the pastorate. Representing this presbytery at that session were Dr. R. A. Lapsley and Charles Ready.

A notable gathering in the church in comparatively recent years was the National W. C. T. U. Convention, which began November 8, 1907.

COINCIDENCES.

It is a coincidence to be noted in passing that the first pastor and the present pastor were licensed to preach by the Presbytery of Abingdon. There are other coincidences in this celebration. When this church was organized Europe was taking a breathing spell preparatory to the shock of Waterloo.

The fiftieth anniversary found Hood's army at the Tennessee River prepared to make its dash on Nashville, with that veteran church official, Maj. Wilbur F. Foster, among the advancing host, as was Surgeon J. D. Plunket. The hundredth anniversary finds Europe again at war—a war more dreadful even than the Napoleonic wars, but there is this satisfactory fact to contemplate in this connection, the hour is near at hand for the celebration of a century of peace among English-speaking nations.

The writer is greatly indebted to Dr. John M. Bass, a grandson of the Chairman of the Building Committee of the present church, for the loan of Dr. Bunting's history. He is also indebted to Mrs. T. M. Steger, a descendant of Mrs. Felix Grundy, and a daughter of another devoted Presbyterian Church worker, Mrs. Felicia Grundy Porter, for other data; to Mr. Robert S. Cowan, the veteran clerk of the session; to the Historical Society, the Carnegie Library, and Dr. J. H. McNeilly.

CHAPTER V.

THE MINISTERS AND PASTORS OF THE FIRST PRESBYTERIAN CHURCH, OF NASHVILLE, TENN.

By Rev. James H. McNeilly, D.D.

One hundred years ago, in a pioneer town on the banks of the Cumberland River, with a population of about fifteen hundred, six women and one man were organized as the First Presbyterian Church of Nashville by one of the mightiest preachers and greatest orators of that or any other age.

In the century just ending that little band has grown to a membership of sixteen hundred, with branches in all sections of a city of one hundred and fifty thousand inhabitants. And these branches have over two thousand members. Moreover, in the city are other churches holding the same standards of faith and order, with eleven hundred members. So that today there are near five thousand Presbyterian church members where there were only seven one hundred years ago. Our denomination has increased seven hundred fold, while the population of the city has multiplied one hundred fold. And when we note the progress of our sister denominations in our city, as compared with the growth of the population, we have reason to be encouraged.

INTRODUCTION.

The progress of any great movement depends, under God, largely on the leaders of it, and the First Presbyterian Church, in the course of its history, has had a succession

H. Hill McAlister,
Deacon 1860-1867. Elder 1867-1891. Leader in the Work Resulting in the Cottage Church.

of able and godly men—"men of light and leading, who had understanding of the times, to know what Israel ought to do." They were men of commanding personality, of strong faith and courage, of intense energy, who exercised a powerful influence on the moral and spiritual life and ideals of the whole community.

I am asked to recall some of the characteristics of these ministers of the Word of God as they are preserved in written or printed records, in the traditions of a past generation, or in the memories of this passing generation.

It has been my privilege to know personally every man who has served this church as pastor since 1833—eighty-one years ago. Moreover, I have known intimately Col. W. B. A. Ramsey, long Secretary of State for Tennessee; Governor Neil S. Brown, and Hon. Charles Ready, member of Congress from Tennessee. These men were in their youth familiar with the beginnings of Presbyterianism in the State, and had often heard the great preachers of that earlier time.

REV. DR. THOMAS B. CRAIGHEAD.

The first Presbyterian minister to work in Middle Tennessee, or in the Cumberland Country, as it was then called, was the Rev. Dr. Thomas B. Craighead. He was born in North Carolina, the son of Rev. Alexander Craighead, who was one of Whitefield's helpers in the great revivals under that wonderful evangelist. The son was educated at Princeton, N. J., graduating in 1775, and in 1780 was ordained by the Presbytery of Orange, N. C. After a few years' work in his native State, he came to Kentucky, and in a short time he came to Tennessee and located at Spring Hill, near the village of Haysboro, six or seven miles east of Nashville. The tradition is that when he and his company arrived in 1785 they cut down the forest trees to prepare a place for worship, and the first pulpit was the stump of a large tree, while the congregation sat on the bodies of the fallen trees—the first pews.

At Spring Hill a stone building 24 by 30 feet was erected for school and church services. There for thirty years Mr. Craighead preached, and at first taught the Davidson Academy, the cradle of the University of Nashville. Some of the foundation stones of that old building are still in place in the grounds of the present Spring Hill Cemetery. The house in which the minister lived until his death was situated just across the road, a short distance from the schoolhouse. A few years ago the residence was burned down, but was rebuilt on the old walls and on the original plan.

Mr. Craighead was a profound scholar, an independent thinker, a man of intense convictions and of dauntless courage; and Dr. Philip Lindsley testified, "the most spiritual, heavenly-minded person he ever knew." As a preacher his diction was clear and unadorned; his manner fervid, solemn, intense; his enunciation distinct and precise. He usually spoke without notes. In person he was tall, straight as an arrow, his countenance strong and stern, his complexion ruddy, his eyes blue, his hair sandy. His bearing was dignified. He preached frequently in Nashville and in the surrounding country.

The Davidson Academy was incorporated by the Legislature of North Carolina in 1785, and in 1786 Mr. Craighead was chosen President of the Board of Trustees.

His last years were embittered by his suspension from the ministry on charges of heresy. The Presbyterianism of that day was intensely orthodox, not to say intolerant. Even Mr. Craighead himself was bitterly opposed to the measures used in the great revival of 1810, which resulted in the organization of the Cumberland Presbyterian Church. The sentence of suspension was rescinded some time before his death, which occurred in 1824, at the age 71 years.

Mr. Craighead was of that stern, independent, indefatigable Scotch-Irish stock which furnished so much of the pioneer courage and strength in the settlement of Ten-

nessee. And he was a worthy representative of his race. It is said that General Andrew Jackson was his devoted friend. They were kindred spirits.

REV. WILLIAM HUME.

The first Presbyterian organization in Nashville was a little congregation of Scotch seceders gathered about the close of the eighteenth century. To them in 1801 came the Rev. William Hume, of Scotland, sent out by the Scotch Presbytery of Kirkaldy. He preached in a small brick building near the site of the University of Nashville, which, I believe, still stands. His congregation was small, his salary was meager, his circumstances were narrow, yet he continued faithfully his ministry to them with self-sacrificing devotion until 1818, when he united with the Presbyterian Church in the United States and most of his congregation followed him, uniting with this First Presbyterian Church. For fifteen years, until his death in 1833, he served churches near Nashville, and he frequently filled the pulpit of the First Presbyterian Church. For many years he was a distinguished teacher. He was Professor of Ancient Languages in Cumberland College, afterwards known as the University of Nashville; after that Principal of the Nashville Female Academy until his death.

Mr. Hume was one of the wise master builders who laid the foundation of Presbyterianism and of education in Nashville. Born in Edinburgh, Scotland, August 15, 1770; educated in the University of Edinburgh, trained in the strictest school of Scotch theology, he was a thorough scholar and an able minister of the Word of God. While he was bold and firm in the defense of the truth, yet he was a man of broad and catholic spirit, and in his daily life he was gentle and humble as a little child.

For nearly a third of a century he lived in this city, an accomplished teacher, a generous philanthropist, a cultured gentleman, and he so bore himself that he won the

confidence and love of all classes of the community, and was known as "the good man of Nashville."

REV. GIDEON BLACKBURN.

We next come to the great organizer of churches, the Rev. Gideon Blackburn, D.D., teacher and preacher, the Chrysostom of the pioneer pulpit—one of the most eloquent orators, most zealous workers and devoted ministers of the gospel who ever wrought for the Kingdom of God.

Born in Augusta County, Virginia, in 1772, in his boyhood he came with his family to Tennessee and was educated in the noted school of Rev. Dr. Samuel Doak. Having studied for the ministry, he was licensed by the Abingdon Presbytery in 1792 or 1795. He had charge of two churches in East Tennessee, but with his heart afire with the love of Christ, he went about in all the neighboring country preaching and organizing churches, and often he went from place to place armed with his trusty rifle and marching with companies of soldiers, who guarded the land from sudden incursions of Indians.

Wherever he went he won the sturdy pioneers by his genial, gracious manner, and by his wonderful gift of eloquence. He not only organized churches, but he strove to evangelize the Indians, and established schools among them, which were quite successful.

In 1811 Mr. Blackburn came to Middle Tennessee and took charge of the Harpeth Academy at Franklin, where he remained teaching and preaching for twelve years. As was his custom, he ranged widely, preaching at various points in a radius of fifty miles, and organizing churches. Often on Friday evening after school hours he would mount his horse and dash off twenty miles to one of his five preaching places and there administer the communion, preach five or six times and be back in his classroom early Monday morning. It is said that at one of these communion occa-

sions three thousand persons were present and forty-five were received into the church.

It was while he was teaching at Franklin that he made Nashville one of his preaching points. Beginning in the spring of 1811, at first he came only once in every three months, then monthly, and at length semi-monthly. In November, 1814, probably on Sunday the thirteenth day of the month, he organized this church and continued supplying it semi-monthly until 1818 or 1819.

In 1823 he left Tennessee and became successively pastor in Louisville and Versailles, in Kentucky, and President of Centre College in Kentucky. In 1833 he removed to the State of Illinois, where he died in 1838. His ministry in Nashville extended over a period of seven or eight years. At first his congregations gathered in the open air, in a grove near the Public Square, on the Sabbath. His preaching on week days was in Mr. Hume's building. The traditions of his oratory represent it as overwhelming in its power and effectiveness.

His personal appearance was remarkably impressive. Over six feet in height and finely proportioned, his bearing was distinctly military. His features were prepossessing, dominated by an eye large and penetrating, which could express every emotion of the soul within. His voice was rich and silvery and could thrill with passion or soothe with tenderness. His gestures were graceful and expressive. His sermons were carefully studied, but delivered extemporaneously with fire and energy. His greatest power was in word-painting, so that scenes and events under his magic touch lived and moved before enraptured hearers, who forgot time, place and circumstances in looking upon the vivid pictures. Governor Brown and Colonel Ready, who had heard the great orators of the American Congress, Clay and Webster, Preston and Prentiss, have told me that Dr. Blackburn was the most eloquent orator they

had ever heard. In his intercourse with others he was courteous, affable, but always dignified, even stately. Above all else he was interested in leading souls to Christ and in their living righteous lives.

REV. ALLEN DITCHFIELD CAMPBELL.

The first regularly installed pastor of this church was the Rev. Allen Ditchfield Campbell, D.D. Born in England, he came at an early age with his parents to Baltimore. where he was brought up. Graduating at the University of Pennsylvania, he studied for the ministry of the Associated Reformed Church, in which he was licensed in 1815. Soon afterward he joined the Presbyterian Church, and in 1820 he became the pastor of this church. For seven years he did his Lord's work in much suffering from frequent attacks of illness. In 1827 he resigned the pastorate. He was one of the founders of the Western Theological Seminary at Allegheny, Pa., and for a time taught some of its classes. He died in 1861.

Dr. Campbell was an earnest preacher of the Word, simple, clear and devout. Of his preaching it could be said that "the common people heard him gladly." He was exceedingly hospitable and generous in his helpfulness to theological students and to his brethren in the ministry.

REV. OBADIAH JENNINGS, D.D.

In 1828 the Rev. Obadiah Jennings, D.D., was installed pastor of this church. His pastorate lasted only four years until his death in 1832, but by his profound intellect and logical power, his sermons, although generally read, made a positive and deep impression on the members of the congregation and upon the men of the community generally.

Dr. Jennings, the son of a Presbyterian minister, was born in 1778 at Basking Ridge, N. J. Manifesting remarkable powers of mind, he was given a finished education. He studied law and won a high reputation at the bar in Penn-

sylvania and Ohio. He did not unite with the church until he was 32 years old. He continued to practice law with great success, but feeling called of God to the ministry, he was licensed to preach in 1816. After serving churches in Ohio and Pennsylvania for eleven years, he was called to this church. In his brief pastorate of four years he labored with zeal and faithfulness, and his influence was felt throughout the regions around the city. In 1830 he was unexpectedly drawn into a public debate with Rev. Alexander Campbell, one of the founders of the present body known as the Christian Church. Mr. Campbell was a very able man and a skillful debater, but he found in Dr. Jennings "a foeman worthy of his steel," whose legal training fitted him for the debate.

Dr. Jennings was a man of sweet and lovely spirit. In his intercourse with others he was genial, frank, witty, animated and sprightly in conversation, yet never violating the proprieties which bind a gentleman and a minister. He died January 12, 1832, and the house of worship, completed in 1816, was destroyed by fire two weeks later, while draped in mourning for the beloved pastor.

His funeral sermon was preached by Rev. William Hume, who was to follow him to heaven in the next year.

REV. JOHN TODD EDGAR, D.D.

We come next to Rev. John Todd Edgar, D.D., *clarum et venerabile nomen.* In my youth he was my ideal of a true minister of Jesus Christ, and in my old age my memory holds his image as *primus inter pares* of all the great preachers I have known. With him begin my personal recollections of the pastors of this church, and I must crave pardon if the remainder of this paper shall take the form largely of reminiscences of that noble company with whom I was associated in the work of the Lord in this city.

Dr. Edgar was wonderfully eloquent in the pulpit; in the pastorate he was tender and gracious. In all his rela-

tions with the world he was the accomplished, genial gentleman; in his personal life he was the humble and devoted Christian.

For twenty-seven years he went in and out before this people, winning the love and commanding the respect, yea veneration, of all classes in this city from the highest to the humblest.

He was born in Delaware in 1792 and was taken with his father's family to Kentucky in 1795. He studied theology at Princeton, graduating in 1816. He served churches in Kentucky with increasing reputation. After a six years' pastorate in the capital city, Frankfort, he accepted the call of this church in 1833. Here his lifework was done, ending with his death on November 13, 1860, at the age of 68 years and 7 months. The elements which went to make the success of Dr. Edgar as a minister of the gospel were distinct and marked of all men. Physically he was a splendid type of symmetrical, virile manhood. His body was finely proportioned, being somewhat above the average height. His face mobile and quick to respond to every change of feeling, with an eye of dark hazel that could flash with enthusiasm or melt in tenderness, was one of the most potent aids to his oratory. His voice of extraordinary compass and sweetness by its witchery and melody at once gained and held attention. When he was a young minister at Frankfort, Ky., Mr. Clay, prince of American orators, was asked who of his contemporaries was the greatest orator. His answer was, "Go to the Presbyterian Church of Frankfort and you will hear him."

In 1860, just a few months before his death, he was commissioner with Hon. Henry Cooper to the General Assembly in Rochester, N. Y. When the Assembly adjourned, Mr. Cooper invited the doctor to take a trip with him through New England and Canada. They spent Sunday in Boston, and the doctor was asked to preach in one of

Dr. Paul F. Eve, Sr.,
Elder 1860-69; 1870-77.

the largest churches of that city. Mr. Cooper told me that the "Old Man Eloquent" was at his best, and as he stood before that large audience and without notes poured out the treasures of the gospel in tones of silvery sweetness, the people were literally spellbound. And when he preached at night, in the same place, not only was the church packed, but the street in front and the windows were crowded with eager listeners.

I had known him from my boyhood, for occasionally he took a vacation of a few days and spent it with my father in deer hunting. On these occasions he would preach on the Sabbath in the courthouse, for the village church could not contain the congregation. I remember the profound impression made on me on one of these occasions. My father's associate elder, Major Strong, a soldier of the Revolution, then 90 years old, sat in the judges' stand by the preacher, and the doctor, speaking of the frailty of life, laid his hand on the "good gray head" and repeated the words of the Psalmist, "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." It was done so gracefully and so graciously that the whole congregation was moved to tears.

He was noted for his reading or reciting of hymns. The last time I heard him preach he repeated the lines—

> "In that lone land of deep despair
> No Sabbath's heavenly light shall rise,"

with thrilling effect. The desperate loneliness of that dark world seemed reproduced in the mournful cadences of his voice. Indeed, I have heard of some of the congregation saying that the choir should not try to sing a hymn after he had read it. And Dr. Robert Breckinridge stated that when a committee was preparing a new hymn book they had to appoint another reader, for Dr. Edgar's reading made the

most commonplace hymn beautiful. In every service when I have heard him he read the whole hymn, and the congregation sang it then with the spirit and the understanding.

Dr. Edgar's piety was of the robust type and he was apt to call things by plain names. On one occasion a man who was already ready to report unpleasant things met the doctor on the street and said, "I heard one of your brethren in the ministry say that Presbyterians believe that there are infants in hell not a span long. What do you say to that?" The answer came with energy, "It is an unfeathered lie and nobody but a fool would believe it."

When I was examined for licensure, the Presbytery took time and had me on the grill for three hours a day for three days. Dr. Edgar examined me in theology and he was so clear in his questioning that I could answer nearly every question in the words of the Shorter Catechism. But one of the ministers seemed anxious either to expose my ignorance or show off his learning, so he plied me with all sorts of difficulties, much to the doctor's disgust. At length the question was put, "If I were to say to you that if God predestinates men to salvation, then a man is not responsible for his acts, and God is unjust to condemn him, what would you answer?" Dr. Edgar, out of patience, spoke up, "He ought to answer, 'Who art thou, O fool, that repliest against God?'" When the examination was concluded the doctor moved that it be sustained, and that the Presbytery vote its thanks to this boy's mother as his best teacher of theology.

He was a strenuous Calvinist, and stood for the Biblical order that the man must rule in the church and in the home. Yet he rendered the most chivalrous deference to woman as the most devoted follower of Christ and the queen of the home. Man the head, woman the heart.

I remember a piece of practical advice he gave me when I was licensed. "My boy, the women will be your most

efficient helpers in the church, so pay them all respect, but remember you are to be the head, and don't kiss any female between six and sixty unless she is close kin to you," a rule I observed for nearly fifty years, but now so many of those whom I baptized and received into the church and married, gather about me with their children and grandchildren that they seem close kin as my own children. But I must not take up all the time on this grand old man. He was dignified yet genial, witty, approachable and the very soul of hospitality.

On the evening of November 13, 1860, he conducted a service in this church, and returning to his home was suddenly stricken by the messenger of death and entered into the presence of the Lord. So great was the sense of public loss that the law courts suspended their sittings and the business houses were closed by proclamation of the Mayor during the funeral service. In 1842 he was Moderator of the General Assembly.

REV. JOSEPH BARDWELL.

In 1859 Rev. Joseph Bardwell was called as associate pastor with Dr. Edgar and became sole pastor after the death of the doctor. But after the occupation of the city by the Federal forces he went South and his connection with this congregation ceased. Dr. Bardwell was a strong preacher of the gospel, inclined to be metaphysical in his presentation of the truth but earnest, clear and deeply spiritual. He was afterwards Professor of Theology in the Southwestern Presbyterian University.

For three years the church building was used by the Federal Army for hospital purposes.

REV. ROBERT F. BUNTING, D.D.

After the close of the Civil War the Rev. Robert F. Bunting D.D., was called to the pastorate of the church and he continued his labors until November 15, 1868. He

was a man of intense energy and specially adapted to the work of gathering and reorganizing the members of the First Church, scattered by the war. He had been Chaplain of a noted Texas cavalry regiment and had shared the hardships and dangers of his men in camp, on the march and on the field of battle, and he brought the same zeal and activity into the service of the church. He was indefatigable in visiting and in looking after the temporal interests of the church. He was a good preacher, but it was in organizing the activities of the congregation that his genius was manifest.

As an example of the impression made by his activity, when the General Assembly met in this church in 1867, an old brother from a rural congregation, who had been accustomed to amble along at an easy pace, was anxious to have an interview with Dr. Bunting, but could never find him at home nor in the study. Finally he wearily asked another brother how to get Dr. Bunting. The answer was, "Stand on this corner half an hour and you will see him." "Why, does he make this corner a special stopping place?" "Oh, no, but he passes every corner in the city every thirty minutes."

The Texas people were devoted to Dr. Bunting because of his ministry to their soldiers during the war, and so he was called to the church in Galveston in 1868, where he remained until he had built up a strong church. He was afterwards financial agent of the Southwestern Presbyterian University, and finally was pastor at Gallatin, Tenn., where he died suddenly.

REV. THOMAS VERNER MOORE, D.D.

The Rev. Thomas Verner Moore, D.D., pastor of the First Presbyterian Church of Richmond, Va., was Moderator of the General Assembly that met in this church in 1867. He made so profound an impression on all our people that when Dr. Bunting resigned he was called to this

pastorate. He had been pastor in Richmond for over twenty years, but he accepted the call to Nashville and began his work in December, 1868, continuing until his death in August, 1871. A great deal of the time he was in feeble health, and had to spend the winters in Florida, yet I have never known a brief ministry to exercise so wide, permanent and beneficent an influence. His personality impressed all who came in contact with him. He seemed surrounded by an atmosphere of holiness, yet there was nothing sanctimonious or puritanical about him. He was genial, companionable, warm-hearted, sympathetic. He seemed to have the spirit of the beloved disciple John, gentle, patient, gracious.

His preaching was very attractive. He wrote his sermons, and yet his reading was apparently as free as extemporaneous speech. His style was highly rhetorical, a model of clear, beautiful English. He sought to edify by careful exposition of the scriptures and these expositions were deeply spiritual in application. He had published valuable expositions of scripture.

While his physical health was delicate and his body frail, yet his face was bright with a heavenly beauty and this congregation loved him devotedly.

I was impressed by his wisdom in counsel. He would listen patiently, advise gently and bear the burdens of others with deep sympathy.

He was a thoroughly manly man, and like all Johanine men, he was capable of sudden flashes of indignation. As an example, when he came he was put on the Committee on Home Missions, of which I was Chairman. I confess I looked up to him, not only with reverence, but with awe. We had been anxious to secure a city missionary, and I had secured the salary and had it in bank. I wrote to a young man just about to finish his course in the seminary, who had worked for us during his vacation, and who knew the

field. I urged him to answer at once. I received a long letter saying he would consider it as an indication of providence and would prayerfully consider the matter. Then he took up four pages exhorting me to pray the Lord of the harvest to send laborers into His harvest. I was angry, and just then met Dr. Moore, and asked him to go to his study with me. I handed him the letter and he read it slowly with growing wrath. Then he gave it back to me with the remark, "That is the kind of letter to make a preacher swear. Drop that fellow at once and let us get somebody with more sense and less gush." I understood him better after that interview.

At last this saintly man lay for weeks slowly fading away into the eternal glory and his sick chamber was a center of love and prayer from which went forth gracious influences to comfort and bless his people.

For several months after Dr. Moore's death the pulpit was supplied by the Rev. J. E. Wheeler, of Vicksburg, Miss., a young man of fine culture and ability.

REV. HENRY J. VAN DYKE, D.D.

In 1872 the Rev. Henry J. Van Dyke, D.D., was called from Brooklyn, N. Y. He began his labors in February, but after a few Sabbaths the condition of his wife's health made it necessary for him to take her to Europe, and as she did not improve, he resigned and went back to his former charge. He was never formally installed over this congregation.

REV. THOMAS A. HOYT, D.D.

In 1873 the Rev. Thomas A. Hoyt, D.D., was called, and he began his work here on February 1, continuing pastor until May, 1883. He had been pastor of the First Presbyterian Church in Louisville, Ky., but during the Civil War he was sent away by the Federal authorities and was forbidden to preach. Going to New York he engaged in

business, and when he was permitted again to preach he did mission work in the city, while continuing in business to support his family, all the while anxious for a church in the South that could give him a living. For ten years he did his work here with distinguished ability, finally giving up on account of failing health. He afterwards became pastor, serving for many years the Chambers Church in Philadelphia.

Dr. Hoyt was a man of splendid presence, being six feet three inches in height and large in proportion. He was an impressive speaker, a gifted orator. His sermons were carefully prepared but delivered without notes. His preaching was largely theological, strong, clear, logical and elegant in diction. He spoke with energy and zeal. He was popular as a pastor, especially with the plain people.

Dr. Hoyt was a man of fine and extensive literary culture. In 1880 he was Moderator of the General Assembly that met in Charleston, S. C.

REV. JERE WITHERSPOON, D.D.

After Dr. Hoyt's resignation the pulpit was supplied for nearly a year by the Rev. Dr. Fitzgerald, of the Methodist Church. In March, 1884, the Rev. Jere Witherspoon, D.D., came from Jackson, Tenn., and began his work in this church. For over ten years he was in labors most abundant and won the devoted love of the whole congregation. He accepted a call in 1893 from the First Presbyterian Church of Baltimore, Md. Afterwards he was pastor of the Grace Street Presbyterian Church, of Richmond, Va., until his death, a few years ago.

Dr. Witherspoon's preaching was largely emotional. He was a man of tender sympathies, warm in his affections, earnest and zealous in his love for the Saviour and for the souls of men. One of his gifts that made him effective as a pastor was his remarkable memory of faces and names. He seemed never to forget any person, however casual the

meeting might have been. In sickness or distress of any kind he was Barnabas, the Son of Consolation. And so his sermons, delivered in a voice of sweetness and melody, brought comfort to weary hearts and encouraged them under life's burdens and warfare.

One feature of his character that aided in his work was his exquisite sense of humor. He not only saw the bright side of things, but he could laugh off imaginary troubles in view of their comic side.

He was quickly responsive to the sympathies of his brethren, and was absolutely free from envy or jealousy. Once, after a very exhausting winter's work, I saw that he needed a period of rest before his regular vacation in the summer, so I went to several of the elders and told them they must send him away for a while. With generous liberality they consented and provided for all expenses. When I told him what was done, and also told him that we all felt he had done a great work for the church, his eyes filled with tears and he said, "I didn't know my brethren felt that way about me." It encouraged him wonderfully. One more incident to show how dependent he was on the love of his people: In going to Baltimore he was anxious as to whether he could win the love there which enveloped him here, and he said in his family, "I am afraid that I can't win their love." His little son replied, "Why, father, if you should go to Lapland they would gather about you to get warm." So he lived loved and loving to the end.

REVS. DRS. VANCE AND ANDERSON.

After Dr. Witherspoon's resignation in 1893 this pulpit has been filled by two great preachers, Drs. Vance and Anderson, who are here to speak for themselves. It would be ungracious in me here to characterize their ministry further than to say that they have worthily maintained the great traditions of this pulpit, and to wish that they may live long to preach the unsearchable riches of Christ's gospel.

Rev. Joseph Bardwell,
Pastor 1861-1864.

May I call attention to some special marks of the Presbyterian preachers of the earlier days which are not so emphasized today?

1. Their abounding hospitality. They kept open house. Dr. Edgar spent his own and his wife's patrimony largely in entertaining guests and in charity.

2. Their solemn sense of their responsibility for souls. Spiritual and eternal verities were very real to them.

3. Their personal dignity. It was not unbending and austere, but they were genial in social intercourse, still their constant engagement with spiritual interests lifted them above the frivolities of the day. Now, changed conditions make the old-time hospitality impossible, and there has been introduced into the pulpit a levity that often lowers its tone.

There was, especially in the South, in those days a reverence and respect for the ministry as a holy calling that tended to promote personal dignity. If I may be pardoned a personal reference, I was associated for four years with Confederate soldiers. I camped with them, marched with them and went into battle with them. I was hungry with the hungriest, ragged as the raggedest, yet I was always *The Parson,* and the profanest soldier would not allow an oath in my presence, and the whole regiment would have resented any personal disrespect to me. Respect for womanhood and reverence for the ministry of the gospel were in the fiber of the Southerner's makeup.

I would just as soon have slapped General Washington or General Lee on the back and call them "Old Fellow," as to have attempted the same familiarity with Dr. Edgar or Dr. Moore. They knew how to be companionable and gracious and yet maintain respect for their calling.

CHAPTER VI.

PERSONAL REMINISCENCES OF MY NASHVILLE PASTORATE.

By Rev. William M. Anderson, D.D.

My friends, it is with deep and commingled emotions that I stand before you tonight on this platform of one of the historic churches of North America. I am standing in the capital city of my native State. My mother, my father and my wife are all native Tennesseans. Three of my seven sons were born in Tennessee.

> "Breathes there a man with soul so dead,
> Who never to himself hath said
> This is my own, my native land."

My father graduated here about sixty years ago, with the degree of A.M. from the old University of Nashville, presided over by that princely and distinguished scholar Dr. Philip Lindsley. I gave nine of the best years of my life to the pastorate of this church. My sixth son died during my pastorate here. My seventh son was born here at the manse at the rear of the church. I repeat my opening sentence, that I appear before you tonight with deep and commingled emotions.

I hope you realize that I confront a very difficult, delicate duty. If I say too much I will be accused of bragging; if I say too little you may conclude I did nothing during my nine years' stay in this city. I therefore ask your patient, kindly attention while I recount some of the reminiscences of my work.

1. I think it will be in order first to give some of the facts taken from my private register. While your pastor I delivered 1,920 sermons, lectures and addresses; the session received 1,130 members; I performed 336 baptisms, officiated at 453 marriages and held 387 funerals. During that time the church expended an estimated amount of $175,000. I sincerely hope that more was accomplished than is indicated by these figures. They seem small as we look at them, but by the time a pastor wades through the work involving the amount of service indicated by these figures he, at least, is conscious of having been reasonably busy all the while.

2. I think you will be interested in some comments on the special epochs in the religious work of the congregation and of the city during this time.

The greatest event that happened during my experience here was the Student Volunteer Convention. At this time 4,188 delegates from the 700 schools, colleges and universities of the United States and Canada met in their first great convention in the South. I served as Chairman of the Ministers' Committee and also as Chairman of the Ladies' Entertainment Committee. I worked as best I knew how for more than three months preparatory to this convention. The city of Nashville has a right to be proud of its accomplishments during this time. We were asked to entertain, on the Harvard plan, 3,000 delegates. Five days before the convention we were able to wire the New York office that we had homes requested for the 3,000. They did us the compliment of immediately wiring us to secure homes for 1,000 more. It was no little task to get this city to see and realize the vision and entertain the 4,188 delegates as indicated above. It took a combination of every sort of plan to attain this end. For example, the woman's committee would meet, with myself as Chairman and Mr. Southam, the Executive Secretary from the New York

office, present. The roll would be called and reports given as to the progress being made in securing homes. The name of some church would be called, and a timid little woman would rise and say, "Dr. Anderson, you asked our church to entertain twenty-five, and we have been able to secure homes for only nineteen." I would then say, "All you ladies turn and look at this lady. Don't you think she could get twenty-five homes if she would try?" They would all say they thought so, and I would then ask her if she didn't think it best to try again, and she would answer, "I'll do my best again." This scene was repeated many, many times, with the successful results, as above stated. One lady of the McKendree Church met me on the street and said, "Dr. Anderson, is your committee crazy? The idea of asking our church to entertain 250!" I answered, "My dear friend, be very humble and patient or we may ask you to entertain 350." This First Presbyterian Church actually entertained more than 400 delegates. That convention was a sight worth seeing. Frequently during its sessions I have seen this entire Fifth Avenue crowded from fence to fence with eager young people, hurrying from Church Street to the Ryman Auditorium. Just before the convention I secured from the Chief of Police the privilege of saying to the different squads of policemen, as opportunity offered, a few words as to what they could do to help make the convention a success. I tried to inspire them by telling them of the courtesy and full information given by the London police. And after the convention was closed and the delegates gone, a number of the policemen commented to me favorably upon the high character of the delegates and their good humor and the uniform good order.

Another special epoch was the Torrey-Alexander meeting, which continued for a month. The Pastors' Association of the city appointed a committee of nine, naming

myself as Chairman, to interview Dr. Torrey, then in Atlanta, regarding his coming. I went down and told my beloved friend, Mr. John W. Thomas, Jr., of our appointment, and that I, with authority, had named him also a member of the committee, and that I desired that he take his private car and convey the committee to Atlanta and accomplish the purpose of its appointment. He laughingly declined the appointment, but touched a button that brought in Mr. Robert Saunders, his chief clerk, and said, "Bob, give Dr. Anderson anything he wants." I received a round-trip pass for the entire committee to Atlanta and return. Dr. Torrey and his helpers came and a great work was acomplished. Many of you will remember how Dr. Torrey spoke to great crowds of men every day at noon for two weeks at this church with marked effect.

When Dr. George W. Truett, of the First Baptist Church of Dallas, held a meeting in this city, he spoke every day at noon in this church. Great crowds of men came to hear him and were deeply moved by his earnest eloquence. Dr. John Balcom Shaw, then of Chicago, now of Los Angeles, held a meeting in East Nashville and spoke with tremendous power to great congregations of men at the noon hour in this church.

3. I can hope to give only a few of my experiences while here. During that time I formed some of the warmest friendships of my life, which will continue into eternity. While here I performed many happy marriages and was always glad to make happy people happier by this event. Many times I was greatly saddened by the death of beloved friends. Out of the 387 funerals which I held, 84 were past 70 years of age; of this number 30 were past 80 years of age; of these 2 were past 90 years of age.

My experience with relation to my officers was right remarkable. When I came I found 16 elders and 14 deacons in active service. During my stay 5 additional elders

and 12 additional deacons were elected. Of this number only two died during my pastorate—Deacons John Hill Eakin and John C. Kennedy. Both were very valuable and efficient men.

While here I conducted many services of many different kinds. On one Sunday I took part in eight services, but I do not care to repeat that experience, as I was a little tired that night. I sought to render all sorts of service to reach and influence the various forces of this city and draw some of them to attend our church, with what effect some of you will remember.

When I came here the St. Andrews Church for the colored people was worshiping in a little rented room on the corner of Gay and Spruce Streets. Mrs. Sarah Bradford, the mother of the Hon. J. C. Bradford, was deeply interested in this work, and although I was not on the Committee of the Colored Evangelism, she kept me going until the present property of the church was the outcome. Many of you will remember the noble work of the Woman's Guild of this church, how it conducted many "garbage sales" and used any and every legitimate device to get money to help this congregation. My heart was deeply interested in Rev. Spencer Jackson, who has nobly worked among the colored people of this city.

I had many very interesting experiences in personal work which I would like to relate to you, but they are too sacred to be mentioned. If I should tell much about them some of you, at least, would recognize who they are. I have used them with marked effect at other places when recounting my experiences.

While here I purposed to preach the whole gospel and endeavored to present the great doctrines of our church, clothed in the form of practical evangelism. I did not try to hold up before you a skeleton showing only the bones, but life's actual ideals of truth as revealed in the life and teachings of Christ.

4. My most marked experience during my stay in Nashville was my dreadful illness, which occurred December 21, 1907. Some of you will doubtless remember it. It was the greatest sorrow that ever came to my family and the greatest blessing that ever came into my life. My devoted mother and wife looked, as they thought, for the last time on my face alive, but through the providence of God and the help of Drs. Buckner, Bailey, Witherspoon and Wood, the help of the nurses and the prayers of more friends than I thought I ever had, my life was spared and I am still at work. Permit me to outline two events that happened at that time. Through your kindness my wife and I were sent to Florida for an indefinite stay. After three weeks she returned and I remained two months. Shortly after my return one day on the street a Jewish lady stopped me and took my hand and said, "Oh, Dr. Anderson, I am so glad to see you back and yourself again. If ever we Jews prayed for anybody, we prayed for you." A little later when the State Fair of the colored people was being started, I called Mr. Joseph H. Thompson and suggested that he and I go out and visit the fair to encourage its promoters. We went and were most graciously received. When we were shown through the various departments and came to the woman's building, the colored woman who had charge of it recognized us both and called our names, and then said to me, "Oh, Dr. Anderson, I am so glad you are well again! If ever we colored people prayed for anybody, we prayed for you." These two experiences greatly humbled and at the same time encouraged me. A few weeks ago in Dallas a traveling man came up and said, "I want to shake your hand, for the last time that I was in your church at Nashville was the Sunday that they thought you were dying, and the service seemed like a funeral." I want to bear testimony tonight to my gratitude to God for this experience.

There are some peculiar incidents connected with my pastorate here that will be worth while to note. It was my second time to succeed Dr. Jere Witherspoon, with one man coming between us. When he left Jackson, Tenn., Dr. Nall followed him for seven years, and then I was called. When he left this church Dr. Vance followed him for five years, and then I was called.

When I came to be your pastor I was pleased to find here as one of your deacons Dr. William Bailey, a college friend. I had received courtesies from some of your officers, Mr. Throne, Mr. Raymond, Dr. Blanton and Dr. Plunket and others, and had been associated most pleasantly in Y. M. C. A. conventions with Mr. Harry A. Myers.

I was glad to become the pastor of my greatly admired friend, Mrs. Gates P. Thruston, and hear her sing. As a college boy I sat in the back seat of this auditorium one night when every seat was taken and heard her sing "Only an Armor Bearer," at a great Y. M. C. A. rally. Being a lover of music I enjoyed her singing, which seemed a reproducing of Neilson's great voice.

When I accepted your call I was accepting my third call to Nashville. When I finished my course of study I was asked to take charge of the Second Church. Later on I was called and thought I was going to be pastor of the Woodland Street Church, but Presbytery declined to let me come.

One especially attractive anticipated pleasure was my being associated again with my beloved friends, Dr. and Mrs. J. H. McNeilly. He had been my mother's pastor when I was 5 years old, and I was in her Sunday school class. At that early age her sweet smile left an indelible impress on my memory and I greatly enjoyed the intimacy of our association during my work here, and I lament tonight, with thousands of her friends in this city, our loss, but rejoice in her gain, in her entrance to her heavenly home.

Rev. R. F. Bunting, D.D.,
Pastor 1865-1868.

I recognized that in the student bodies of Ward Seminary and Belmont College there were great opportunities for service. I greatly enjoyed preaching Sunday after Sunday to the splendid body of students that came from these two and other institutions.

5. This resume of experiences would not be complete if I did not recount some of the humorous incidents that happened. You will remember we had a Chinese Sunday school. You will remember one of them, Lee Bow, cut off his cue, let his hair grow and dressed like an American, and was a sort of leader among them. Mrs. Clare was for many years a devoted member of this church, also devoted to her pastor, whoever he might be. One day she met Lee Bow on the street and said, "Lee Bow, do you know our new minister?" "Yes—Yes—Yes." "Do you ever see him?" "Yes—Yes—Yes." "Does he ever come to your Sunday school?" "Yes—Yes—Yes, he come to the Sunny Skul, and b-e-a-t on de pee-anner and h-o-l-l-e-r."

One day the house was very full, the services had begun, I had just announced the first hymn, the choir had risen to sing, when an old lady cloaked in black, whom I had never seen before, and have not seen since, rose from this right hand block of pews and approached the pulpit and beckoned to me, and I came to the edge of the platform. She whispered in loud tones, "You don't preach long, do you?" I said, "No, not very long." "Never over an hour, is it?" I said, "Never over an hour, madam." And she went back and sat down.

One Sunday I saw a well-dressed woman, whom I had met elsewhere, and whom I knew to be eccentric, enter the church and sit on a chair away back by the door. I always invite strangers to come and meet me, and that morning she came and said, "I want to ask you one question. Why is this old Presbyterian Church worshiping in an Egyptian temple?" I said, "Madam, you have answered your own

question. It is a Presbyterian church and not an Egyptian temple." "It is." "It isn't." "It is." "It isn't." I said, "Madam, it was not conceived by an Egyptian architect, it was not builded by an Egyptian contractor, it is not in Egypt, it has no Egyptian members, I am not an Egyptian; therefore, it is not an Egyptian temple." She said, "Did you build it?" I said, "Oh, no, madam, it was built before I was born, and possibly before you were born." At this she became very angry, turned and hurried away.

One of the older devoted members of the church one day said to me, "We have been very fortunate in this church; we have had an unbroken line of great men as pastors. Dr. Edgar was, perhaps, the greatest man we ever had. He was a great preacher, a profound theologian and a powerful philosopher, but since he died they have been getting worse and worse," and I am not the last.

Shortly after I became pastor frequently I was greeted with this remark, "You remind us so much of Dr. Witherspoon." When Dr. and Mrs. Witherspoon came back on a visit the ladies of the church gave them a beautiful largely attended reception. Many of the older ladies kissed him in their joy at seeing their beloved ex-pastor. I approached a company of young matrons and said, "They say I remind them of Dr. Witherspoon, but they do not kiss me." One of the young matrons replied, "Please step out in the hall a moment."

6. I cannot close this already too extended talk without acknowledging my gratitude and appreciation for your kindness and goodness to me and mine while we were among you. You gave me a trip to Europe, and the benefit and experiences of that trip I would not part with for any amount of money. You gave me two trips to Florida for rest and recreation. Twice while I was with you you raised my salary, and you gave innumerable tokens of love to me and mine which we can never forget. I sin-

cerely thank you as a congregation for your help with my beloved boys. Many of you, in ways that you do not realize, contributed to their development in character. My oldest son, now a pastor in the same city where I minister, says that his work with the Christian Endeavor Society of this church did more to help him to learn to think and speak on his feet than any other single external element that came into his life. I especially desire to thank you for your great kindness to my beloved mother. She was an affectionate nature and greatly appreciated every evidence of your thoughtfulness and affection. It is so easy for those advanced in years to be forgotten, and their channels of joy cut off. And this congregation seemed never to forget my mother. And if you had never done anything else for me and mine during my stay, I would be under an everlasting debt of gratitude for your kindness to her.

I humbly apologize for consuming so much of your time, and I regret to have wearied you with so much detail, but I could talk to you for hours along these lines. I thank you most sincerely for your attention.

CHAPTER VII.

THE CHURCH OFFICERS AND THEIR WORK.

By James D. Plunket, M.D.

To put into narrative form the personnel and work of the officers of the First Presbyterian Church of Nashville for the one hundred years ending November 14, 1914, necessarily involves much painstaking and discriminating effort in collecting, weighing, digesting and systematically arranging a large, varied and tangled mass of data and detail from many sources, and determining as to what should and what should not be embraced in the story.

The occasion which calls for this review and the object sought in its preparation alike place special emphasis upon plainness of speech, as "an honest tale speeds best being plainly told," and upon that good old English word, "brevity"; therefore, the writer shall strive to heed both suggestions and be thus guided in what is to follow.

The Bunting Manual of 1868 and the historical memoranda to be found in the Church Manual for 1911, pages 23-33, we shall regard as authentic, for no doubt much that is there stated, particularly that portion that refers to events in the church's history prior to 1832, when all the church records were destroyed, was obtained from those having personal cognizance of the facts and who were living at the time (1865) when these memoranda were made.

We shall, therefore, so deal with these statements, using them both liberally in the preparation of this review.

That we may have a suitable background—a foundation, as it were, upon which to base properly what is to follow—it is deemed best that a glance be taken backward at some of the religious and social conditions existing in this locality just prior to the organization of our own church. At irregular times, for twenty-five or thirty years, religious services had been held in the Cumberland settlements in and near Nashville, or "Nashboro," as for a time it was called; the earliest record goes back to 1785. To the eastward, however, in the more settled portions of the State, Heiskell says, "as early as 1790 a cordon of Presbyterians stretched from Watauga to Nashville, and by 1797 there were twenty-five Presbyterian congregations in Tennessee."[1]

At this period the struggling little borough of Nashville was still well out on the frontier, having but few people, and but little communication with the outer world; Fulton's steamboat had just begun to claim attention down East; the railroad, the telegraph and the telephone, not to speak of the aeroplane, were still undreamed of; and even the mails —if such they can be called—were irregular and uncertain, a week or more often intervening between the arrival and the departure of a single mail. This isolation, however, proved in some ways beneficial, as the individuals of the community were thereby drawn closer together, all being made to feel an interdependence and to recognize the underlying fact that, at least for the time being, their several interests, general welfare and even personal safety were bound up together.

Therefore, the most conspicuous tenet in the creed of the little community naturally was, "Trust in God and keep your powder dry."

As Nashville grew through immigration and material prosperity, the mental horizon of its inhabitants enlarged,

[1]Pioneer Presbyterianism in Tennessee, p. 21.

their faith increased and a religious spirit developed among them; and when, in the fullness of time, the hour arrived for the religious elements to assume a more definite form than had existed in the settlements up to this time, it is gratifying to note that the Presbyterians among them promptly stepped out and took position as such.

CHURCH ORGANIZED.

It was on Monday morning, and after the hour when all the household duties of the forenoon had been completed, that here and there an individual, mostly women, could be seen coming from the different sections of the village and wending their way toward the courthouse (located on the Square), where by appointment the meeting was to be held. It was a notable gathering this, and while all seemed serious and determined, not one of them realized in any measure the importance of the step they were about to take—its influence upon Presbyterianism in Nashville, Middle Tennessee, and, indeed, truthfully may be added, the South, particularly the Southwest, and its effects upon unborn generations throughout this immediate section. Truly, "they builded better than they knew."

After an earnest prayer by Rev. Mr. Gideon Blackburn, the meeting was called to order and its object stated, and upon roll call the following answered "present": Mrs. Andrew Ewing, Mrs. Mary McNairy (wife of Frank McNairy, Sr.), Mrs. Josiah Nichol, Mrs. Tom Talbot and her daughter, Mrs. Sophia Hall (wife of Elihu S. Hall), Mrs. Margaret L. Anderson (wife of Col. Patton Anderson, United States Army), and Mr. Robert Smiley (whom they at once elected ruling elder)—six women and one man, *in toto*.

After discussing for an hour or more and agreeing upon all the necessary and usual features of such a proceeding, the Rev. Dr. Robert Henderson, who was also present and assisting, offered a closing prayer, when the

little company adjourned and went forth, having thus fully organized the Nashville Presbyterian Church on November 14, 1814.

Subsequently, as the denomination increased in numbers and strength, and other Presbyterian churches became necessary and were organized in the community, it was called "The First Presbyterian Church of Nashville," and it is now so designated, officially, in its charter.

About this time there began a tide of emigration from the States of North Carolina, South Carolina and Virginia toward the West, particularly toward the Cumberland Settlements, and Nashville, as a consequence, increased some in population. Several writers have estimated that the village about this period had from nine hundred to thirteen hundred inhabitants. Up to this time the religious people of the community were compelled to hold their public services in the courthouse, which at best was small in floor space and otherwise illy suited for public religious gatherings, but when the weather would permit the woods adjacent to the Square were used, and especially was this the case on Sundays, when the congregations were largest.

The subject had been before suggested and discussed in no enthusiastic way, but now it was more pointedly agitated and urged that a meeting house be constructed for general religious uses. After a time the matter took definite shape, when a committee, appointed for the purpose, made a successful nondenominational canvass of the people and received subscriptions sufficient to justify proceeding at once with the building. These subscriptions were taken with the distinct understanding that, while the building, when completed, was to be placed under the control of the Presbyterians, it was to be open to all denominations when not used by the Presbyterians.

FIRST CHURCH BUILDING.

The subscriptions above alluded to were made in the

spring, but the work on the church building was not actually begun until late in the fall of 1811 or early in 1812, two years before the organization of the Presbyterian Church of Nashville. A very disastrous fire, however, occurred a short time after this beginning was made, and came near becoming the despair of the community. The fire destroyed the entire business center of the town, burning all the storehouses on each side of Market Street from the Square south to the first alley, where was then located what was later called "The St. Charles Hotel," one of the leading hostelries of the place.[1] As a consequence, business depression prevailed, money became close, and the subscriptions made for the purpose of building the church were paid slowly, or not at all in some cases; the work of construction came to a standstill—indeed, for a time the effort seemed on the point of being wholly abandoned.

Two years had now passed and the people of the community had largely adjusted themselves to the trying conditions occasioned by the fire; the town had quieted down and was gradually assuming its normal, the Nashville Presbyterian Church had just been organized and was expecting to become the chief beneficiary when the proposed church building was completed. From this time on Ruling Elder Robert Smiley gave the matter his close personal attention, and, with great tact, energy and pertinacity of purpose, did succeed, after a time, in rekindling public interest and effort. The construction was resumed, and by the fall of 1816 the edifice was sufficiently advanced for the congregation to move to it from the courthouse (where up to this time, as before stated, the services had been held), and henceforward they held all their religious exercises in the new house. The structure was a substantial brick building of plain but neat design, 45 by 80 feet, with no basement, and had a seating capacity of four hundred.

[1]Old Times in Nashville, by Miss Jane H. Thomas, p. 36.

James M. Hamilton.
Elder 1867-1895.

It was located on the corner of what was then called Spring Street, but later known as Church Street, and Summer Street, now called Fifth Avenue—the same site as that of the First Presbyterian Church today. The building faced west on Summer Street, with a side entrance on Church Street. The pulpit was unique and would be a curiosity among us today. The design was circular in form and quite narrow. "It could scarcely hold three men standing up. . . . The minister's head was fifteen feet above the congregation." Possibly the pattern had come down to our forbears from those sturdy reformers who resisted Spanish tyranny on the dikes and sand dunes of Holland in the sixteenth century. It was constructed high on the south wall and was entered by a spiral stairway on each side, with a window in the rear for light.

Now that a duly appointed and permanent church house had been secured, a sense of relief and of thankfulness and gratitude to God pervaded the entire membership in an unusual degree, and there was developed a determination, much above the ordinary, that, for the future, every proper effort should be put forth to advance the Kingdom of God among men, "beginning first at Jerusalem" This determination has grown stronger all down the century, and is today the leading characteristic of this congregation.

From the beginning the church's influence and membership steadily but slowly grew, and there was every evidence that this little church was indeed "a vine of God's own planting," and that it had a definite mission.

TITLE TO CHURCH LOT.

Up to this time a very important and necessary feature —one quite fundamental and urgent in its character—had not been attended to; no deed had been made to the lot upon which the church edifice was built. Since the completion of the church building the matter had no doubt more than once been brought up and discussed, probably urged.

by Ruling Elder Robert Smiley, who, naturally, as the only officer of the church so far elected, felt sensibly his responsibility as such, and, therefore, desired to close up promptly every business detail of the affairs of the church. Why this deed had not been made does not appear plain, unless possibly the money with which he was expecting to pay for the property ($750) was slow in coming into the church coffers. However, on May 1, 1823, nine years after the organization and seven years after the church building had been built and first occupied by the congregation, Randal McGavock made the long-delayed deed for the lot to the five trustees of the Nashville Presbyterian Church, naming first Ruling Elder Robert Smiley, and then four others, all members of the church, one of whom was soon afterwards elected an elder, and later the third named was made a deacon—one of the first of this class of office-bearers yet elected by the congregation. For the information and convenience of all those desiring it, we have had photographed and framed the page upon which is recorded the original deed in the Register's office in the courthouse, and it will be hung, no doubt, in some convenient place in the church for reference. The language of this venerable and interesting document is as follows:

> This indenture, made this first day of May, 1823, between Randal McGavock, of Nashville, of the one part, and Robert Smiley, Nathaniel A. McNairy, Wm. M. Berryhill, John Wright and David Irwin, who are for the time being the trustees of the Nashville Presbyterian Church, of the other part: Witnesseth that the said Randal McGavock, for and in consideration of the sum of $750 to him heretofore paid, the receipt whereof is hereby acknowledged, and for other good considerations him thereunto moving, hath given, granted, bargained and sold, and by these presents doth grant, bargain and sell, convey and transfer unto the

said Robert Smiley, Nathaniel A. McNairy, William M. Berryhill, John Wright and David Irwin, trustees of the Nashville Presbyterian Church, and their successors in office, the following piece or parcel of land, being part of lot No. 78 as distinguished in the plan of Nashville, beginning at the corner of said lot at the intersection of Spring Street and Summer Street, running thence with Spring Street toward the river half the distance of said lot on Spring Street to a plug of lead put in a rock, thence at right angles through the center of said lot to an alley of 20 feet leading from Cherry Street to Summer Street, thence with said alley to Summer Street, and with said street to the beginning, being that part of said lot on which is erected the Presbyterian Church and the small brick house belonging to the Female Bible and Charitable Society; to have and to hold to the said parties of the second part and their successors in trust for the use and benefit of said Presbyterian Church, to be modified and declared by said trustees and their successors when lawfully assembled, and especially for the purpose of having thereon a meeting house for the Nashville Presbyterian congregation of Christians to worship Almighty God, a parsonage or other house for him to dwell in who may have the charge of said church for the time being, and such buildings incident thereto as the trustees may end or direct—also in trust that such part of said lot as contains the house erected for the Female Bible and Charitable Society as has been conveyed to said society by a former Board of Trustees of said church shall be and inure to the use and purpose expressed in said deed. And the said Randal McGavock covenants that he will at any other time when it shall be deemed necessary to make any other or further deed to carry into complete effect this con-

veyance for the purposes herein expressed, and that he will warrant the title as is herein expressed for the purposes expressed against himself and his heirs.

In testimony whereof said Randal McGavock hath hereto set his hand and seal this day above written.

(Seal) R. McGavock.

R. O. D. C., Book Q., page 722.

Since the text of the above deed refers specifically to what was called "The Female Bible and Charitable Society," it may not be amiss to say here a word or two as to what this organization was and to tell somewhat of its purpose and practices. We find that, as its name indicates, it was composed entirely of women, and in a general sense may be said to have been primarily educational in its character, Bible study being particularly emphasized. They also distributed Bibles, religious tracts and other religious literature as opportunity offered or their facilities permitted. They received and distributed donations—articles of clothing, bedding and food to the poor—and visited and assisted in caring for the sick when necessary. And there was still another feature of this society—one of great importance and far-reaching and uplifting in its influence, not only as seen in the lives of its members, but also as recognized by the general community; this was a prayer service which they held every Wednesday afternoon, and to which each member was definitely obligated to attend, summer or winter, rain or sunshine, nothing excusing but actual sickness or absence from town. It was generally conceded that they relieved a great deal of suffering and distress and otherwise exerted a wholesome, restraining influence throughout the town.

Through a popular subscription the members were enabled to build for their society a meeting place, which was popularly known as "The Society House." This structure, a one-story brick house 20 by 30 feet in size, and cost-

ing nearly seven hundred dollars, was also located upon the church lot.

THE OFFICE OF RULING ELDER.

Before beginning the consideration of the official record as far as it has to do with the work and personnel of the office-bearers of the First Presbyterian Church, may we not, just here, digress a moment to refresh our memories, so that we shall have more clearly in mind what the nature and character of the eldership is and what their duties and responsibilities are to the given congregation?

The eldership is a scriptural office and the most ancient and the most permanent of any in the church. To quote from one of the fathers of our communion:

"It differs from the ceremonial and typical officers—those of the prophets, priests and kings of the old dispensations, which prefigured Christ and his redemptive work—and from the extraordinary and temporary offices of apostles, workers of miracles, etc., of the new dispensation, which were for important emergencies and for temporal service. It differs from that of the minister, who is the representative or ambassador of God to preach the gospel, persuading men in Christ's stead to be reconciled to God, and who presides in the church courts, ordains, administers the sacraments and pronounces the benedictions. And it differs from the office of deacon, who is ordained to serve tables, to see that no class of the needy or poor of the church is neglected in the daily ministrations; to care for the real estate and other properties of the church; to attend to the collection of money, the payment of salaries and bills, the care of the buildings and the preparation of them for such uses and at such times as are determined by the session. Through all dispensations the functions of the office of ruling elder have remained essentially the same, both in character and work."[1]

[1]The Ruling Elder at Work, by Rev. Aspinwall Hodge, D.D., pp. 2 and 3.

To quote further from this father in Zion:

"The elders exercised their functions under the patriarchs, when the church in the family became that of a race in bondage in Egypt; when delivered and entering into covenant with God at Sinai; when wandering in the wilderness under Moses; conquering their possessions under Joshua; disciplined during the time of the Judges; in the undivided, and in both sections of separated kingdoms of Israel and Judah; during the Babylonian captivity; at the time of Christ's ministry, and in the New Testament Church as established by the apostles."[1]

Volumes, literally, have been written upon the topic of the ruling elder—the name, the nature and the functions; and we feel that we are within bounds in making the broad, general statement that the weight of authority unquestionably holds to the view that the office is of divine origin, and, therefore, is possessed of a special and peculiar dignity and importance.

A number of eminent Presbyterian writers here in America have controverted this view, and today there exists a well-defined tendency to give the ruling elder a lower position than that given him in the Word of God, which fact, at best, only brings to light and makes plain a great weakness in our Presbyterian system, since, as we see it, the power of the Presbyterian Church for good would be increased in unlimited measure if the eldership could be brought up to the scriptural standard, because our system of church government derives its strength largely from the efficiency of the eldership, they being, as some one has said, "the inspiration of the church."

Our "Form of Government" says: "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in

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[1]The Ruling Elder at Work, by Rev. Aspinwall Hodge, D.D., pp. 2 and 3.

conjunction with pastors or ministers. This office has been understood by a great part of the Protestant reform churches to be designated in the Holy Scriptures by the title of governments and of those who rule well, but do not labor in the word and doctrine." This, therefore, with us cuts off all debate, since it is the deliverance of our own General Assembly upon the subject.

In May, 1861, while in session at Augusta, Ga., our General Assembly reenacted this, along with the several other features of our church government, in withdrawing, as it did at that time, from the compact existing with the Northern Presbyterian Church. It was necessary for it to be thus reenacted by our General Assembly for the perfecting of the independence of our own Southern Presbyterian Church, and to give it efficiency, and to set forth the General Assembly's interpretation of the Holy Scriptures as to what the ruling eldership is or may become in our church. By its terms the limitations thus placed upon the office are strictly observed now and have been since its enactment by a loyal eldership throughout the bounds of the Southern Presbyterian Church.

In resuming at this point the consideration of the official record and personnel of those who were office-bearers in the First Presbyterian Church through the entire century we find the first name to be that of Robert Smiley. Therefore, there belongs to him the distinction of having been not only the first male member of, but also the first elected officer in, the infant church, and he is further distinguished for having, singly and alone, served the congregation seven out of the nine years he was permitted by God to fill the place of ruling elder, as no other officer, either elder or deacon, was elected by the congregation within that time.

The tribulations so often accompanying early childhood in other fields of human experience were not wanting here in the life of the infant church; on the contrary, these first

years in its history proved to be a trying period indeed, numerous discouragements, struggles and worry arising chiefly from inherent local conditions which it was found impossible to remove or avoid.

The multiple duties and responsibilities of this office, therefore, were Robert Smiley's, and largely his alone. Never at best was Ruling Elder Smiley recognized as being a very robust man, but the contrary; and being of a nervo-sanguine temperament, he was earnest, ardent and determined in his nature, and, as has been said, "in every undertaking where his heart was, he never could see failure"—the right man in the right place, unquestionably. The congregation had learned to lean heavily upon him and to hold his leadership in the highest esteem. Even now, though his health was failing, they were loath to make division of leadership; yet in 1821, seven years after the beginning, they did elect two others as ruling elders, James Trimble[1] and Michael C. Dunn,[1] who, being duly ordained, at once entered upon their duties.

Ruling Elder Robert Smiley[1] was of Celtic ancestry, and was himself born in Ireland. He was a man of the highest personal integrity, kind, gentle and optimistic, and constitutionally religious. He commanded the respect and good opinion of all who knew him. Col. Willoughby Williams, writing in the evening of a long life, said: "Robert Smiley was a clever Christian gentleman, and one of the best citzens of the town." And a granddaughter, in a letter dated January 3, 1914, says: "Grandfather was a strict Sabbatarian. He permitted no work of any kind to be done on the Sabbath day unless it was absolutely necessary; in his home no cooking was allowed on that day, even the coffee being made on Saturday and warmed over on Sunday. . . . His upright, saintly, godly character has always been a rich heritage to his descendants."[2]

[1]No picture of him obtainable.
[2]Mrs. George S. Bowling, Clarksville, Tenn.

A. G. Adams,
Elder 1867-1895. Founder of the Adams Church.

His health continued to decline, and so far spent now were his physical powers that during the last twelve to eighteen months of his official life he was unable to discharge the duties of his office; and on September 15, 1823, while still in his early manhood—at the age of 40—he fell asleep. Today, awaiting the resurrection morn, he lies buried in the old City Cemetery, on South Cherry Street (now Fourth Avenue, South), southwest corner of Oak Street.

For four or five years after its organization the congregation was supplied irregularly—once or twice a month—with preaching services. The membership at this time has been estimated to have been about forty-five. In the process of evolution, however, the little church, as a sturdy oak, grew slowly but surely in its membership and influence. About this time or soon afterwards Mrs. Ann Phillips Grundy, wife of Felix Grundy, one of the active, leading members of the flock, made a happy suggestion that a church Sunday school be organized; this suggestion was adopted and speedily carried into execution. Thus was provided an agency of much merit, and one by means of which the pent-up religious zeal and denominational enthusiasm and the loyalty of its membership were greatly increased and intelligently directed. Prominent among the names of those taking part in the preliminaries looking to a realization of this new departure we find those of Ruling Elder Robert Smiley, Nathaniel A. McNairy and James C. Robinson—the last two named being elevated to the eldership of the church soon afterwards. Subsequently Ruling Elder Robinson[1] was elected by the session the Superintendent of the Sunday school.

In 1820 the congregation had sufficient confidence in itself to make the venture—though at that time the finan-

[1]No picture of him obtainable.

cial outlook was not very encouraging for such an effort to be made by it—of employing a pastor, one who would devote his whole time to the work of the church. The step was taken and the employment of a regular pastor was continued for the succeeding seven years, when, in the spring of 1827, a growing invalidism in the pastor, Rev. Allan Ditchfield Campbell, D.D., necessitated a change. A second venture was made in the spring of 1828, Rev. Obadiah Jennings, D.D., being installed as pastor.

Many discouragements, arising from various causes, as before stated, had from the beginning beset the pathway of this struggling little band of earnest Christians, and their troubles seemed now to increase in strength and numbers. The health of the second pastor had become impaired, and, while the congregation looked and hoped for his restoration, his condition constantly grew worse. This fact alone tended greatly to lessen the activities of the church, and somewhat to dishearten and depress the membership. He lingered until January 12, 1832, when, after having served these good people for four years, he passed to his reward.

Within a little more than two weeks—to be exact, seventeen days—after the pastor's death, and while the auditorium of the church was still draped in deepest mourning for him, an accidental fire on January 29, 1832, destroyed the entire church building, with its contents, except the altar Bible and hymn book. That courage which is born of an active, abiding faith in an overruling, all-wise. merciful God, and which is characteristic of Presbyterians throughout their history, was here again much in evidence. Undaunted by the scene of wreck and ruin before them and undismayed by the disaster which had swept away the house where the people of God were wont to gather together, the Bench of Elders, even before the smoke had blown away, called a congregational meeting for counsel and in-

struction. On Tuesday, January 31—two days after the church was burned—the meeting took place in accordance with the call, being held in "the session house." Much enthusiasm prevailed; good feeling and hopefulness were to be seen in every face. The zeal of those in attendance is indicated in the statement that "it was unanimously resolved by said meeting to rebuild said church with as little delay as possible."

The church membership was now one hundred and sixteen. The population of Nashville had increased considerably—being estimated, conservatively, at six or seven thousand—and the city was more and more claiming the attention of the outside world. For six or eight years steamboats had plied the Cumberland with increasing frequency, carrying passengers and freight to Louisville and Pittsburgh, on the Ohio, and to New Orleans, on the Mississippi; stage lines had been established in several directions to points more or less remote, rendering communication more frequent and satisfactory; the stir of an active and increasing commerce was manifested on every hand, and all seemed to feel the impetus of increasing prosperity and progress.

The church officials and members were a unit in the belief that the psychological moment had arrived when, with proper effort, Presbyterism in this section would go forward by leaps and bounds.

Nathl. A. McNairy.
Elder 1824-1851.

THE SECOND CHURCH EDIFICE.

The Bench of Elders at this time consisted of five ruling elders, viz: James Trimble[1] and Michael C. Dunn,[1] elected in 1821; Nathaniel A. McNairy and James C. Robinson,[1] elected in 1824; Robert H. McEwen, Sr., elected in 1829. In

[1]No picture of him obtainable.

arranging for active work, a committee, consisting of Ruling Elder Robert H. McEwen, Sr., together with eight others from the most influential members of the congregation, was appointed to solicit subscriptions; also, at the same time, a building committee was appointed, viz: Ruling Elder Robert H. McEwen, Sr., James Woods, James Erwin and Alpha Kingsley. The latter committee, in organizing, elected James Woods its Chairman and Alpha Kingsley was made the collector. The work of rebuilding was promptly begun and was progressing as rapidly as could reasonably be expected when, in the early spring of 1833,[1] Asiatic cholera—which but recently, for the first time, had come to America—appeared in the town, producing panic and demoralizing to a disastrous degree all religious, social and business affairs, and causing the death of from one hundred and seventy-five to two hundred of the inhabitants. The cholera's victims were mostly from the lower and most improvident class, yet here and there it reached the higher and more intelligent ranks as well. Dr. James Roane, a son of Governor Achibald Roane, and a physician of rare natural gifts and much skill, with a wide range of general information, and a member of the Presbyterian Church and contributor to its church-rebuilding fund, died of the disease after only a few hours' sickness. In caring for others, himself he forgot. Work upon the church building ceased, of course; business generally was suspended throughout the community, and every one became obsessed with the idea that great personal harm was impending. The community did not fully recover from this staggering blow for several years.

After the epidemic had subsided, or nearly so, as for months afterwards there were sporadic cases of the malady, and even during the following season of 1834 thirty-four deaths were reported as resulting from the disease

[1]Southern Journal of the Medical and Physical Sciences, 1853.

in the town. After much effort the Bench of Elders finally succeeded in getting the work resumed upon the church building. While this interruption of three months or more had retarded the work and greatly confused the plans of the elders, yet in the late fall of 1833 the church edifice was completed and dedicated.

The congregation, which in the interim had worshiped in the Masonic Hall, now began holding services in its new home.

The church building was a beautiful brick structure of the Grecian-Doric style, and was said to have been, at that time, "the finest church edifice in the State and an ornament to the city." Its seating capacity was one thousand, and the cost of the building and its equipment was in round numbers $30,000. It had a nicely finished basement, with the entrance on Summer Street (Fifth Avenue, North), as now.

THE PEWS.

As an aftermath of the cholera visitation, the financial affairs of the community became greatly disturbed, money being scarce and difficult to get and collections exceedingly slow, in many cases impossible. The difficulty or impossibility of making collections was a painful realization to the office-bearers, who endeavored to collect the subscriptions on the church building fund. These men were evidently driven to their wits' end as to what to do to raise the necessary money with which to pay the overdue and pressing claims for work done. They finally adopted the novel, but questionable, expedient of selling the pews in the church—a procedure which we feel sure has been regretted by the membership of the church up to this good hour, and one which must continue to disturb the membership until a final and satisfactory disposition of the matter can be made. An auction was held in the auditorium, the pews being sold to the highest bidder, as other property is disposed of, and a duly signed deed was given to each purchaser. The fol-

lowing trustees were constituted a commission, clothed with full authority to conduct such sale and to execute such deeds: Ruling Elders Nathaniel A. McNairy, James C. Robinson and Robert H. McEwen, Sr.; Laymen S. V. D. Stout and Robert I. Moore, the first named layman being subsequently elected to the deaconship.

The following is the form of deed, or certificate, used on this occasion:

> The undersigned, trustees of the Presbyterian Church in the city of Nashville, hereby certify that at a sale of the pews in said church, which took place on the —— day of ———— month, agreeable to notice, ———— became the purchaser of pew No. —— for the sum of ——— dollars, the reecipt whereof is hereby acknowledged. In consideration whereof the said ———— is entitled to the sole use and occupation of said pew, to have and to hold the same to himself, his heirs, executors or assigns forever, for the purpose of public worship, according to the rules and under the discipline of the Presbyterian Church, and subject also to the annual rent of ——— dollars, and conditions of forfeiture set forth in an ordinance[3] of said congregation bearing date the 20th of August, 1833.
>
> Given under our hand and executed this —— day of ————, 1833.
>
> (1) ————————
> (2) ————————
> (3) ————————
> (4) ————————
> (5) ————————
>
> *Trustees.*

[3]Note—Stated Clery Cowan says that the "ordinance" referred to in the deeds given to pew purchasers in 1833 has been misplaced, but that he has often heard from older officers and members of the Church, now dead, that its purport was: "If the pewholder failed to pay the annual rent as assessed against a given pew for a time, and which in amount would equal the sum paid by the original purchaser, then the pew becomes forfeited to the Church."

The "conditions of forfeiture" referred to in the closing clause of the above-quoted bill of sale for the pews sold in 1833 (and there was never another such sale before, nor has there been one since that date) loom up large just here in solving the troublesome question of having free pews for the congregation. As a matter of fact, not one of the one hundred and sixty-eight pewholders through the eighty-one years intervening since the sale occurred, has strictly complied with the conditions of forfeiture, which were stated at the time of purchase, and which were fully understood by each original buyer and seller, and which to make doubly sure were explicitly referred to in the face of the deed issued at the time of purchase.

If, therefore, upon careful investigation, this is found to be substantially true, the way becomes clear for the church at any time to adopt the free-pew system. In addition to the above mode provided by the church for repossessing itself, under special conditions, of the pews sold in 1833, and which are located in the main auditorium, some have adopted the plan of voluntarily donating back to the church all their vested or supposed interest in any given pew, and thereby effectually surrendering all claim they may have had to such.

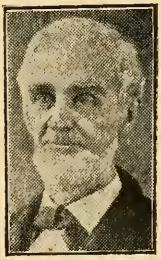
In the fall of 1803 that high type of a Christian gentleman, Judge John McCormick Lea, did this when he wrote the Bench of Elders that, "being admonished by increasing infirmities of advancing years that my earthly pilgrimage is nearing the end, . . . I give and surrender to the officers of the church pew No. 83." For a number of years, we will add, Judge Lea served the church as one of its trustees.

The church now entered upon an era of rapid growth and prosperity the like of which it had not known before. In the summer of 1833 a new pastor had been secured—Rev. John Todd Edgar, D.D.—and in the following spring,

1834, to supply a growing need, they elected to the Bench of Elders the following: Samuel Seay, William Armstrong[1] and James Nichol. Ruling Elder James Trimble,[1] after serving three years, had died in 1824. They also now (1834), for the first time, and twenty years after the organization of the church, created for it a Board of Deacons. The following were elected to the diaconate: James P. Clark, John M. Hill, Alexander M. Cassiday and William Berryhill. Joseph C. Brown at this time is reported as having been also made a deacon, but, for some reason, he never became active in the work.

Samuel Seay.
Elder 1834-1843.

Two years subsequently, in 1836, it was deemed advisable to still further increase the number of office-bearers in the church, Dr. William McNeil being elected a ruling elder and Dr. A. G. Goodlett[1] and S. V. D. Stout being elected deacons. The membership continuing to increase rapidly and there being an occasional removal from the city or death of an office-bearer, thus making a vacancy, it was thought advisable to increase the number of church officers more frequently than had been the practice up to now. Consequently, in 1838, Benjamin McCulloch[1] and William M. Brown[1] were added to the Bench of Elders. Elder W. M. Brown, the last named, died after serving only one year. In 1839 there were two additions to the Bench of Elders: William Hadley and A. W. Putnam. It is worthy of note that Elder Putnam was the Commissioner from the First Church to the first Southern Gen-



James Nichol.
Elder 1834-1878.

[1]No picture of him obtainable.

JOSEPH B. O'BRYAN,

Deacon 1867-1870. Elder 1870-1900. In Charge of the Work at the Edgar Church.

eral Assembly (1861), which met in Augusta, Ga., and that he also served as Stated Clerk of the session for two years.

For twenty-five years up to now (1839) the music in the church had consisted wholly of congregational singing, the record being simply that "the clerk, old man Mr. Cardwell, stood in front of the pulpit to read out the lines of the hymn and lead the singing." The officers of the church, however, at this time feeling the need of better and more up-to-date church music, decided to and did install in the church a suitable sized pipe organ, locating it in the north gallery over the main Church Street entrance to the building. The instrument was for a time placed under Professor Nash as organist, but later was under Prof. Francis Neville Boensch, father to the present Elder Boensch and grandfather of the present Deacon Boensch. It was, indeed, not only the largest, but also the sweetest-toned instrument of the kind in the city. The addition was very popular, both with the membership and the outside public.

Wm. McNeil, M.D.
Elder 1836-1844.

Henry E. Thomas[1] was made an elder in 1840; after serving two years, he removed from the city. In 1844 the increase in the membership had been so great that the congregation elected the following as ruling elders: William Williams,[1] John M. Hill, Alexander M. Cassiday[1] (later he was elected by the session Superintendent of the Sunday school), and Nathaniel Cross. At the same time the following were made deacons: Alfred Hume, William Eakin and

William Hadley
Elder 1839-1842.

[1]No picture of him obtainable.

Benjamin E. Shepherd. After a term of office, the exact length of which we are unable to state, Ruling Elder Cassiday was succeeded by Deacon Hume, he being elected by the session Superintendent of the Sunday school.

In 1846 Dr. Richard O. Currey was elected ruling elder. In the following year, however, he moved from the city; but in 1850 he returned, when the congregation formally recognized him again as elder, and he at once reassumed the duties of the office. The congregation did likewise with Michael C. Dunn,[1] who had left the town after serving as elder for seven years, from 1821 to 1828, but who in 1846 again took up his residence in Nashville.

Nathaniel Cross.
Elder 1844-1858.
Elder 1862-1866.

In the spring of 1848, W. B. A. Ramsey was by the congregation elected to the office of ruling elder, and upon the day of his election was duly ordained and installed.

SECOND FIRE.

R. O. Curry, M.D.
Elder 1846-1847.
Elder 1850-1854.

An uneventful summer had rapidly passed by and the church work for the fall and winter was taking definite form in the minds of the more active church leaders, when, on Thursday, September 14, 1848, the universally admired church edifice, with all its contents, was burned to the ground. The "Society House," before referred to, and which had escaped the fire of 1832, was destroyed by this second fire. Thus the congregtaion of the Nashville Presbyterian Church was for the second time made homeless, and, as before, the fire was due essentially to the same cause, inexcusable carelessness—in the first instance, that of the sexton; in the last,

[1]No picture of him obtainable.

that of workmen engaged in repairing the building. Without delay the Bench of Elders called a congregational meeting for Saturday, the 16th, two days after the fire occurred. This meeting was held, according to appointment, in the First Baptist Church, then on Summer Street, near Deaderick Street, and which had been kindly tendered to the congregation for its uses, to consider ways and means for erecting another church edifice. Ruling Elder William Williams was made Chairman and Ruling Elder Nathaniel Cross was elected Secretary. In a series of resolutions offered and adopted at the meeting, we find "No. 4" to be as follows: "Resolved, That immediately measures be taken to secure the rebuilding of the church edifice at the earliest practicable period." A committee to solicit subscriptions—which was also to act as building committee —was appointed, consisting of Ruling Elders A. W. Putnam and John M. Hill, Deacon William Eakin and the following leading men of the congregation: Alexander Allison (then Mayor), John M. Bass, Samuel D. Morgan, William Nichol and O. B. Hayes. Rev. Dr. John Todd Edgar was added *ex officio*. The committee elected John M. Bass, Chairman, and Ruling Elder Nathaniel Cross, Secretary.

Architectural design of the building and plans in detail for construction were promptly obtained and adopted and the work of rebuilding went rapidly and smoothly forward. All the debris had been cleared away, the stone foundation for the new edifice had been rebuilt in great measure, and on April 28, 1849, seven months from the date of the fire, and in the presence of a large assemblage of the best people of the church and the city, the corner stone was laid with a not very elaborate but exceedingly impressive ceremony. The officers of the church had carried upon the main building a fire insurance policy for $8,000.[1] This was promptly

[1]Nashville *Whig*, September 14, 1848.

collected, and subscriptions for the remainder required to carry out the architectural plans as adopted were liberally made, and in due time paid.

Concurrent with the events above recited the steamer "Caroline Watkins," from New Orleans, arrived at the city wharf, and in coming up the river there had developed on board some eight or ten cases of cholera. Through "Black Bottom" the disease soon got a foothold upon the town, and Nashville again had an epidemic of Asiatic cholera to deal with. Most of those who were able left the city. Thus panic and general demoralization along all branches of human effort for the time being prevailed in the town. Work upon the church building was suspended. Through the succeeding eight or ten weeks Nashville lost from fifty to seventy-five of her people from cholera, the disease being virtually restricted to the lowest and most indigent class of the community.

This second visitation was much milder than that of sixteen years before, and the disturbance to the trade and traffic of the city was not so prolonged nor damaging in the aggregate as in the first instance.

Work was resumed upon the church building as soon as it was possible to secure workmen, and among the first days of the new year, 1850, the edifice was sufficiently near completion to warrant the congregation in moving from the Masonic Hall, where they had held their religious services, into the lecture room of the new church.

In the spring of the following year, 1851, the entire edifice was completed and furnished at an outlay of forty-eight thousand dollars. As yet the organ had not been negotiated for. Congregational singing was again resumed and continued for the succeeding ten years. Mr. G. Additon is referred to in the record as being "the church chorister" who led the singing. After a time a correspondence was begun by Mr. Charles F. Thurston, a member of the music committee, with the several leading organ build-

ers in the country, looking to obtaining for the church a suitable sized pipe organ. This resulted finally in securing a much larger instrument than it had had before and one of greatly increased musical power and expression. This organ was installed during July, 1858, at a cost of $3,000, and was located back of the pulpit, in the south end of the church, as now, and was placed under the control of Prof. Henri Weber as organist. In 1912 the improvement of the instrumental music of the church was again urged, the old organ, from fifty-six years' use, having become much worn and out of repair, besides being out of date in many of its music-producing features. A change was finally determined upon and a magnificent, up-to-date pipe organ was secured at a cost of $10,000. This organ was installed on September 1, 1913.

The church building was dedicated to God with much "pomp and circumstance" on Easter Sunday of 1851, and for sixty-three years it has been occupied as a church home of an active, aggressive, prosperous Christian people. (A minute description of this edifice having already been printed in the Bunting Church Manual of 1868, it is thought unnecessary to describe it here.)

In the Manual of 1868 it is stated that "the front (Church Street front) never having been completed, presents an unfinished appearance. This was carefully completed in conformity with the original design in 1880, and now the church edifice stands out before the public in a strong, distinctive, striking individuality among all the churches of the city. The suggestion has been made, and indeed urged, by some short-lived iconoclasts that this feature or that be changed, but it is quite gratifying to note the fact that, up to now, after half a century and more of use, barring the work done upon the front alluded to above, it is unaltered and unchanged in any essential feature from what it was when it came from the hands of its build-

ers. May every succeeding centennial through the coming ages find it as now!

Since 1833 the number of the church's communicants had decidedly increased, and now they numbered three hundred and fifty-seven —an increase of 208 per cent. Nashville also had grown from a small town to the dimensions of a prosperous, thriving city, with a population of approximately twenty-five thousand, and many believed from the indications then existing that in the near future it would become one of the important nerve centers of the country.

Wm. B. A. Ramsey.
Elder 1848-1858.

FIRE AND PESTILENCE.

A congregation having to face the dire destruction of its church building by fire, as this one did, and at the same time having to contend with an epidemic of Asiatic cholera —and this, too, to be gone through with on two different occasions, with an interval of near twenty years between the two—is certainly a most interesting and striking coincidence, if no more.

John Thompson.
Elder 1853-1860.

From a religious point of view, it is believed, it demands serious and prayerful study, that its lessons may be fully recognized and heeded, not passed over lightly and forgotten. That the officers of the church and the members of the congregation generally recognize the unusual significance in this special providence is quite clear, as at one of the earliest meetings had after the second fire the following resolution was unanimously adopted: "That, recognizing the hand of God in all that befalls us, and acknowledging as a church and as individuals we merited his Father-

ly chastisements, it becomes us to make a wise improvement of the dispensation that has convened us together, to give more diligent heed in the future to the public and private means of grace, and thus to humble ourselves under the mighty hand of God, that He may exalt us in due time." The subsequent history of these good people gives ample evidence that a profound influence for good was the looked-for effect of this second visitation of fire and pestilence. The horizon of the congregation was broadened and otherwise enlarged and a more active and enlighteend zeal was aroused for the Master's work.

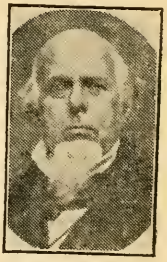
Wm. O'N. Perkins.
Elder 1858-1864.

In due course of time several missions were considered and planned for different localities of the city and other laudable work for those on the outside of the congregation was carefully thought out, and, where found feasible, was carried out. The women of the church organized several new societies, with the object and purpose of helping the poor and needy; and, in addition, in a number of instances, they detailed one or more of their number as representatives to other church and union organizations in the city that through a united effort the greatest good could be brought to the greatest number. Like the phoenix, the sacred bird of old which came periodically out of ancient Arabia to Heliopolis, and there burned itself upon the altar, the congregation speedily rose from its ashes, even younger and more beautiful than before, more consecrated, more active and more potential in all church activities than at any time in its previous history.

William S. Eakin.
Deacon 1858-1860.
Elder 1860-1872.

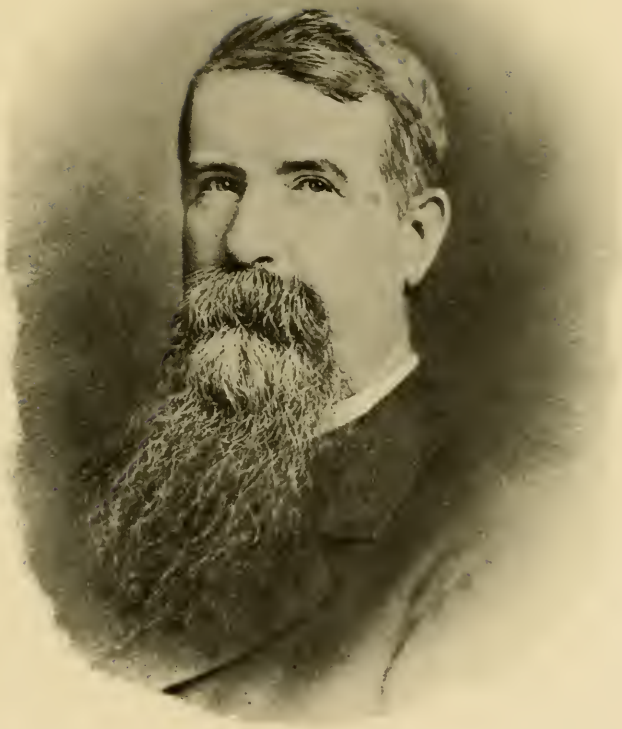
The Bench of Elders determined to recommend to the congregation the enlarging of the diaconate of the church by the addition of at least five. This recommendation received the concurrence of the congregation, the following being elected deacons in 1850: Daniel F. Carter, G. M. D. Cantrell, James Gould, William K. Hunter and Robert Lusk, Sr. In 1852, James Anderson,[1] who had been a ruling elder in the Hermitage Church, removed to the city, was recognized by the congregation as a ruling elder, and at once entered upon the duties of the office. In the following year, 1853, John Thompson, of Ellicott's Mills, Md., came to Nashville to live, and, having been a ruling elder in the church at that place, he, too, was recognized by the congregation and took his place upon the Bench of Elders. In the fall of the same year he was elected by the session Superintendent of the Sunday school, and continued as such for the succeeding seven years, until the spring of 1860, when he returned to Maryland. In 1854 William Stewart was elected to the diaconate. William O'Neil Perkins had been an elder in the Presbyterian Church at Franklin, Tenn., and now, having removed to Nashville, was recognized as an elder and became active as such in 1858. At the same time William S. Eakin was made a deacon. Two years later, in 1860, the following were elected elders: Dr. Paul F. Eve, Sr., Donald Cameron,[1]

Rev. Wm. Bryce Thompson.
Deacon 1860-1865.
Elder 1867-1876.



William B. Shapard.
Elder 1867-1870.

[1]No picture of him obtainable.



Bradford Nichol,
Deacon 1867-1914. Elder 1914. Leader in the Work Resulting in the Cottage Church.

Daniel F. Carter and William S. Eakin, the last two being raised from the Board of Deacons.

N. Davidson Cross was made a deacon in 1861. In 1862, Prof. Nathaniel Cross, W. Bryce Thompson and H. Hill McAlister were elected deacons. Andrew J. Smith was made a deacon in 1865. In 1867, W. B. Shapard, A. G. Adams and J. M. Hamilton, who had been ruling elders in the Second Presbyterian Church, but had withdrawn from that church and had been readmitted to membership in this church, were by the congregation recognized as elders and at once entered upon their duties as such. At the same time Dr. Joseph Jones,[1] C. N. Ordway,[1] H. Hill McAlister, W. Bryce Thompson and E. B. McClanahan[1] were elected elders, and the following were made deacons: C. A. R. Thompson, William Henry Smith, R. G. Throne, Bradford Nichol, Sr., Joseph B. O'Bryan and J. Douglas Cross. In 1868 death removed from the Bench of Elders one of its oldest and most efficient members, Col. Robert H. McEwen, who for nearly forty years had actively served the church as ruling elder, having been elected in 1829, in the second election held by the congregation after its organization, in 1814. He was a native Tennessean, having been born in Jonesboro in 1790, and he came to Nashville from Fayetteville in 1828. He was a pronounced Presbyterian, and his distinguishing characteristic was promptness and punctuality in the observance of all the ordinances of the house of God. Though a man of

C. A. R. Thompson.
Deacon 1867-1870.
Elder 1870-1873.

John C. Gordon.
Elder 1873-1898.

[1]No picture of him obtainable.

decided convictions, he was never intolerant. Possessing great energy and force of character, he was public-spirited and a wise and prudent counselor. He was a business man, attorney, soldier. In the Creek War he volunteered, at 22 years of age, under Gen. Andrew Jackson, and was in command of a regiment in the battles of Horseshoe Bend and Talladega. He was the Stated Clerk of the session for thirty-five years. After a lingering illness, he died on January 12, 1868, at the ripe old age of 78.

J. M. Safford, Ph.D.
Elder 1875-1901.

In 1870 four elders and five deacons were elected as follows: William Henry Smith,[1] Charles A. R. Thompson and Joseph B. O'Bryan were elevated from the diaconate to the Bench of Elders; Dr. Paul F. Eve, Sr., who had removed from the city the year before, but had now returned, was reinstated in the eldership; William C. Collier, William D. Kline, George G. O'Bryan, Edgar Jones and Frank Porterfield were added to the Board of Deacons. In 1873, Dr. John R. Buist[1] was elected elder, as were also A. W. Perine,[1] who removed from the city within the next year; Robert S. Cowan, who is still acting, having been one of the three trustees of the John M. Hill Fund since 1895, and continuously Stated Clerk of the session since 1876; John C. Gordon, who left the city in 1898, and Robert G. Throne and J. Douglas Cross, who were elevated from the diaconate. The following were made deacons: John Hill Eakin, John Thompson Plunket, Wilbur F. Foster, Henry Sperry, Byrd Douglas, Thomas H. Maney and A. Hume Lusk. In 1875,

Baxter Smith.
Elder 1881-1890.

[1]No picture of him obtainable.

James M. Safford, Ph.D., James M. Sinclair[1] and Henry C. Shapard were made ruling elders. In 1876, J. McGavock Dickinson, James H. Wilks, H. Bruce Cochran and L. T. Webb were made deacons. In 1881, Baxter Smith was added to the Bench of Elders, and Joseph H. Thompson was elected deacon. Five were elected deacons in 1886: Dr. Paul F. Eve, Jr., A. Gillespie Adams, Jr., Harry A. Myers, Robert Rodes and William M. Magill. In 1892, W. H. Raymond, Sr., and W. O. Eastin were elected ruling elders; C. B. Glenn, who had been an elder in the First Cumberland Church of this city, was recognized as elder by the congregation, and Dr. Paul F. Eve, Jr., was raised from the diaconate to the office of elder. In 1896, John D. Blanton, LL.D., and W. Gales Adams were elected ruling elders; Joseph H. Thompson, A. G. Adams and Wilbur F. Foster were elevated from the diaconate to the Bench of Elders, and Clarence B. Wallace, Frank N. Boensch, Sr., Wyatt T. Abernathy (who died August 27, 1914), and E. P. Bronson were made deacons.

J. Douglas Cross.
Deacon 1867-1873.
Elder 1873-1876.

Henry C. Shapard.
Elder 1875-1877.

SPIRIT-TWINS.

For the Bench of Elders to lose within a period of twenty-eight days two of its most zealous and active members, Adam Gillespie Adams and James McClung Hamilton, was a decided shock to the members of the church. That providence had had the planning of these two lives, and in a special sense, is manifestly true. Both of them were of Scotch ancestry. The

[1]No picture of him obtainable.

one came here from County Tyrone, Ireland; the other from Logan County, Kentucky. At the age of 15 the one joined the Burney Presbyterian Church, a little countryside chapel near Strabane, where he was born on July 12, 1820; at the age of 12 the other joined the Presbyterian Church at Russellville, at which village he was born on September 5, 1821. Together they joined the First Presbyterian Church here on October 24, 1840; as yoke-fellows they organized the Sunday school, which later, in 1842. evolved into the Second Presbyterian Church of Nashville; together they were made ruling elders in that church and for twenty-five years they together largely shaped its work; together, for cause, they returned to the mother church on May 5, 1867, as before stated, and together they were recognized as elders by the congregation, and together they at once took places upon the Bench of Elders.

The one was elected by the session Superintendent of the Sunday school, which position he was annually reelected to and which he held continuously for twenty-nine years, up to his death; while the other became an efficient teacher in the same Sunday school, continuing in that capacity to the end of his days. The one died, at the age of 75, on March 31, 1895; the other, at the age of 74, on April 27, 1895. Even in death they scarcely were separated, for, while the one suddenly passed to his reward on the last day of the month, the other lingered a few days into the succeeding month, and then—who will doubt it?—together they passed through the pearly gate, and today together, as spirit-twins, they are walking the golden streets of the Celestial City, conscious of having each given gladly fifty-five years of loyal, active service to the Master while upon earth. As exhaustive biographies of these two eminently religious and unusual men are now in print, it is thought that this resume will be sufficient here.

In 1899, Dr. James D. Plunket was elected an elder;

Byrd Douglas, Clarence B. Wallace and E. P. Bronson were raised from the diaconate to the eldership, and John A. McEwen, Dr. William Bailey, J. D. Jacobs, Dr. Matthew G. Buckner, Edgar M. Foster, Duncan McKay, W. D. Witherspoon and John Irvine Armstrong were made deacons.

W. O. Eastin.
Elder 1892-1904.

Ruling Elder Joseph Branch O'Bryan was a native Tennessean, having been born at Franklin, Williamson County, on November 2, 1838. Soon after reaching adolescence he came to Nashville and began commercial life. At 16 he joined the First Presbyterian Church. In 1867, two years after returning from the war between the States, he was elected by the congregation to the diaconate. Here he served for three years, until 1870, when he was elevated to the Bench of Elders, and for thirty years he was active in the duties of the office of elder. His church occupied a large place in his thoughts and life. From his earliest youth he was religiously inclined and never had any "wild oats" to sow. He was a man of the highest personal integrity, having a positive cast of character, being frank, outspoken and direct. He thought clearly and acted energetically and courageously. Possessing great will power, he was essentially a man of results, though never ostentatious in his methods. He was a just man, and, withal, a man with the tenderest heart, yet he never permitted his sympathies to subvert his judgment. After a brief illness he passed to his final reward at the age of 62, as the shadows began to gather for the night on March 17, 1900.

E. P. Bronson.
Deacon 1896-1899.
Elder 1899-1904.

In 1901, John C. Kennedy, John B. Garrett, C. C. Fos-

ter, T. G. Tinsley and E. W. Foster were elected members of the Board of Deacons.

In 1904, Frank N. Boensch, Sr., Wyatt T. Abernathy, Dr. Matthew G. Buckner, Duncan McKay and Dr. William Bailey were elevated from the diaconate to the eldership, and Robert T. Hopkins, George M. White, John P. W. Brown, Charles S. Caldwell, Dr. D. R. Stubblefield, Thomas P. Kennedy and Dr. John A. Witherspoon were made deacons.

Wyatt T. Abernathy. Deacon 1896-1904. Elder 1904-1914.

In 1911 the following were elected deacons: Charles E. Cooper, Lee Douglas, Verner Moore Lewis, William Winter Lyon, A. Tillman Jones and Jacob W. Brown.

In 1913, Bradford Nichol, Sr., William C. Collier and Henry Sperry were raised from the diaconate to the Bench of Elders; George W. Killebrew was elected an elder, and Dr. McPheeters Glasgow, Lemuel R. Campbell, William Simpson, E. A. Ruddiman, W. Ridley Wills, J. C. Lucus and Frank Boensch, Jr., were made deacons.

THE TABLES.

As a ready reference chart we have prepared the two tables which appear below. The first table has to do with the eldership, the other with the deaconship, and together they give all the office-bearers the church has had through the one hundred years ending November 14, 1914. At a glance under the headings of the different columns one can see, beginning on the left and reading to the right, in the first column, the name of every individual ruling elder who has actively served the church within the century; in the next column, the total service in years he as elder has rendered the church up to this time; in the next column, the

total years' service he as deacon has given the church; in another column is given the date of such service the individual rendered as trustee; in another, as Stated Clerk of the session; in another is given the date of his removal from the city, if he has removed; in another, date of death, if dead—that is, the date is given if it has been possible to ascertain it; in another, if living, such fact is so indicated under the heading, "Remarks." Where an elder has come up from the diaconate, it is so stated, and the length of service such office-bearer rendered as deacon is given, and then it is embraced in his record of total service.

In this table the elders are graded according to the length of service rendered, and not alphabetically as to name or date of commission. Thus those serving the greatest number of years are given first place, and so on down the line to those who have served the shortest length of time.

The second table is similarly arranged in regard to the deacons which the church has had through the century, and along the lines above indicated, and is also self-explanatory.

TABLE NO. 1.

Ruling Elders.

The Names and Length of Service in Years of Those Who Have Served as Ruling Elder in the First Presbyterian Church of Nashville, Between 1814 and 1914, Inclusive.

NAME	Total Service	Served as Elder	Served as Deacon	When as Elder	When as Deacon	When as Trustee	When as Clerk of Session	Removed	Death	Remarks.
Robert G. Throne	47	41	6	1873-1914	1867-1873	1900-1914*				Living
Bradford Nichol, Sr.	47	1	46	1913-1914	1867-1913				1913	
James Nichol	44	44		1834-1878		1833†		1878		
William C. Collier	44	1	43	1913-1914	1870-1913					Living
Wilbur F. Foster	41	18	23	1896-1914	1873-1896	1900-1914*				Living
Henry Sperry	41	1	40	1913-1914	1873-1913					Living
Robert S. Cowan	41	41		1873-1914		1895-1914*	1876-1914			Living
Byrd Douglas	38	12	26	1899-1911	1873-1899	1873-1899†			1911	
Robert H. McEwen	38	38		1829-1867		1833‡	1829-1864		1868	
Joseph H. Thompson	33	18	15	1896-1914	1881-1896					Living
Joseph B. O'Bryan	33	30	3	1870-1900	1867-1870	1895-1900*			1900	
H. Hill McAlister	31	24	7	1867-1891	1860-1867	1866-1891†		1891		
A. W. Putnam	30	30		1839-1869			1867-1869		1869	
Adam G. Adams	28	28		1867-1895		1870-1895*			1895	
James M. Hamilton	28	28		1867-1895		1870-1895*			1895	
A. Gillespie Adams	28	18	10	1896-1914	1886-1896					Living
Paul F. Eve, Jr., M.D.	28	22	6	1892-1914						Living
Nathan A. McNairy, M.D.	27	27		1824-1851		1833‡			1851	
James M. Safford, Ph.D.	26	26		1875-1901		1892-1900*			1901	
John C. Gordon	25	25		1873-1898				1898		
Daniel F. Carter	24	14	10	1860-1874	1850-1860	1852-1874†			1874	
John M. Hill	23	13	10	1844-1857	1834-1844					Dead
W. H. Raymond	22	22		1892-1914						Living
Chas. B. Glenn	22	22		1892-1914						Living
Nathaniel Cross	18	18		(1844-1858 1862-1866)		1852†	1864-1866	1858	1866	
W. Gale Adams	18	18		1896-1914						Living

*Trustee of John M. Hill Fund. †Church Realty. ‡Sale of pews in 1833.

Rev. Thomas Verner Moore, D.D.,
Pastor 1868-1871.

TABLE NO. 1—Ruling Elders—Continued.

The Names and Length of Service in Years of Those Who Have Served as Ruling Elder in the First Presbyterian Church of Nashville, Between 1814 and 1914, Inclusive.

NAME	Total Service	Served as Elder	Served as Deacon	When as Elder	When as Deacon	When as Trustee	When as Clerk of Session	Removed	Death	Remarks.
John D. Blanton, LL.D.	18	18		1896-1914						Living
W. T. Abernathy	18	10	8	1904-1914	1896-1904				1914	
Frank Boensch, Sr.	18	10	8	1904-1914	1896-1904					Living
Clarence B. Wallace	18	15	3	1899-1914	1896-1899					Living
William Williams	17	17		1844-1861				1861	1862	
Paul F. Eve, Sr., M.D.	16	16		(1860-1869 1870-1877)				1869	1877	
James C. Robinson	15	15		1824-1839		1833‡		1839	1852	
James D. Plunket, M.D.	15	15		1899-1914						Living
Matt G. Buckner, M.D.	15	10	5	1904-1914	1899-1904					Living
Duncan McKay	15	10	5	1904-1914	1899-1904					Living
William Bailey, M.D.	15	10	5	1904-1914	1899-1904					Living
Alexander A. Cassidy	15	5	10	1844-1849	1834-1844			1849		Dead
Michael D. Dunn	14	14		(1821-1828 1846-1853)				1828	1853	
William S. Eakin	14	12	2	1860-1872	1858-1860			1860		Dead
William Bryce Thompson	14	9	5	1867-1876	1860-1865		1869-1876	1876	1882	Entered ministry
W. O. Estin	12	12		1892-1904				1904		Living
John R. Buist	11	11		1872-1884						Dead
W. B. A. Ramsey	10	10		1848-1858		1852†		1858		Dead
Robert Smiley	9	9		1814-1823		1823†			1823	
Samuel Seay	9	9		1834-1843				1843	1864	
James Anderson	9	9		1852-1861				1861		
Baxter Smith	9	9		1881-1890		1886-1896†		1910		Living
J. Douglas Cross	9	3	6	1873-1876	1867-1873			1876		Dead

*John M. Hill Fund. †Church Realty. ‡Sale of pews in 1833.

TABLE NO. 1—Ruling Elders—Continued.

The Names and Length of Service in Years of Those Who Have Served as Ruling Elder in the First Presbyterian Church of Nashville, Between 1814 and 1914, Inclusive.

NAME	Total Service	Served as Elder	Served as Deacon	When as Elder	When as Deacon	When as Trustee	When as Clerk of Session	Removed	Death	Remarks.
Wm. McNeil, M.D.	8	8		1836-1844					1844	
E. P. Bronson	8	5	3	1899-1904	1896-1899			1904		
John Thompson	7	7		1853-1860				1860		Dead
Wm. O'N. Perkins	6	6		1858-1864				1864		Dead
E. B. McClanahan	6	6		1867-1873				1873		
Benjamin McCulloch	6	6		1838-1844						Dead
Wm. Henry Smith	6	3	3	1870-1873	1867-1870			1873		
Chas. A. R. Thompson	6	3	3	1870-1873	1867-1870			1873		Dead
Richard O. Currey, M.D.	5	5		(1846-1847 1850-1854)				1854	1865	
James N. Sinclair	4	4		1875-1879				1879		
James Trimble	3	3		1821-1824					1824	
Wm. B. Shapard	3	3		1867-1870					1870	
Wm. Hadley	3	3		1839-1842					1842	
Wm. Armstrong	2	2		1834-1836					1858	
Henry E. Thomas	2	2		1840-1842				1842		
Donald Cameron	2	2		1860-1862				1862		Dead
Joseph Jones, M.D.	2	2		1867-1869				1869		Dead
Henry C. Shapard	2	2		1875 1877				1877		Dead
A. M. Perine	1	1		1873-1874				1874		Dead
Wm. M. Brown	1	1		1838-1839					1839	
C. N. Ordway	1	1		1867-1868				1869		
Geo. W. Killebrew	1	1		1913-1914						Living

TABLE NO. 2.

Deacons.

The Names and Length of Service of Those Who Have Served Only as Deacons in the First Presbyterian Church of Nashville, Between 1814 and 1914, Inclusive.

NAME	Total Service	Served as Elder	Served as Deacon	When as Elder	When as Deacon	When as Trustee	When as Clerk of Session	Removed	Death	Remarks.
G. M. D. Cantrell	36		36		1850-1886					
John Hill Eakin	31		31		1873-1904	1896-1904†			1904	
William K. Hunter	31		31		1850-1881				1881	
James P. Clark	29		29		1834-1863				1863	
Henry A. Myers	28		28		1886-1914					Living
Frank Porterfield	24		24		1870-1894	1871-1896†				Dead
Robert Lusk, Sr.	23		23		1850-1873	1866-1873†			1873	
Andrew J. Smith	23		23		1865-1888	1866-1873†			1888	
J. McGavock Dickinson	16		16		1876-1892			1892		Living
James Gould	16		16		1850-1866				1866	
John H. McEwen, Jr.	15		15		1899-1914					Living
Edgar M. Foster	15		15		1899-1914					Living
A. Hume Lusk	15		15		1873-1888					Dead
Benjamin H. Shepherd	14		14		1844-1859				1859	
S. V. D. Stout	14		14		1836-1850	1833‡			1853	
T. Garland Tinsley	13		13		1901-1914					Living
E. W. Foster	13		13		1901-1914					Living
John B. Garrett	13		13		1901-1914					Living
Chauncey C. Foster	13		13		1901-1914					Living
William M. Magill	13		13		1886-1899			1899		
Thomas H. Maney	12		12		1873-1885			1878		
W. D. Witherspoon	12		12		1899-1911				1911	
Robert T. Hopkins	10		10		1904-1914					Living
George M. White	10		10		1904-1914					Living
John P. W. Brown	10		10		1904-1914					Living
Thomas F. Kennedy	10		10		1904-1914					Living
Charles S. Caldwell	10		10		1904-1914					Living

†Church Realty. ‡Sale of pews in 1833.

Table No. 2—Deacons—Continued.

The Names and Length of Service of Those Who Have Served Only as Deacons in the First Presbyterian Church of Nashville, Between 1814 and 1914, Inclusive.

NAME	Total Service	Served as Elder	Served as Deacon	When as Elder	When as Deacon	When as Trustee	When as Clerk of Session	Removed	Death	Remarks.
Jno. A. Witherspoon, M.D....	10		10		1904-1914					Living
A. G. Goodlett, M.D.	9		9		1836-1845			1845	1850	
Alfred Hume	9		9		1844-1853				1853	
Robert Rodes	9		9		1886-1895				1895	
D. R. Stubblefield, D.D.S.....	9		9		1904-1913				1913	
William Stewart	8		8		1854-1862				1862	
Jno. Thompson Plunket	8		8		1873-1881				1912	Ordained ministry 1881
John C. Kennedy	8		8		1901-1909				1909	
William Eakin	5		5		1844-1849				1849	
John I. Armstrong	5		5		1899-1904					Entered ministry
William D. Kline	4		4		1870-1874			1874		
L. T. Webb	4		4		1876-1880					
Edgar Jones	3		3		1870-1873	1871-1873†		1873		Living
George G. O'Bryan	3		3		1870-1873	1871-1873†		1873		Dead
James H. Wilkes	3		3		1876-1899					Dead
Charles E. Cooper	3		3		1911-1914					Living
A. Tillman Jones	3		3		1911-1914					Living
Lee Douglas	3		3		1911-1914					Living
Verner Moore Lewis	3		3		1911-1914					Living
Wm. Winter Lyon	3		3		1911-1914					Living
Wm. H. Berryhill	2		2		1834-1836				1836	
H. Davidson Cross	2		2		1861-1863				1863	
H. Bruce Cockran	2		2		1876-1878				1878	
J. D. Jacobs	1		1		1899-1900			1900		
McPheeters Glasgow, M.D....	1		1		1913-1914					Living

†Church Realty.

Table No. 2—Deacons—Continued.

The Names and Length of Service of Those Who Have Served Only as Deacons in the First Presbyterian Church of Nashville, Between 1814 and 1914, Inclusive.

NAME	Total Service	Served as Elder	Served as Deacon	When as Elder	When as Deacon	When as Trustee	When as Clerk of Session	Removed	Death	Remarks.
Lemuel R. Campbell	1		1		1913-1914					Living
William Simpson	1		1		1913-1914					Living
E. A. Ruddiman, Ph.C.	1		1		1913-1914					Living
W. Ridley Wills	1		1		1913-1914					Living
J. C. Lucus	1		1		1913-1914					Living
Frank Boensch, Jr.	1		1		1913-1914					Living
Jacob W. Brown	1		1		1911-1912			1912		Living

You will find in Table No. 1 that from its organization to this time the church had been served by seventy-one ruling elders, forty-five of whom were chosen direct from the membership, while the remaining twenty-six were raised from the diaconate. These ruling elders, together, have given the congregation a grand total of twelve hundred and twenty-five years of service, or an average of seventeen years plus per individual.

From Table No. 2 you will see that fifty-nine individuals have served the church only as deacons through the same period, which gives a grand total of five hundred and ninety-six years of service they have rendered, or an average of ten years plus for each person.

There have been seven elders who have served 40 years and over to 50; six elders who have served 30 years and over to 40; eleven elders who have served 20 years and over to 30; twenty elders who have served 10 years and over to 20; twenty-seven elders who have served 1 year and over to 10.

There have been three deacons who have served 30 years and over to 40; five deacons who have served 20 years and over to 30; twenty deacons who have served 10 years and over to 20; thirty-one deacons who have served 1 year and over to 10.

There have been twenty elders and five deacons who have served over twenty-five years each. Of this number ten elders are now living, but only one deacon.

From the eldership two have heard the call to minister in spiritual things, and at the proper time were duly ordained ministers in the Presbyterian Church. Richard Owen Currey, educator, chemist, State geologist, physician, Confederate surgeon and editor, was ordained in 1857. So far as we have been able to ascertain he never became the pastor of any particular church, but frequently preached at irregular times and at different places. He died in his forty-ninth year, at Salisbury, N. C., on February 17, 1865.

William Bryce Thompson, an educator, was ordained by Nashville Presbytery at its fall meeting on October 17, 1875. For a time he had charge of four country churches near Nashville, preaching at one of them each Sunday of the month. Afterwards he became pastor of Harpeth Presbyterian Church, in Williamson County, and Shiloh Presbyterian Church, in Sumner County. While pastor of these churches he would return and preach on Sunday nights at the Cottage Presyterian Church, in Nashville He was later called to two churches, one at Decherd, Tenn., and the other at Wartrace, Tenn. His health failing here, his physician sent him to Mobile, Alabama, for recuperation, but he grew worse and finally died there on April 23, 1882. He had served the First Presbyterian Church nine years as elder and five as deacon—a total of fourteen years; he was also Stated Clerk of the session continuously for seven years and Superintendent of the Sunday school for seven years from 1860 to 1867.

Rev. J. Thompson Plunket, D.D. Deacon 1873-1881.

Rev. John Irvine Armstrong. Deacon 1899-1904.

Two from the diaconate have also become ministers in the church. John Thompson Plunket, after serving the church for eight years as deacon and finishing the prescribed course in the Theological Seminary, Columbia, S. C., was ordained a minister by the Nashville Presbytery on May 15, 1881. He at once became the pastor of the Steele Creek Presbyterian Church, Steele Creek, N. C., where he remained for more than two years. In September, 1882, he was called to the Madison Avenue Church, Covington, Ky., remaining there during the six succeeding

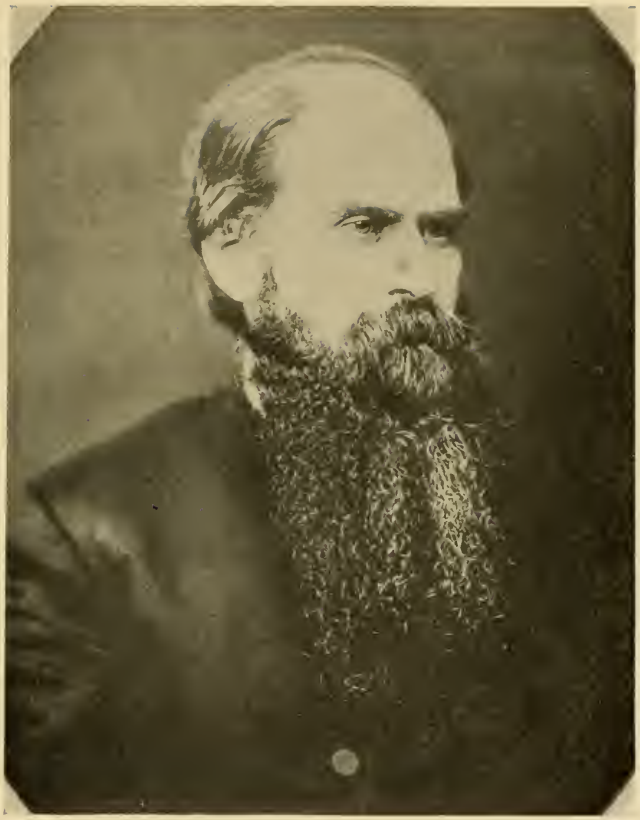
years. Then of Jefferson Avenue Presbyterian Church, Detroit, Mich., he was pastor two years. The winters there proving too severe for him, he accepted a call to the First Presbyterian Church, Augusta, Ga., where he continued for nineteen years and over, when he became pastor of the Highland Presbyterian Church, Birmingham, Ala. Here he remained for three and a half years. After delivering a sermon in that church on Sunday morning, November 10, 1912, from the text, "And we all do fade as a leaf" (Isaiah 64:6), he hurried home, two blocks away, and, as he entered his front hall he fell to rise no more; "for he was not, as God took him"—at the age of 58. He was made Moderator of the General Assembly of the Southern Presbyterian Church at its meeting held in Fort Worth, Texas, in 1905.

John Irvine Armstrong, educator and editor. He served the church as deacon for five years, when he as minister was ordained in October, 1906, and soon afterward became pastor of Kirkwood Presbyterian Church, near Atlanta, Ga., continuing there for seven years.

While, as a body of church officers, they easily compare favorably with similar bodies elsewhere, and, indeed, average much above men as one meets men every day, yet the tendency of human nature to commit sin is proverbial, and, therefore, they claim in this respect to be no exception. The record for the century supplies only two glaring instances of flagrant sin occurring among the office-bearers of the church. The one in the case of an elder, the other of a deacon. The session suspended both of them from all official duties and as members of the church, also.

COLONIES FORMED.

The first twenty-five years of the life of the First Presbyterian Church was largely consumed in making its own foundations solid and in studying the details of its own development and growth; the last seventy-five years of its century of existence, particularly the period between 1840-



Rev. Henry J. Van Dyke, D.D.,
Pastor 1872.

1900, was one of expansion—the establishing of other Presbyterian churches in and near Nashville. During this period there have been sent out from this church no less than nine different colonies for this purpose, and virtually every time such a colony has gone forth one or more ruling elders of the church have been its leaders. Usually, as a forerunner, a Sunday school was organized in the locality, as was done in 1840, by A. G. Adams, J. M. Hamilton, Charles A. R. Thompson and others, in what was then known as "Haynes' Warehouse," located on North Market Street below the Public Square. This effort proved so successful that at the end of nearly three years, in 1843, there was formed in the First Church a colony under the leadership of Ruling Elder Samuel Seay, with the assistance of A. G. Adams, James M. Hamilton, Charles A. R. Thompson, Alpha Kingsley and others, to go into that section of the town and organize what was called "the Second Presbyterian Church." This proved to be a most happy venture, as the church prospered in a high degree through the following twenty years. Then its prosperity was interrupted by the desolating and distracting Civil War, whose pall hung heavy over the entire country, demoralizing the affairs of the church no less than those of the State. On May 4, 1867, the leading spirits among the officers and members of the Second Church who had sympathized with the Confederates in the war, recently ended, petitioned the session to be allowed to return to the mother church, setting forth their reasons for so acting in a written paper from which we extract the following: "That the Second Presbyterian Church of Nashville was taken possession of by a minority of the ruling elders (two out of six being Federal sympathizers) under United States military authority in 1862, and it had ever since been held and used by said minority." It is not necessary to say that they were most cordially welcomed back home. In 1902 the property of the Second Presby-

terian Church was sold and the officers moved the organization to North Nashville, where, on the corner of Monroe Street and Ninth Avenue, they erected a modern brick edifice, in which services are now regularly held. When the Second Church determined to make this move the Edgar Church, not far from the new location of the Second Church, decided to join with that congregation. The two congregations were, therefore, merged.

In 1854, Ruling Elder A. W. Putnam, assisted by Deacons William K Hunter and Alfred Hume, established and maintained for a number of years a mission Sunday school near the southern terminus of Bass Street, on Stevenson Street, in Southwest Nashville The social conditions occasioned by the Civil War rendered it necessary to suspend the Sunday school during the period of conflict, but in the summer of 1865, the war then being ended, it was reestablished in almost the same locality it had before occupied. The average attendance was nearly seventy-five. In 1891 a colony from the First Church was formed, with Ruling Elder H. Hill McAlister as leader, assisted by Deacons Bradford Nichol, Sr., Byrd Douglas, William C. Collier and others as teachers in the Sunday school and otherwise. Fifty-six members signed a petition to the session asking to be dismissed from the First Church to thus go and organize regularly what was called "the Cottage Presbyterian Church." Through the twenty-three years since elapsing this church has had seasons of great discouragement, but the present outlook is bright—the congregation now worshiping in a comfortable brick church building, being free from debt and owning a nice manse next door to the church.

The Bench of Elders, being fully conscious of the loss the First Church would sustain in the leaving of Ruling Elder McAlister, by resolution gave expression of their loss, stating that he had been an officer in the First Church for more than thirty years, during which time he had "uni-

formly reflected a consistency, fidelity, self-sacrificing zeal for God, and a cordial fraternity of spirit toward every member of this session." It may be truly said that his life abounded in good words and works.

On May 7, 1858, another colony was formed in the First Church, and in this instance the leaders were Ruling Elders W. B. A. Ramsey and Nathaniel Cross, who set forth in their petition to the session for dismissal "that in their opinion the interests of religion in general and Presbyterianism in particular would be greatly promoted by the establishment of a Presbyterian Church in Edgefield." They went forth charged with the realization of this opinion. Unexpected discouragements, however, soon began to beset their pathway. Within a few months after arriving in their chosen field they lost by death their most enthusiastic leader, W. B. A. Ramsey, and many minor difficulties arose and speedily took definite form; but what proved to be the most serious, at least for a time, was the fact that there began an era of a deep-rooted, far-reaching, bitter political excitement over the entire country, which three years later culminated in a fierce, unparalleled Civil War, lasting from 1861 to 1865. The young men entered the army, incomes were greatly cut down or wholly swept away, society faced a condition close to chaos, and for the greater part of this period Nashville was but a military camp, and that, too, in the hands of the enemy's troops. A prominent member of the church, writing just after the close of the war, says: "So uncertain is the condition of our church, dispersed as it has been for the past two years, and so reduced in circumstances are our members. that we would now hesitate about assuming any kind of obligation." However, with a faith and energy born of desperation, as it were, the congregation, as he further states, "considering it to be our duty," resolved "to go forward, trusting to the Great Head of the church to bless us and crown our efforts with

success." As a consequence they today occupy a spacious, handsomely designed, splendid brick edifice, having all modern improvements, located on the south side of Woodland Street, near Sixth Street, and are entirely free from debt.

In February, 1869, Ruling Elder Jos. B. O'Bryan organized and became Superintendent of a mission Sunday school in the district school building located near the plant of the Tennessee Manufacturing Company, in North Nashville. R. S. Cowan was later made Assistant Superintendent of the Sunday school. From the beginning the attendance was large, averaging from one hundred and fifty to one hundred and seventy-five. It was not long until there was a definite demand that preaching services also be provided for, so Rev. A. H. Price was employed to preach here on each Sunday and to canvass and visit the contiguous territory through the week. Through voluntary subscriptions a building suitable for chapel services as well was erected in 1871, two years after the organization of the church, and in the succeeding years many were received into the church. On Sunday afternoon, May 30, 1886, a more complete church organization was effected and the name "the Edgar Presbyterian Church" adopted. On May 28, two days before this, there had been presented to the First Church session a petition, bearing the signatures of one hundred and eighty-three members, asking dismissal to this new church. This church had a distinct clientele and accomplished a distinctive work in the social and religious life of the mill employes of its locality. As before stated, the Edgar Presbyterian Church was merged with the Second Presbyterian Church in April, 1902, when that organization moved from North College Street (Third Avenue, North) to its present site.

In 1866, Ruling Elder William Bryce Thompson organized a Sunday school in South Nashville, the place of organization and meeting being the basement of an old

brick building on the northwest corner of South College Street (now Third Avenue, South) and Mulberry Street, known as the Gun Factory. This was continued regularly each Sabbath up to 1879, when it was deemed advisable to organize the Sunday school into a church, which was done, and the new church was named "Westminster." A lot at the s. e. corner of South College and Ash Streets was secured, and upon this there was erected a handsome brick church building, with a seating capacity of nearly five hundred. After a time discouragements, both minor and major, began to appear in the pathway of this young organization. What was regarded as the most serious of these was the finding, even at the outset, that the field was too restricted, and as time went on it became more and more so, several other denominations having built their churches within a radius of a block or so of Westminster, as a natural consequence of which all were made to suffer and languish. After more than a quarter of a century's faithful effort, a congregational meeting was held on November 26, 1905, the situation was carefully and prayerfully considered, and there was finally adopted a resolution from which the following is an extract: "That in view of the inability of the church, on account of its small membership, and there being only a few of such membership who regularly attend upon the ordinances or engage in the work of the church, the Board of Directors of our church, by its President, is hereby instructed to transfer and convey in fee simple to the trustees of the First Presbyterian Church the church building" and all other assets of the Westminster Church.

Thus was discontinued for the time being all effort to advance Presbyterianism in that locality. Most of the members joined the First Church, and the sessional records, etc., were turned over to the Stated Clerk of the First Church for safekeeping.

In 1873 there was formed and sent out from the First Presbyterian Church a similar colony to organize in the western section of Nashville what it had been decided to call the "Moore Memorial Church," this name having been given the new church in memory of one of the most beloved pastors the First Church had ever had—Rev. Thomas Verner Moore, D.D., who died on August 5, 1871. This colony had as its leaders Ruling Elders Charles A. R. Thompson and William Henry Smith, assisted by Deacons George G. O'Bryan and Edgar Jones. The church erected by them was a very handsome brick structure, located on West Broad Street, nearly opposite the southern terminus of Tenth Avenue. It was dedicated on March 23, 1874, and truly God has blessed the planting of this vine in his vineyard, for from the very outset it has steadily flourished, and today stands as one of the leading Presbyterian churches in the city.

On August 4, 1888, in the second story of a brick residence on Clay Street, near Jefferson Street, Ruling Elder Joseph B. O'Bryan organized a mission Sunday school with thirty-nine pupils. By December 3, 1889, it had grown rapidly, the enrollment being two hundred. The session of the First Church determined to give this new Sunday school close attention, and to that end a committee consisting of Ruling Elders A. G. Adams and Joseph B. O'Bryan and Deacon John Hill Eakin, was appointed to take charge of and look after the affairs of the mission. The interest and attendance continuing to increase, the committee in charge recommended the organization of a church and the erection of a church edifice. This recommendation was approved by the congregation, and on Sunday afternoon, February 23, 1890, a nice, suitably arranged frame building, named "A. G. Adams Church," and located on the west side of Clay Street (now Twelfth Avenue), nearly two blocks south of Jefferson Street, was dedicated to the worship of God. The

lot was bought by the First Church at a cost of $1,000, and the building, including the infant class-room, costing $2,500, was donated by Elder Adams. This church is continuing to do good work among its people and in the northern section of the city.

On May 4, 1890, Ruling Elder Baxter Smith and fourteen other members of the First Church obtained letters of dismissal from the session to go out to Waverly Place, then a southwestern suburb, and organize Glen Leven Presbyterian Church,[1] the building to be located on Douglas Avenue. A Presbyterian Sunday school had been organized in that neighborhood nearly twelve months before this time, and this Sunday school accomplished much in attracting public attention throughout that locality and otherwise aiding in adding to the membership of the newly organized church. The Sunday school was transplanted to the church building as soon as it was completed. It is a handsome brick edifice of modest but tasteful design, substantial in general character, and well located upon a capacious lot. This church at once entered upon a career of manifest usefulness and prosperity.

In 1899, Ruling Elders Byrd Douglas and Joseph B. O'Bryan organized a Sunday school in West Nashville, then called "New Town," aided by Mr. Mark R. Cockrill, whose home is in that section of the city. In 1900 a suitable brick Sunday school building, facing west, was erected on Forty-seventh Avenue, the front end of the lot (which faces south on Charlotte Avenue) being reserved for a handsome brick church, which it is the purpose of the congregation to build. Arrangements are now being perfected looking to the early erection of this building, which will be up-to-date in every essential. The average attendance upon the Sunday school now is something over one hundred. The Sunday school

[1]Sessional Records, Vol. V, p. 243.

building was so constructed that it might also be used for chapel services, and has been so used up to this time. It was dedicated on April 27, 1902. The membership of this church now numbers one hundred and thirty-eight.

SUNDAY SCHOOL.

Many have found it difficult to understand the grounds for the opposition which arose in Nashville to the first introduction and establishment of the Sunday school by Mrs. Felix Grundy, a member of this church, and others, in 1820. This opposition became quite pronounced—indeed, acrimonious on the part of a few. Such a controversy, and upon the same issue, largely, had been going on for some time in England, having been begun there when Robert Raikes, "the Gloucester philanthropist," as he was called, first attempted to establish a similar form of Sunday school in his own town. The feeling engendered by the controversy between the Sabbatarian and the liberal became bitter both there and here, and for many years the effects of the controversy were in evidence. The Sabbatarian was unable to view the matter in any light other than, in its last analysis, as an effort to establish and conduct a day school, as we now know such, in large measure, upon the Sabbath day, since the curriculum at first adopted both in England and in Nashville was not much else than the teaching practically of the two R's—"reading and 'riting"—and that, too, upon the Sabbath day, and, where possible, in the church edifice itself. As time wore on, however, the curriculum was modified, the secular features being gradually eliminated, and the religious and moral—Bible and catechism—being given greater prominence and emphasis. Then the opposition, while not entirely removed, gradually relaxed and was much less in evidence. That this opposition was still sufficient to require consideration is shown in the fact that twelve years after the Sunday school controversy began in Nashville, and when the first church edifice lay

The Session of the First Church at the Centennial Celebration, November 14, 1914.

in ruins from a disastrous fire, the church officers, in planning for its reconstruction, felt the necessity of making a frank declaration of the congregation's position as to the future holding of these semi-religious Sabbath schools in an edifice dedicated to God and public worship, so that, in soliciting subscriptions from the general public, the solicitors might reassure any one who should decline to subscribe because of the presence then or thereafter of such an organization in the church building; certain resolutions were adopted by them and in bold letters placed at the head of every subscription paper so used, closing with the words, "for the purpose and under the conditions specified." It was the sense of these resolutions that there should be held in the church no public meetings except the commencements of the university and "such as shall be for the benefit and edification of the congregation," and that "the Sabbath school be transferred to some other place, and not held in the rooms appropriated for public worship"; that "all persons subscribing for the building of the church be made acquainted with the foregoing resolutions." The destruction of all the church records in the fire of 1832 prevents our pursuing this interesting history further, so far as it relates to the First Church; hence we are unable to state in details what finally was the definite solution of the question.

We can say, however, that after a time there was established a Sunday school in connection with the church. This Sunday school was approved by the officers and generally by the members of our own as well as other churches in the community, and up to this time it has continued in a fairly prosperous way to meet the ideal as an answer of the church to the widespread, growing and fundamental demand for religious education so sadly needed by the masses in this day.

The Sunday school, as we see it, should stand for the religious education of the masses in the same way and to

the same extent that the public school stands for the secular education of the masses; yet a comparison of results for the century will show that the one had not met the expectations of the community as has the other. Why? Can it be that the church has not as yet realized the value and the potentialities of the Sunday school? Radical reforms along this line are certainly needed, and we believe that they are just ahead of us in the present century. The Sunday school of the First Presbyterian Church has had but ten Superintendents since its establishment, in 1822. Alpha Kingsley, an active church worker in those earlier days, but, so far as the record shows, never elected a ruling elder or a deacon, was made its first "President." The following have since served as its Superintendents: Ruling Elders James C. Robinson, Alexander A. Cassiday, John Thompson, William Bryce Thompson, Adam Gillespie Adams and William H. Raymond, Sr. (the latter has been Superintendent since 1895); Alfred Hume, deacon; Robert A. Lapsley and Leroy J. Halsey, ministers.

The following is the present roster of the officers and teachers of the First Presbyterian Sunday school:

Rev. James I. Vance, D.D., pastor.

William H. Raymond, Sr., school superintendent; Charles B. Glenn, and Clarence B. Wallace, assistants.

A. G. Adams, treasurer.

Frank N. Boensch, Sr., secretary.

John H. McEwen, secretary of Elementary Department.

Lee Cantrell, membership secretary.

Miss Margaret Vance, pianist.

CRADLE ROLL.

Mrs. Horace H. Trabue, superintendent.

BEGINNERS' DEPARTMENT.

Claude P. Street and Mrs. Horace H. Trabue, superintendents. Mrs. Ellen Rich, Miss Fanuelle C. Lewis, Miss Elizabeth P. Elliott, assistants.

PRIMARY DEPARTMENT.

Mrs. Ellen C. Marshall, superintendent.

Mrs. Mary C. Dorris and Miss Martha Hightower, assistant superintendents.

Mrs. J. E. Hart, Mrs. John Eagan, Mrs. Edgar M. Foster, Mrs. Edwin Hughes, Miss Adele Raymond, Miss Lucile Landis, Miss

Georgia Hume, Miss Gertrude Talbot, Miss Felicia G. Porter, Miss Sue Rae Symmes, and Miss Ruby Manning, teachers.

JUNIOR DEPARTMENT.

Mrs. Leland Hume, superintendent.

Mrs. W. D. Witherspoon, Mrs. Anna C. Conger, Mrs. Allen D. Berry, Miss Amanda Phillips, Miss Henrietta Sperry, and Miss Evelyn Connell, teachers.

MAIN SCHOOL.

Mrs. Martha Foster, Mrs. L. R. Campbell, Mrs. James I. Vance, Mrs. Geo. M. White, Mrs. J. Vaulx Crockett, Miss Elizabeth Glenn, Miss Eudora Loeb, Miss Margaret Myers, Miss Margaret Vance, Geo. M. White, H. B. Geer, Morton Adams, Howell Adams, William Simpson, teachers.

ADULT BIBLE CLASSES.

W. R. Wills, President, Men's Bible Class.
S. Waters McGill, teacher, Adult Men's Bible Class.
C. B. Glenn, teacher, Ladies' Bible Class.
Mrs. W. S. McKittrick, teacher, Women's Organized Class.
Mr. H. C. Hibbs, teacher, Young Men's Class.

TEACHER TRAINING DEPARTMENT.

Mrs. R. S. Doak and Miss Adelaide Lyon, teachers.

CHURCH MEMBERSHIP.

The membership of the First Presbyterian Church furnishes a subject for study of the greatest interest, because in many respects it is so unusual, and in the hands of a master it could be made more interesting than any one of many standard works of fiction. In variety and richness of material, both as to character and incident, we know nothing of a similar kind comparable to it. Before the Civil War many negroes, chiefly slaves, became members of this church. In its roster of members may be found the names of those who have been prominent in the affairs of the Nation, State, county and city as statesmen, legislators, military captains, authors, historians, jurists, physicians, surgeons, educators, molders of public opinion, railroad builders and managers, merchants, manufacturers, church workers and leaders, and many other classes. (The story is told that, upon entering Princeton University as a boy, he whom

the English-speaking world probably regards as one of the most popular living writers of prose and poetry, registered as from Nashville. His father was at that time pastor of this church.) An equally strong list could be made of the splendid line of good women who from the beginning have outnumbered the men in the membership of the church. Many of these women gifted far above ordinary, brainy, highly educated and accomplished in many instances—yet who through traditional repression (which has not a single just and sane reason to supoprt it) have not been permitted to take any prominent part in either the legislative or the administrative affairs of the church, and which, as a consequence, has thereby sustained an inestimable loss; and this has been no less a discredit to the denomination as such than a blot upon the escutcheon of the church. The enlightenment of the twentieth century, we feel sure, will not tolerate this reproach longer.

Among the denominational influences operative in the earlier years of the religious life in this section, Presbyterianism was preeminent, and largely has it held first place all down the century. Most of the then leading families, to name only a few—McGavocks, Grundys, Humes, Nichols, McNairys, Leas, Irwins, Overtons, Woods, Lawrences, McEwens (many others could be named)—became members of this church, and it is a fact, as interesting as it is unusual, that in quite a number of instances their descendants have become members also. This is true even down to the fourth, fifth and now the beginning of the sixth generation, and many of them today are not only members, but are also active in the Master's service, as church officers, in the Sunday school, in the young people's societies or in other auxiliaries of the church.

Since the organization of the church, in 1814, there have been admitted by the session to membership the goodly number of 5,525 individuals, as follows:

Received prior to 1833		116[1]
Received between 1833 and 1868—		
On examination	784	
On certificate	503	—1,287[1]
Received between 1869 and 1914—		
On examination	1,778	
On certificate	2,344	—4,122[2]
Total		5,525

From these figures it will be observed that, upon an average, new members to the number of fifty-five, plus, have been received each year, or, in round numbers, nearly five each month, through the first one hundrd years of the church's existence.

In 1913 the communicants of the church numbered 1,562.

CHURCH MONEYS.

Church finances are always a problem, and, oftentimes, the larger the church the more difficult they become. The element of uncertainty, ever-present and all-pervading, is a factor which must be reckoned with in any plan. If the ideal is to be approximated in any degree, this feature must be reduced to the minimum in any system attempted. The work of the church has largely to be planned in advance, and this necessarily involves an outlay of money. How, we would inquire, can the church officers plan definitely, economically and successfully without first knowing what their resources are or will be—what amount of funds they can definitely, or at least reasonably, count upon to meet the necessary expenses of such an effort? It is features like this which render church finances such a perplexing prob-

[1]Bunting's Manual, 1868. Table, p. 72.
[2]Stated Clerk of Session, Cowan.

lem, the solution of which has involved much thought and study upon the part of the officers of the church.

The individuals of the congregation make voluntary offerings from time to time, these offerings, even upon the part of the same individual, varying both as to amount and as to the time they are made. They are received into the church's treasury, and in turn by the officers given to the object or objects most important and urgent in the conduct of the affairs of the church, including the current expenses and those incident to the proper maintenance and care of the material interests of our own church. Many have been the plans and suggestions offered in the past as to a practicable system, but as a rule they have not proved satisfactory. In 1900 a joint committee of elders and deacons carefully reviewed the entire subject. As a result, a new, definite, business-like financial system was adopted—a complete change from the old; the new system having as its most distinguishing features the "pledge card," and "the duplex-envelope system," etc. This continues to be operative in the church, and is probably the least objectionable of any plan that has as yet been tried.

At the spring meeting of Presbytery every year since 1869 the Stated Clerk of the session of this church has made in the form now used a detailed report of all moneys received and how expended by the officers of the church. It is easy, therefore, to make comparisons for these forty-five years. However, previous to 1869, as far back as 1851, a different form was used in making such reports, and from the beginning, 1814 to 1851, thirty-seven years, we have no data whatever; hence we are unable to give anything for that period. So it is the grand totals only from 1851 to 1914, inclusive, that we feel warranted in including in the following financial statement, and even from that period it is necessary to deduct the four years, 1862, 1863, 1864 and 1865, when the church edifice was

occupied by the Federal military authorities for hospital purposes and during which time no church services were held:

Contributions received from 1851 to 1868, inclusive ..... $ 98,723[1]

Contributions received from 1869 to 1914, inclusive ..... 812,032[2]

Total $910,755

or an average of $15,437 per year for the fifty-nine years for which we have dependable data. It may not be amiss here to state, for contrast, that during the last year, 1913, the First Presbyterian Church collected and expended, for all causes, the sum of $32,807.

DISCIPLINE.

In both divine and human law provision is made for the arrest of evil tendencies, and punishment is prescribed for the doing of unlawful, overt acts. In the Presbyterian Church the power to enforce this provision, to administer this punishment, is delegated to the session of each individual church. In the "Form of Government" adopted by the General Assembly "the church session is charged with maintaining the spiritual government of the congregation, for which purpose they have power to inquire into the knowledge and Christian conduct of the members of the church, to call before them offenders and witnesses." Then follows a list of penalties to be imposed upon persons found guilty. The ruling elder is declared to be the representative of the people—the members of the church; and we are further informed that "he is chosen by them for the purpose of exercising government and discipline"—to "govern" in both a general and a special way the affairs of the church

[1]Bunting's Manual, 1868. Table, p. 65.
[2]Stated Clerk of Session, Cowan.

and the conduct of its members, and in no less a direct and tactful way to "discipline" effectively all those offending. It will be observed that it is not made simply a privilege of the session so to act, but that there is imposed upon those who compose that body a solemn, earnest duty to act wherever and whenever necessary, and in so doing they but discharge that which they solemnly pledged themselves individually to do in the compact with God made at the time of their ordination.

The General Assembly, being so impressed with the necessity, value and wholesomeness of discipline in the church—discreetly but firmly applied—gives further expression upon the point in "the Confession of Faith," Chapter 30, Section 3, as follows: "Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out that leaven which might infect the whole lump; for vindicating the honor of Christ and the holy profession of the gospel, and for preventing the wrath of God which might justly fall upon the church if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders." Yet, however the fact be explained, in these latter days there has fallen upon the church no less than upon society in general an indifference to and a laxity in matters of discipline which is of common remark. The "rod" upon the importance of which the wisest of men placed such unqualified emphasis has virtually disappeared from the home and also from the school-room; in the civil courts of the land there is constant failure to administer punishment commensurate with offenses, even those found guilty of capital offenses rarely suffering the extreme penalty, while the disciplining of a church member by the session or the holding of a church trial is something which few if any of this generation have ever witnessed or even heard of. Whither all this is leading is a question

The Deacons of the First Church at the Centennial Celebration, November 14, 1914.

which it behooves thinking minds to ponder seriously. It can hardly be said to indicate that humanity is nearing perfection, and, therefore, no longer needs such restraining or moulding influences, for does not daily observation demonstrate the opposite to be true? It can mean, then, only an ugly decadence of the race and one which, if not checked, must ultimately land us again at the bottom rung of the ladder.

In the record of this church for fifty-six years, beginning in 1844, when it appears the first case was cited before the session, to and inclusive of 1900, when the last case was disposed of, there have been thirty-eight individual members cited before the session for disciplinary purposes, twenty-six males and twelve females.

CLOSING.

There yet remains abundant material with which to elaborate the many topics and subtopics that have been more or less briefly treated in the foregoing pages; besides, there could be added a number of other subjects of equal interest and importance, and in much greater detail, and which would doubtless add value and strength to what has been said, but the present occasion, it would seem, does not call for more than has been presented—simply an outline of the more salient features found in the official record of the church officers of the First Presbyterian Church of Nashville and their work for the one hundred years ending on November 14, 1914.

CHAPTER VIII.

THE PLACE OF CALVINISM IN HISTORY.

By Prof. Henry E. Dosker, D.D.

I consider it a great honor to be permitted to add something, however insignificant, to your great jubilee.

The topic assigned to me for discussion is wholly congenial, inasmuch as these many years it has been my privilege to guide young men in their studies in the limitless field of the history of the Christian church. It is a wonderfully illuminating study, it enlarges our horizon, it broadens and deepens our view of things, and it opens up an inexhaustible storehouse of homiletic illustrations. It compels us everywhere to ask the question—why? For we are not merely dealing with things as we see them, but are compelled to answer the question—how did things come to be what they are? And in the answer to this question we find the source of the genetic study of church history.

When, therefore, I set myself to the task of outlining the place of Calvinism in history, the first and most important thing is to define as clearly as possible what we understand by Calvinism.

Let me start out by saying that the system which bears the name of Calvin is wrongly so called. Of all men Calvin would have been the last one to sanction the use of his name for such a purpose, his very principles would have forbidden it. What we call Calvinism is a thing older than Calvin, and it survived him. It is not the narrow concept of an almost paralyzing view of the great doctrine of election, of which its historic enemies have drawn such lurid

and repulsive caricatures. Whoever wants to know Calvinism as it is should study the exhaustive treatment of the subject in the incomparable Stone lectures, delivered at Princeton in 1898, by the world-renowned Calvinistic leader, Dr. A. Kuyper, of The Netherlands. Historically considered, Calvinism bears a threefold aspect; you may consider it in its theological, its ecclesiological and its political bearings.

Says Dr. Robert Fruin, the celebrated liberal Dutch historian, not a Calvinist nor its apologete by any manner of means: "Calvinism came to The Netherlands with its own well-defined system of theology, with its own plan of democratic church-order, permeated by a strong ethical sense and zealous as much for the moral as for the religious reformation of humanity" (Tien Jaren uit den 80 jarigen Oorlog 151). And Bakhuizen Van den Brink, a still more declared liberal, was compelled to say, "Calvinism was the highest development in the religious and political principles of the sixteenth century" (Het huwelyk van Willem van Oranje met Anna van Saxon, 123).

Calvinism is what the Germans call a "Weltanschauung," a broad philosophical view of the world. As such it differentiates itself from the Pagan, the Mahommedan, the Romish and the modernistic views of the world. It sharply defines the believer's relation to God, to his fellowmen and to the world. It demands immediate contact with God, excluding all priestly and ecclesiastical mediation. It regards all men as equal before God and before the law. It sees the curse of sin in this world stemmed by grace, it honors the life of the world in its substantiality and seeks the development of all the wealth of culture and intellect and power, placed in this world by God.

It will but glance in passing at the theological and ecclesiological aspects of Calvinism, since my main aim is to show you what Calvinism historically has meant to mankind.

Theologically considered Calvinism did not originate and therefore could not have died with Calvin. The main outlines of the system are as old as the life of the church. Their norm is found in the teachings of Christ; Paul taught them and after him Augustinus and the venerable Bede, Alcuin and Anselm, St. Bernard and Thomas Aquinas, Bradwardine and Wickliffe and Huss, Wessel and Savonarola. Calvinism, so-called, therefore stands for an organic process in the history of theology.

As such it is capable of extension and modification, its main principles only remaining absolutely fixed. But the very name unfortunately became a synonym for oppression and narrowmindedness through the shortsightedness of men. To the rationalistic mind of the Illumination, which began in Germany a century ago, the theology of Geneva seemed puerile and hopelessly passe. The French Revolution, with its shameless motto—*Ni Dieu ni maitre,* neither God nor master—formed its veritable moral antithesis. The slavish imitation of the life of Geneva by the followers of Calvin, who stood nearest to him in point of time, caused his name to be execrated. The blue laws of Geneva, absolutely needed there to sear out the immoralities of the libertines, which cried to high heaven, were adopted in countries and environments where they were wholly needless and thus a straight jacket was put on a perfectly sane patient and the process was justly resented. But a reaction has come. Calvin is studied in Germany as he has never been studied before and the literature on the subject, expanding year by year, has grown beyond the possibility of keeping up with it. Calvin is dead, his very grave is unknown and unmarked, but Calvinism lives and will live till the end of time.

Calvin cannot be conceived without Luther, Luther can be conceived without Calvin. The latter built on the massive foundation laid by the former. But of all the re-

formers Calvin alone had the power of intellect to reach the logical ultimates of the reformed system. Luther formulated two principles, the formal—the authority of the holy scriptures and the material—justification by faith. Calvin adopted only the first, he neither needed nor wanted a secondary principle. Do not for a moment imagine that the doctrine of election fills that place in his system. He adopted Luther's major principle and that alone. Dr. Williston Walker, of Yale, has seen and acknowledged this in his splendid biography of the reformer. The great doctrines of salvation are perfectly coordinated in Calvin's Institutes, which tower like a mountain in a plain above all the reformatory writings of the sixteenth century. Kampschulte, a Roman Catholic biographer of Calvin, calls him the "Aristotle," and Martin, a liberal French historian, the "Thomas Aquinas" of the Reformation. And these titles are deserved. Standing on the basis of the absolute authority of the scriptures, Calvin formulated the comprehensive principle of *the Glory of God*, as the mainspring of all existence. All his theology centers in this one idea, "Out of Him and through Him and unto Him are all things." Man in God's hands is like clay in the hands of the potter, and he must glorify God whether in life or in death, in time or in eternity. All this world, with its endless manifestations of power and glory, exists to that end alone. All human institutions and relationships, all intellectual achievements, all science, all art, all civil power are to that end. God, God sovereign over all, is the center and circumference of all existence. Wonderfully bold and strangely inspiring idea!

In his ecclesiology Calvin apprehended the church as the totality of all believers, conceived as visible and invisible, the mother of us all, outside of which there is no salvation. He conceived of the sacraments as signs and seals of divine grace. Leaning more toward Luther than

toward Zwingli in his doctrine of the supper, he saw in it far more than a mere memorial of the death of Christ; to him it meant an actual and soul-nourishing communion with the living Christ.

The members of the church formed, in his view, a universal priesthood, revealing itself in the representative office of the eldership, and thus he laid the foundations for that great body of believers, which, under various names and in various lands, bear the common earmark of Presbyterianism. Democracy is written large both over his ecclesiastical and civil concept. There is only one sovereign, Almighty God, and before Him all the nations, kings and subjects, great and small, rich and poor, cultured and uncultured, are but as dust in the balances. All power that is is God's and the nations are as nothing before Him.

Can you conceive of such a system rightly apprehended as anything less than a "Weltanschauung," a view of the world, and do you wonder that it has modified the whole course of human history since its entrance on the stage?

Let us look at this phase of it a bit more closely. What place has Calvinism occupied and does it occupy in human history?

As we all know, there are two main currents in the history of the Reformation—the Lutheran and the Calvinistic. The first lies nearer the common source and might therefore logically be expected to mark the main channel. And yet, when we study the history of Protestantism, we find the opposite to be the case. Luther was a German, never more nor less, and the Reformation, founded by him, remained for all time characteristically Teutonic. It never attained to cosmopolitanism. In the Lutheran branch of the Reformation we find therefore only the German and Scandinavian groups of nations.

Calvinism, starting at Geneva, first of all absorbed the Zwinglian Reformation and conquered, or at least strongly

invaded, successively France, The Netherlands, Bohemia, Moravia, the Palatinate, England, Scotland, Ireland and the new world. If it be said that England ecclesiastically presents almost an antithetical form of church life, hierarchial instead of presbyterial, let us not forget that the thirty-nine articles are Calvinistic in theology and that the Puritan and Independent movements clearly indicate the sway of Geneva in the national history.

And even pure Lutheranism lost itself in the mightier current when in 1817, under Frederick William III, on the occasion of the tercentenary of the Reformation, the Reformed and Lutheran churches of Germany melted together in the "United Reformed Church of Germany."

What, then, was the inherent weakness of Lutheranism which gave to Calvinism this overshadowing importance?

The answer may be given in a word. Luther stopped at a halfway house. He never got entirely away from Rome; he never reached the logical ultimate of his own position. His doctrine of salvation sharply differentiated him from Rome, but his views of the church, of her worship, of her clergy, of her sacraments, were but a day's journey removed from Rome. Above all his views of the relation between church and state were a deadly menace to the future of his enterprise. Princes and governments were given a status in the affairs of the Lutheran Church wholly unwarranted by Luther's own formal principle—the absolute authority of the holy scriptures. The motto, *"cuius regio illius religio,"* laid the foundation for a Caesaropapay, which doomed the Lutheran Reformation to ultimate failure. This attitude to the state, or rather this interference of the state in the affairs of the church, made the wide spread of Lutheranism impossible in a current of democracy, which since the days of the Reformation ever grew in strength.

And here is the very essence of the place which Cal-

vinism occupies in history. We commit a mistake when we call Calvin's political ideal a *theocracy*. In Calvin's system the state and the church were strictly coordinated, God being sovereign in both spheres. The state had the law, the church the gospel and prayer. All church members, ministry and laity alike, were subject to the civil power and its law. But inversely all magistrates, as believers, were subject to the church and her discipline. Both spheres were sovereign in their own domain. It is therefore wrong to speak of the government of Geneva as a theocracy. Personally Calvin was inclined to a self-perpetuating aristocratic oligarchy. But he builded better than he knew. His principles reached farther than his practice, and it was his system which laid the foundation of and became the guarantee for civil liberty and an ever-expanding democracy.

It was he who created *individualism* in national affairs, who laid the foundation for a new order of things, in which each citizen was to have a part. The principle of individualism once asserted, the rights of the people once recognized and the great structure we call popular sovereignty must arise. Rome stood for church absolutism, Luther for State absolutism, Zwingli for Erastianism or paternalism, Calvin and he alone for sovereignty in church and state alike, bound only by the will of God and therefore for a free church in a free state.

Thus Calvinism became the pioneer for political Modernism and his influence on the development of modern history and modern man can never be overestimated. And it was not the political aspect of Calvinism, not the civic principle of human individuality or of the right of man over against man, which wrought the miracle and achieved the great historical success which it did achieve; but it was the potency of the religious principle underlying it which did it all.

A cursory glance will convince the most skeptical or

Rev. Thomas A. Hoyt, D.D.,
Pastor 1873-1883.

the most hostile of the rejuvenating influence which Calvinism has exerted over the nations which fell under its sway. Says Dr. Kuyper, in his Stone lectures: "This change in the history of the world could not have been brought about except by implanting a new principle in the human heart and by opening up a new world of thought for the human spirit." And again: "From Western Europe the mighty impulse proceeded which caused science and art to flourish, which opened new channels for commerce and industry, which illumined family and civic life, which elevated the burgher class to a position of honor, which equalized the rights of employer and employee, which caused philanthropy to bloom and which above all, by its puritanical seriousness, has elevated the moral life of humanity and purified and ennobled it."

The countries which came under Calvin's influence were the strongest in the world. Where it was absent, governments are aristocratic, autocratic, tyrannical even. Where it was present, constitutional government and the democracy flourish. Calvin's touch created men and women of steel and marble, men and women of fixed purpose, exalted principles and large hopes, liberty-loving men and women, fearing God and Him alone and dreading no man in whose nostrils is the breath of life.

Calvinism recognized that since sin is in the world we need magistrates to curb and control it, as the bearers of divine sovereignty, but also that, by virtue of our individual rights, we must continually watch against the menace of state power. Ages ahead of his time, Calvin did not hesitate to announce the idea of popularly elected magistrates as "by far the more desirable liberty." The political confession of Calvinism is therefore thus formulated by Dr. Kuyper: "1. God, and He alone, possesses sovereign rights over the nations, because He created them, sustains them by His Almighty power and rules them by his ordinances. 2. In the realm of political life sin has broken down the

direct divine government, and therefore, as a mechanical substitute, human governments and their authority have arisen. 3. Whatever may be the form of this government one man never possesses power over another man except by an authority which has been conferred on him by the majesty of God." (Stone Lectures, III.)

Do we wonder that the liberty-loving races of Western Europe received these new doctrines as the prophecy of hope for a new future?

Calvinism came to them like the dawning of a new day. It subverted all the old ideas of life, it broke the shackles of the ages, it swept away traditions, which had kept the minds of men in a thrall of unbreakable mental and spiritual dominion, it glorified God and lifted man, common man, to an undreamed-of position of independence; it quenched the age-long thirst for individual liberty and it pointed prophetically to a future where a new free man would stand in a new free world, bathed in the light of the sovereign glory of God.

Do I exaggerate or overstate my case?

Let us see how the problem has worked out, what Calvinism actually has done for the nations which fell under its sway.

Dr. Fruin, quoted above, justly reminds us that in Switzerland, Holland, Scotland, England and wherever Protestantism had to grasp the sword, it was Calvinism, and it alone, which was always victorious.

Before we glance at the actual achievements of Calvinism in history, let Dr. Kuyper tell us what would have happened had Calvinism not arisen: "First of all Spain would have conquered the lowlands, the Stuarts would have remained masters in Great Britain, in Switzerland a liberalizing type of Zwinglian reform would have prevailed, and the beginnings of American life would have been wholly different. The balance of power in Europe in the sixteenth and seven-

teenth centuries would have been differently adjusted and Protestantism would have been unable to maintain itself. Nothing could have thwarted the Romish conservative powers of the Hapsburgs, the Bourbons and the Stuarts, and the popular liberties of Western Europe and America would have been inconceivable. History would have been written differently and with darker ink." (Stone Lectures, I.)

I will even go further than Dr. Kuyper and affirm, without danger of contradiction, that Protestantism would have shared the fate of the pre-reformatory movements of Wickliffe, Huss, Savonarola and Wessel. For it was Calvinism which rescued the decaying and instable type of the Lutheran Reformation from extinction and, infusing new life and new courage in it, recreated it and made it unconquerable.

Look for a moment at the Calvinistic current as it sweeps northward from its humble source in the little border city of Geneva.

The redwood tree is the very monarch of the forests and yet its seed is infinitessimally small. Geneva was the least among the centers of the Reformation, and yet from it sprung a force which was destined to encircle the world and to renovate humanity.

In the days of the Reformation three forces were fighting for the mastery in France: 1. Humanism, extremely liberal in its views, led by men like Rabelais and Montaigne. 2. Rome, strongly influenced by Jesuitism and controlling the seats of power. 3. Calvinism, immensely popular among the masses and a portion of the nobility, but finally crushed by the government, dreaded on account of the changes and sacrifices it demanded.

The main principles of Calvinism, in its theological sense, had been foreshadowed by James Le Fever at Paris long before the German Reformation had begun its history. The story of the Huguenot struggle is one of endless suf-

fering. No country in Europe was so drenched by martyr blood as was France, nowhere was the struggle between Rome and Protestantism fiercer or more protracted. It lasted the better part of a century. And yet the Huguenot cause survived it all. Neither the eight religious wars nor the bloody massacre of St. Bartholomew, in 1572, succeeded in destroying it. Like a phoenix it ever rose triumphant from its ashes. With the promulgation of the edict of Nantes by Henry IV, in 1558, its future seemed guaranteed. But its revocation, a century later, in 1685, by Louis XIV, seemed to mark its utter destruction as a national force. What that date stands for let another date, again a century later, witness.

By the revocation of the edict of Nantes, France eviscerated herself; she committed political suicide. The Calvinistic Huguenot buffer between the proletariat and the throne, the nobility and the clergy was removed, and in the inevitable clash between the two, in the cataclysm of the revolution, both the throne of the Bourbons and the church, which had been made drunk with the blood of Protestantism, went down to one common doom. And yet the underlying principles of this horrible catastrophe were a caricature of one of the fundamental demands of Calvinism—the equality and brotherhood of man. The French revolution was but a grotesque reflex of the Huguenot past.

Where, pray, did Montesquieu, one of the pioneers of the revolution, get his idea of a threefold form of government, the executive, the legislative and the judicial departments, expressed about 1750, in his great work, "The Spirit of the Law," except from the organization of the Huguenot Church? French Calvinism, as organized, if we may believe Professor Baird, in his "Rise of the Huguenots," looked to nothing short of a representative government, protected by suitable guarantees and to complete religious liberty. (Vol. I, 49.)

And again he says in his "Revocation of the Edict of Nantes": "The jealousy with which the crown viewed the political assemblies of the Protestants was not altogether unreasonable, for in truth those periodical gatherings of the representatives of the Reformed communities revealed very clearly the growth of the tendencies, which in more recent times have given birth to free institutions, whether in the form of republican government or of constitutional monarchy." (Vol. I, 10, 12.)

I have quoted Professor Baird to substantiate my views expressed above. It is evident that republican France today is building on the shattered foundations laid by the great statesman of Geneva, that the democracy of modern France roots itself in the graves of the Huguenots, that wavering and vaccillating as it may be, stunted and dwarfed in its growth as it unquestionably is, the democracy of France was robbed of what it might have been by the revocation of the edict of Nantes.

Calvinism reached The Netherlands, after two futile waves of reform had passed over the country and receded, viz: the Lutheran and Anabaptist types of the Reformation. The first exalted man's position in the church till he became its overlord, the second secluded itself from the world and revived the ancient ascetic view of life. Calvinism did neither; it did not overvalue man nor did it undervalue the world. It captivated the popular regard, it imbedded itself in the Dutch life and it fulfilled its every implied promise in the lowlands, for there it created a free church in a free State. Here the democratic spirit of Calvinism had an untrammeled opportunity. Here it created the first true republic in modern history, since the Swiss were an Amphyctionic confederacy, entirely distinct from a true republic.

And what marvels this Calvinism has wrought in these lowlands! It enabled a weak commercial people, wholly

unfit for war, to burst fully armed into the arena of political life and to humble the Spanish empire, the greatest of contemporaneous powers, after a struggle so protracted that the time element of it seemed to be lost. In The Netherlands it proved what it might do under favorable conditions, for the full tide of its development there bore on its crest the golden age of Dutch political power, the greatest triumphs of Dutch art and science and literature. True are unquestionably the words of Froude in his "Julius Caesar": "Calvinism, while it was believed, produced characters grander and nobler than any which republican Rome produced, . . . but when doubt had once entered the spell of Calvinism was broken." The lowlands lost their virgin grip on Calvinism, rationalism replaced it, the republic went under and gave place to the "Little Holland" of modern times.

And was it different in Great Britain?

Poole, of Balliol College, Oxford, had a clear vision when he wrote, in his "Huguenots of the Dispersion" (page 1): "But men were no sooner reconciling themselves to the altered conditions (referring to the changes wrought by the Lutheran Reformation) than there arose in an obscure republic, just freed from its bishop's tyranny, another system, taking its color from the polity of its birthplace, destined in time to transform the national life in Holland, England and Scotland, and to organize in France an antimonarchial party, only to be quelled by a measure involving the temporary ruin of the country. The Presbyterian theory could not flourish in the face of the absolute views of the sovereigns of the time. Everywhere it avowed or encouraged a frank spirit of resistance, the diffusion of the system being uniformly accompanied by a strenuous tendency towards public freedom." Poole evidently appreciated the political creed of Calvinism. Yes, it is true, wherever it goes the democracy follows: James I of England understood it when, on his ascension of the throne,

he said that the terms king and presbytery were about as well agreed as God and the devil, or words to that effect. Between the fundamental Calvinistic principle of human individualism and royal tyranny a gulf impassable is fixed. Elizabeth had seen it before James, and, recognizing the danger, had waged a desperate war against Puritanism.

It was the Calvinistic spirit of independentism which laid the axe to the tree of the absolutism of the Stuart throne. In Scotland, under the leadership of John Knox, the typical Calvinist and the founder of Presbyterianism in the more restricted sense, it had overwhelmed the existing order of things, it had succeeded in linking itself to the clan spirit of the country, it had fused absolutely heterogeneous elements into a deeper and spiritual homogeneity, and it had regenerated the people, as it had done in Holland. The indomitable spirit of John Knox kept marching at the head of the clans, as it does today, although his dust has ages ago mingled with its kindred dust. Calvinism spoke in the riot in St. Giles against the usurpation of an oppressing ritualism; it spoke in the Melvillian movement, which saved Scotch Presbyterianism from itself; it spoke in the bitter persecutions under Claverhouse, a name thrice cursed in the annals of Scotland; it signed the solemn league and covenant as it bound the souls of those "dour" Presbyterians together with bonds stronger than iron and steel. It made the sturdy, independent Scotchmen what they have been ever since, in the history of the world.

Calvinism spoke in the days of the English Commonwealth as it raised the English people from a king-ridden and nobility-enslaved nation to one of the purest types of democracy in the world. In the Westminster Assembly of 1641 it gave voice to the most sharply defined Calvinistic confession of faith ever written by man. And it is from those days of the Commonwealth, so generally slighted by English historians, that the steadily growing ascendency

dates of the Commons over the king and the House of Lords, which in our day has culminated in a supreme victory.

And that in a state where the church in her thirty-nine articles had only in part accepted the Calvinistic theology, where in this half-hearted way, in a place all its own, it maintained itself as the religion of the land, and where its every step was marked with aristocratic aspirations and anti-Calvinistic social ideals. What, then, is the solution of this secret? This, that not Anglicanism but Independentism had imprinted itself on the political life and consciousness of the nation.

And did the course of history run different in the New World, the land of hope, our own marvelous Commonwealth, where the long dream of the world's democracy was finally realized and that on a gigantic scale?

What did the Pilgrim Fathers bring to these shores but purest Calvinism? What else did the Dutch and Walloons bring to New Amsterdam, now New York? What was the character of the people who settled on the James River; who were their preachers? Anglicans though they were, does not history tell us that practically all their leaders were Puritans in spirit? What was the endless stream which, in the eighteenth and in the beginning of the nineteenth century, uninterruptedly flowed from Great Britain to these shores? Who settled the mountain slopes and valleys of Virginia and the Carolinas, Tennessee and Kentucky, but sturdy Scotch-Irish Presbyterians, who laid the strong foundation stones of the republic, so strong that the whelming flood of the later immigration from central and southern Europe was unable to overturn them or to change the national character thus established? What we are politically and nationally we owe to the man of Geneva, whom his own fellowtownsmen used to call "ce Francois," or "cette homme." Bancroft, our great historian, was a Unitarian

JOHN HILL EAKIN,
Deacon 1873-1904. Treasurer of the Church. Founder of the Eakin Fund.

and therefore not given to fulsome praise of Calvinism. But as a historian he is faithful to the truth and this is what he has to say of it: "Calvinism was revolutionary, wherever it came it created division; its symbol, as set upon the 'Institutes' of its teacher, was a flaming sword. By the side of the eternal mountains and the perennial snows and the arrowy rivers of Switzerland it established a religion without a prelate and a government without a king. Fortified by its faith in fixed decrees, it kept possession of its homes among the Alps." Then he tells us of its onward sweep through the lands of Western Europe and Scotland, and continues thus: "It infused itself into England and placed its plebeian sympathies in daring resistance to the courtly hierarchy, dissenting from dissent, longing to introduce the reign of righteousness. It invited every man to read the Bible and made itself dear to the common mind by teaching, as a divine revelation, the unity of the race and the natural equality of men. It claimed for itself freedom of utterance, and through the pulpit, in an eloquence imbued with the authoritative words of prophets and apostles, spoke to the whole congregation. It sought new truth, denying the sanctity of the continuity of tradition. It stood up against the middle ages and their forms in church and state, hating them with a fierce and unquenchable hatred."

Bancroft was right, in part, but the subject having gripped him, he devoted a separate essay to Calvin, and in it he uses this language: "It is intolerance only which would limit the praise of Calvinism to a single sect or refuse to reverence his virtues and regret his failings. . . . We may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators, more truly benevolent to the human race than Solon, more self-denying than Lycurgus. The genius of Calvin infused enduring

elements into the institutions of Geneva and made it for the modern world the impregnable fortress of popular liberty, the fertile seed plot of democracy. He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American liberty."

And who will doubt it, who has the faintest acquaintance with American history, that in the new world Calvinism, as a political dynamic, exerted its greatest force till now in the history of the world?

As we have seen, the pioneers of the new Commonwealth were practically all Calvinists or at least Calvinistic.

But let me take some concrete examples from our historic records.

The "Mecklenburg Declaration" foreshadowed the Declaration of Independence. It was adopted in a popular convention on May 20, 1775. Three months later this instrument lay on the table of the Continental Congress and it was signed by men who were largely Scotch Presbyterians. Who was its author? It was drawn up by a Presbyterian minister, one Ephraim Brevard, at Charlotte, N. C.

Jefferson himself declared that the Declaration of Independence a year later was inspired by the memorials of Hanover Presbytery.

And when this instrument, drawn up by the committee *ad hoc*, finally lay on the table of Congress, and when every one of the leaders hesitated to be the first to sign his name to the document, since the act might well prove a death warrant, it was a Presbyterian minister who broke the spell and steeled the courage of all by approaching the table and setting his name on that fatal and epoch-making paper. The name spelled John Witherspoon. And to whom did Washington point in his extremity, in the dead of that dreadful winter spent at Valley Forge, as his last hope, when gloom filled every heart and all seemed lost, but to the stern Calvinists of his home county, when in answer

to the question whether surrender were not the better part of valor, he replied, "I will fight and retreat and retreat and fight till I get back among the Presbyterians of old Augusta County; when they stack their muskets I will return my sword to its scabbard."

Our entire Constitution is fashioned after the model of the "Union of Utrecht," of 1579, the first republican constitution ever drafted in this world, and as Douglass Campbell has abundantly proved, it was in the hands of the drafters of our own. And it gave birth to the Dutch republic, the very incarnation of political Calvinism.

Our entire social fabric is shot through and through with the spirit and principles of Calvinism. Here, as nowhere else, in this wide world, the rights of the individual are guaranteed, and here, as nowhere else, we find the reflex of the principles of Calvin in our National and State Constitutions. God is recognized as the "divine ruler," the "divine protector," and the "supreme judge" in these instruments. In the "Articles of Confederation" He is called "the Great Governor of the world." Always and everywhere a recognition of the rights of God in the government of this world leads to a recognition of the inalienable rights of the individual. The final application, therefore, on an ever-growing scale, is of the principles of the man of Geneva. Constitutional government flourishes only on this soil. Wherever Calvinism either directly or indirectly asserts itself, a happier and brighter day has dawned for oppressed humanity, for tyranny and Calvinism are logical and historical antitheses.

He knows little of Calvinism who has not studied it in its wider and deeper aspects, or followed its trail through the mazes of history. But whoever does so will feel the thrill of endless vistas. Strange as it may seem, the recognition of the sovereignty of God leads to the largest possible view of the sovereignty of man, who, conscious of an im-

mediate contact with God, feels the reflected glory of that presence in his own heart and in his own life, and stands without blanching before the face of man, whoever he may be.

Calvinism has not yet run its course. In ever-widening circles its power will be felt as the world's history unfolds itself, because, based on immutable principles, it forms a distinct view of life, of the world and of God. Wait and see whether on the ruins of the now tottering powers of Europe, God, through these principles, will not build a new and greater continent.

CHAPTER IX.

GREETINGS FROM OTHER PRESBYTERIAN CHURCHES.

From the Second Church.

By Rev. A. S. Allen.

Honored pastor and beloved members of the First Presbyterian Church, I count myself happy in being privileged this evening in bringing you the greetings of your first-born child, the Second Presbyterian Church of this city. She was seventy-one years old yesterday, and therefore you became her mother at the age of twenty-nine years.

We bring you greetings of good will, love and admiration. We extend you the joyous hand of loving fellowship. We love you because you are our mother. We love you for what you have so unselfishly done for us down through the years past. We love you for what you are today to us in good will and sympathy. We honor you because of your splendid minister. Of all the men whose pathways have crossed my own in life few stand so high as he in my own estimation, and no one stands higher. I honor him because his views are so kindred to my own way of thinking. True this might be said of a fool, but surely no one would so class himself.

We honor you because of your splendid official boards and your level-headed and non-arrogant membership. It has been my happy privilege on several occasions to supply this pulpit, and I always found kindness and cordiality extended me.

We sincerely trust that the strength, beauty and activity of youth may ever abide with you. May your hair never grow gray, your eyes dim nor your step tottering.

May your digestive power for a hearty meal of gospel truth ever remain perfect, so that you may be immune to all dangers arising from poor assimilation. May you never be afraid of that which is high, nor your desires fail, nor the grasshopper to you be a burden. May old Father Time deal gently with you, never putting a stoop in your shoulders nor chiseling a gloom in your fair face. And finally, as the evening shadows lengthen, and the twilight fades, may you hear, ere the silver cord be loosed, the Master say, "Well done, thou good and faithful church, since you have so nobly done your part in my vineyard on earth, enter ye into my glorified church above."

From the Woodland Street Church.

By Rev. W. L. Caldwell, D.D.

It is rather an unusual thing for a lady to invite guests to her birthday party and then call on them to say nice things about her, and to her face. But as you are a century old, I guess we are to allow you certain liberties, and especially with those so near and dear to you as we are, most of us your own children. In the Orient it is quite the fad to get old. There they speak of the accumulated years with pride. As a rule our ladies are not overfond of telling their ages, but you seem to have caught the Eastern fad, you are not only not ashamed to tell your age, you are actually glorying in it! And well you may, for it is honorable. Your hoary head is a crown of glory; it is found in the way of righteousness. You have grown old gracefully, a thing not easy for some of us to do. For, like youth, old age has its perils and temptations. Some whose lives were prophetic of a beautiful old age have

disappointed us. They have lost the sweetness and gentleness of former days. The aggravations of the world, its cares and perplexities, have dulled the splendor of life as it moves toward the setting sun. If life has been full of disappointments, it is easy to become crabbed and sour. Or if it has been full of successes and achievements, there is danger of vanity and self-consciousness. Then old age will become garrulous, full of self and past attainments. But you have steered clear of both these rocks. You are today a hundred years young! And you carry your age well. You have not settled upon your lees, you have kept abreast the times, and so kept your heart young. You have not been satisfied with past achievements, your attitude has been that of reaching forth to the things that are before. Your prayer has been:

"O for man to arise in me,
That the man that I am may cease to be."
(Ladies said "woman.")

There is a tradition that the eagle dies when he reaches the century mark. At the end of ten years he soars into the sun, and his pinions are scorched and he falls into the sea, where they are renewed and he comes out with the dew of his youth. This he does for ten decades, when he falls to rise no more. It may be to this that the Psalmist refers when he says, "Thy youth is renewed like the eagle's." I am thinking that you will go the eagle one better. Without these periodical slumps into the sea you have soared continually upward, and today you are younger and stronger than ever. You have renewed your strength by waiting on the Lord, and so can mount up on wings as eagles, or run and not be weary, or walk and not faint. You seem to say to us:

"Grow old along with me,
The best is yet to be."

I am a litle bit wary about claiming kin with people, but as your character is well established, I am tempted to claim kin with you tonight. It is this way. On the fair page of your history among the pioneers stands the name of Thomas B. Craighead. He was the pioneer preacher of Presbyterianism in Middle Tennessee. He was also an educator and, together with Andrew Jackson, laid the foundation upon which rests the great educational system of our city. Out of his work grew Cumberland College and the University of Nashville. His ashes rest near the Hermitage, not far from those of the great "Old Hickory," whom he loved and trusted. Now, he was the son of the famous Alexander Craighead, author of the first Declaration of Independence. Rachel, Thomas' sister, became the wife of David Caldwell, and my father's grandmother. Now, if this doesn't make me kin to you it certainly ought to make me a Daughter of the American Revolution! But if this claim does not appeal to you, I come in a closer relationship, as pastor of the Woodland Street Church, your own daughter, who loves you for your splendid history, and, together with your other children, rises up to call you blessed.

From the Moore Memorial Church.

By Rev. L. E. McNair, D.D.

The greetings I bear upon this happy occasion to the pastor and members of this church are more than words of congratulation.

During the week now closing many have been reading the account of this very unusual celebration and, as they have read, have greatly admired the accomplishments of the one hundred years of splendid history about which so much has been said. The wide influence of this old church upon the life of this community has produced a profound impres-

Byrd Douglas,
Deacon 1873-1899. Elder 1899-1911.

sion upon all who are familiar with this glorious record. There are many others whose expressions have been more than words of mere admiration. They have been praising God for the years of faithful service in His Kingdom.

But I come tonight to speak for a congregation bound to this church in ties of very intimate relationship. This is a relationship which leads me to speak in words of gratitude, tenderness and love. I represent a church which is more than a sister church. We are the child of a great and glorious mother.

The mother was born, as you know, in the month of November, one hundred years ago. You have just been told that her first child was born in the month of November, seventy-one years ago. The Moore Memorial Church, another child, was also born in the month of November, forty-one years ago.

I have noticed that all good things have come into existence in the month of November. *I was born in the month of November.*

The child I represent reaches her forty-first birthday this month, and though mature in her own strength and well established in her own work, she yet reverently acknowledges the debt of gratitude and love she owes the mother, out of whose life she sprang and whose faithful labors in the years that have passed have largely made possible the maturity to which the child has come.

And now we are rejoicing over the splendid age of the mother church.

To this age you have come, not in a lifeless spirit, not in infirmity, limping up to be pitied, as one whose life has been spent; not to years of restful inactivity. This, for you, is a period when, rising from the precious memory of the great years that are over, the church now girds herself with more youthful vigor for the years that are to come.

Glorious as has been the past, I cannot believe it has been the better time of this church.

In the mythologies of most people and religions there exists the tradition of an age called "Golden." The Greeks and Romans placed this age under the rule of Saturn, and some of the poets, as, for example, Virgil, in the first books of the Georgics, have turned their poetic material into splendid account as they hold out the hope that the pristine state of things will one day return. In our own time there are those who look forward anticipating in the future the promised goal. For this church the present time is "golden."

The conditions surrounding this church are more favorable than ever before. This church is grander than ever. Under the superb leadership of your present great and beloved pastor you are now rendering the most efficient service your church has ever achieved.

I take this opportunity to say, while we honor the great men who have served in this historic church, we recognize no superior to your present much-beloved pastor, Dr. Vance. My association with him in the work we share in this community warrants me in speaking very feelingly of him and of his great service. I regret the occasion is such I cannot say more about him.

But now, O church of God, you are yet at the beginning of an endless destiny. The counting of the milestones you have passed urges you to look forward and to press on. Before you is the untraversed plain and beyond it are the everlasting hills. Unto these hills lift up your eyes for strength.

I now assure you of our respect, honor and love. Very tender ties bind us together in our work for our Lord. May He strengthen these ties and keep us faithful together for our great work.

I am sure I have more than consumed the five minutes' time given me. I am reminded of the story they tell on one of our local, well-known "after dinner speakers." On a

certain occasion he was on the program with several other speakers and was informed he could speak for only ten minutes. After speaking for thirty minutes, he turned to the toastmaster and said, "Mr. Toastmaster, I do not know how much of my ten minutes remains, but I gladly yield the remaining portion to the speaker who is to follow me." So I gladly yield my remaining time to my friend who is to follow me.

From the Cottage Church.

By Rev. W. S. Barr.

Dr. Vance, Officers of the First Presbyterian Church, and Friends:

It is one of the highest honors and also one of the greatest pleasures for one of the daughters to bring greetings to the mother who is celebrating her one hundredth birthday.

A little historical sketch prepared by Rev. Harris E. Kirk, D.D., while pastor of Cottage Church, would be of interest at this time:

"The Cottage Church Bible School was organized June 22, 1850, in St. Cloud Grove, corner of Ewing Avenue and Bass Street, by Messrs. W. G. Hunter, James Gould, A. W. Putnam, H. H. McAllister, Alfred Hume and others of the First Presbyterian Church. The first building was erected on the northeast corner of Bass Street and Stevenson Avenue. Alfred Hume was the first Superintendent and was succeeded, respectively, by A. W. Putnam and H. H. McAllister. The building was taken by the United States Army in 1862 and the school discontinued.

"In 1865 the school was reorganized by H. H. McAllister, who again became its Superintendent. Bradford Nichol succeeded him in 1879 and served until 1883, when Mr. McAllister again took charge. Messrs. Baxter Smith, S. O.

Merrill, W. S. Hill and Bradford Nichol served consecutively up to 1896.

"The present building, located on the southeast corner of Bass Street and Stevenson Avenue, was erected in 1881, chiefly through the efforts of Messrs. H. H. McAllister, Bradford Nichol and Byrd Douglas. Mrs. Ann Pope contributed $1,000 to the building fund, and at her death gave the church enough money to build the manse."

The Cottage Presbyterian Church was a mission of the First Presbyterian Church from June 22, 1850, to May 3, 1891, on which date its organization was effected.

May God bless the mother who has done so much for the daughter, and may the daughter grow more like the mother.

From the A. G. Adams Church.

By Rev. T. H. Harrison.

Dr. Vance, Officers and Members of the First Presbyterian Church:

What I shall say tonight will be extemporaneous. Words fail me and are inadequate to express my profound gratitude to you on my behalf as well as on behalf of the people of the A. G. Adams Church, whom I represent, for the gifts that you are constantly bestowing upon us. Of course the ministers representing the other Presbyterian churches of the city who have spoken before me have graduated. You have not got to care for them now. The congregations they represent have become able to take care of themselves, but I and my congregation you still have on your hands. We are still in your care, but we are hoping and praying that the day will soon come when we can care for ourselves. Nevertheless, we appreciate your care of us, for you are taking good care of us. We are your baby, still crying for help, and with much appreciation we

are glad to say that you are constantly supplying our needs.

Dr. Vance, these boys who have just spoken ahead of me have referred to the church as "she," and they have well said this church is the mother church of all the Presbyterian churches of Nashville. I was just wondering, while they were speaking, why they did not refer to you as "Father." I think it would have been very appropriate for them to have addressed you as such. As for myself, I like to think of you in this way, because you are a father to me and the people of the A. G. Adams Church, whom I represent. Yet in my referring to you as father I do not mean to reflect upon your age. Now, while these boys were speaking, my mind went back into the past, and I began to think of the origin of this church. We are told that through the faith of six women and one man, God laid the foundation of this institution one hundred years ago. I think that this should be a great week to the citizenship of Nashville from the very fact that they have within it a church that is one hundred years old. No doubt since the beginning of this church here in Nashville there have been other institutions brought forward; no doubt there have been all kinds of commercial enterprises put forward; there have been banks with tremendous capital; there have been institutions of learning that started with a name, but by the death of some one some have failed, others have changed their names, in the short period of one hundred years. If you were to try to find some of the many things that have taken place in the way of institutions being brought forward in the past one hundred years in this city you would have to hunt the records of the city. Some you would find have passed out and are no more, but here is an institution that had its beginning with only seven in the company. It has constantly grown. Financial failures have made no change in its growth. While many manufacturers have "gone broke," and institutions of learning have failed and banks become bank-

rupt, here is an institution that has continued to increase in numbers and in wealth. The reason for this is plainly explained in the Bible. It is because your wealth is in heaven. You belong to a God who has never become bankrupt and there is no chance for you to fail. Your institution will never go broke, neither will there ever be a time but what there will be a sufficient number in the organization to keep it going, for it has at the head of the institution the Lord Jesus Christ, who emptied himself of the wealth of heaven on the cross of Calvary that your wants might be filled with an abundance of His matchless gifts. So you will never be in poverty, neither will there ever be a time that your institution will fail, for your wants will never be great enough to exhaust the source of God's supply. That was fixed in the gift of Christ.

I am led to believe that the part that these six women played in the organization of this church is one worth considering. It leads me to believe that woman has something to do today in the shaping of the lives of her children, by helping to hold the church organization together, and being a part of the institution. Some of these boys, who spoke ahead of me, have referred to the church as "she," but they seem to feel a delicacy in speaking of her age, saying that some women object to the telling of their age. I have never really insisted on anybody telling his age, especially on a woman telling hers. Personally I appreciate my own age and am thankful to know that the Lord has let me live as long as I have, and I say with much appreciation that I am almost old enough to have gray hairs in my head. Some one mentioned the woman suffrage question. This is a thing that I do not agree with. I would prefer to call them "Suffer-yets" instead of Suffragettes, for I think the place for woman is in the church, for in it she will be more competent to school her children in the things that they need to know about. If her time is spent in political work I am afraid she will make a

miserable blunder and will be a stumbling stone for her children.

Let me say, in conclusion, that I represent the "baby" church in Nashville; not in age, neither in size, but according to finances. My congregation has everything except money. I am sure we have plenty of people, both adults and children. Our people are of the working class. We have no money, but we have a lot of faith. We believe in the Lord Jesus Christ, and I think that we have at least enough religion to save us. We do some praying, but not enough, yet we believe that the day will soon come when the Lord will provide us with some of the wealth of the earth. There is no reason to fear that you will fail to help us as long as we are helpless, and I am sure there is no failure for you, as the Lord Jesus Christ has never failed to supply the wants of His people.

Again, I know that you are going to progress as a church, for progress is at your disposal. Of course there will be funerals and a long list of names will be kept of those that once were here but now gone, yet this will not affect the existence of your institution, for the Lord is on your side. You can't keep from advancing, because you have "Vance"; so the prayers of myself, as well as the prayers of my people, are and ever will be that you may be ready always to respond to the call of your Lord, who calls you to meet Him in the great field of human need, that of spreading the gospel both at home and abroad.

May the blessings of God, Who knows no failure, and Whose cause has never been defeated, be with you both now and evermore.

From Glen Leven Church.

By Rev. W. C. Alexander, D.D.

The brother who has just taken his seat has professed

to be embarrassed by having to follow the excellent speaker who preceded him. But listening to his own polished periods I am reminded of an incident related by that loyal Presbyterian, the late Governor Daniel G. Fowle, of North Carolina. He said that when a student at Princeton, quite a controversy arose in the theological seminary as to whether a minister should speak with or without his manuscript. One of the professors was a strong advocate for written discourse. A young student who differed with him upon this subject ventured on a public occasion to deliver an address upon the advantages of the extempore method. When the meeting had adjourned his friends gathered about him to congratulate him upon the success of his speech. "Yes," he said, "but unfortunately I forgot to mention one of my strongest points." The old professor, who was also standing near, snapped out, "Yes, and if you had written it down you wouldn't have forgotten it." Now, it does not occur to me that our meeting this evening calls for formal and finished addresses. This is our Presbyterian family gathering, when we have come to do honor to the mother of us all. The formal services in the auditorium called for those splendid papers to which we have listened with so much interest and admiration, but in this social assemblage it would seem that our felicitations may best be expressed in words as simple as they are sincere.

On her one hundredth anniversary we are here to do honor to the old First Church. We are all proud of her. We are proud of her noble service to God, to this city and to this Commonwealth. We are proud of her prosperity as the largest church in our Assembly. We are proud of her loyalty to the everlasting gospel. We are proud of the galaxy of noble men who have been the pastors of this church, and we are also proud of the people who listened to them. When Mr. Beard, in his delightful history, related the story of how Dr. Gideon Blackburn, practicing the perseverance of the

Rev. Jere Witherspoon, D.D.,
Pastor 1884-1893.

saints, preached so eloquently for three hours, that Felix Grundy said in his enthusiastic admiration that he could have listened without weariness for three hours longer, some of us were impressed with the reflection that surely they had great listeners in those heroic days. Now, it is to be feared that good listeners do not always receive their proper meed of praise. We are reminded of an incident related of Gen. Ellison Capers, the late Episcopal Bishop of South Carolina. Having preached in a Carolina town on a certain Sabbath he went to be the guest of one of those noble women whose homes are always open to receive the servant of God. Throwing himself into an easy chair, ready to receive him, he remarked to his hostess, "Miss Maria, you don't know what hard work preaching is!" And she is said to have replied, sadly, "Ah, Bishop, you surely have never tried listening!" So we are proud not only of the preachers, but also of the listeners of the old First Church, and your patience on this occasion is a cheering proof that you are not unworthy of the fathers who have already inherited the promises.

I bring to you the cordial greetings of the Glen Leven Church. While not indebted directly to you for an organization, we are grateful to you for some of our valued charter members, and we cherish for you the warmest regard. We rejoice in your strength and prosperity as you enter upon the second hundred years of your history. It is a desirable thing for a denomination to have a strong central church, for that church may and ought to be a potent factor in the extension of the cause of which it is a representative. Long before this church shall celebrate her second centennial all of us who are here will have passed into silence, but the cause of our common Presbyterianism will remain. Surely, therefore, all of us should live for the cause dear alike to the hearts of us all. When Dr. Vance, then a pastor in New Jersey, addressed the great Laymen's Mission-

ary Conference at Birmingham, Ala., some years ago, he said, "The Southern Presbyterian Church is the greatest church in the world!" We congratulate you upon having him for a second time as your pastor and his leadership inspires the confidence that your great congregation will give itself to the extension of our work in this city, for the church which shines brightest at home will shine farthest abroad. When your second centennial shall be celebrated, may that occasion find you still strong and prosperous and may many other pastors gather here and say with pride, "Our churches are the children of the old First Church."

From the West Nashville Church.

By Rev. G. B. Harris, Jr.

Dr. Vance, Officers and Members of the First Presbyterian Church:

It is with pleasure that I bring you greetings on this occasion from the West Nashville Church. It is fitting that in the arrangement of the program tonight this century-old church should adhere to the old-time rule of seniority. And so the representatives of the various churches are to be heard tonight according to the date of organization of their respective congregations. Under the operation of this good old rule I have the honor to represent the "baby" of the family—the youngest direct offshoot of the old plant. Accordingly I have sought to remember the injunction, "Little children should be seen and not heard," and have kept a discreet silence and a listening ear while my seniors have spoken. I am conscious that I must be upon my good behavior tonight lest I convey the impression that the "baby" has been spoiled and so bring down upon it the maternal wrath.

It is now nearly fifteen years since you began the mis-

sion work which has become the West Nashville Presbyterian Church. The founders of that work and their successors have labored well, and the church comes to bring you her best wishes, after a most successful year's work. In fact, this youngest child hopes, ere she reaches "sweet sixteen," to make her debut in a new party gown—a handsome new building, which will be a credit alike to that congregation and to the mother church. And if God's blessing continues to rest upon us, I doubt not that we shall be instrumental in building up yet more the Kingdom of God in our part of this growing city.

It affords me pleasure also from a personal standpoint to bring you greeting. I have been getting a little nearer the First Church as the years have passed. I began my ministry as the pastor of the West Side Church, a daughter of Moore Memorial, and therefore a granddaughter of this church. I am now pastor of West Nashville, a daughter of the old First Church. So we are getting nearer together.

Then, too, I am reminded of the fact that both the First Church and I are indebted to the same grand old man, Rev. Gideon Blackburn, D.D.—the church for her organization and I for the name I bear. You will pardon the brief narration of an event in the life of that pioneer preacher and founder of this church, as my father gave it to me. In the year 1811, when war with England was imminent, Rev. Dr. Blackburn preached a sermon to the command of General Andrew Jackson at what is now the foot of Broad Street, on the banks of the Cumberland River. In that company of soldiers was my paternal grandfather, Oliver B. Harris. He said he never heard a more eloquent sermon. General Jackson was moved to tears. The fervor and spiritual power of the consecrated and gifted speaker, the earnest and heart-stirring appeal of the gospel he preached made a profound and indelible impression upon my grandfather, whose religious experience might be said to date from that hour.

Many years later, when my father was born in 1829, he was named Gideon Blackburn Harris, and on my birth in 1885, being his only son, I received his name. So, for my name I am under obligation to the same grand old preacher who organized this church and sent it forth upon its great work.

So, with peculiar pleasure I bring you birthday greetings tonight, both on behalf of myself and the church I represent, and my prayer is that you may continue to grow and prosper; that the blessing of God may rest yet more abundantly upon you, and that your path down the coming years may be as the "path of the just, which is as the shining light that shineth more and more unto the perfect day."

GREETINGS FROM THE SYNOD OF TENNESSEE.

By Moderator G. F. Nicolassen.

[The Synod of Tennessee, at its meeting in October, 1914, adopted resolutions of congratulation to the First Church of Nashville upon the completion of one hundred years of its history. These resolutions were read by the Moderator of the Synod, who then proceeded with the following remarks:]

In fulfillment of the pleasant duty which has been entrusted to me, I desire to congratulate this church upon its centennial celebration, and to assure you of the deep interest felt by the Synod in your welfare.

One hundred years of life—what does that signify? For an individual it generally means infirmity and approaching dissolution. For a state or a church it suggests vigor and power. Physiologists tell us that in the course of seven years every particle in the body has changed, and yet the personality is not lost. In the period of a hundred years a church may occupy several buildings, will necessarily have

a number of pastors, and the personnel of its membership will be entirely changed. And yet the identity of the church is continuous. During all these years the First Church of Nashville has been a power for good in this community.

What constitutes a successful church? Is it to have a brilliant pastor, many officers, a large number of members? These are all elements of strength if properly used. But the real test is: Do they minister to the needs of the people? Are the men and women made better by them? Are the boys and girls provided with entertainment that will satisfy this craving of their natures? And when I say entertainment I do not mean something that will please for the moment, but make no lasting impression upon the character.

What shall be the record of the next hundred years? None of us will be here to see it. The King of Persia wept when he looked out over his vast army and realized that a hundred years later not one of them would be alive. But he was a heathen and knew not the true God. We are better taught, but what does our religion mean to us? Is it a garment that we put on every Sunday morning, or is it a vital principle within us that controls our thoughts as well as our acts and our words? Do not be discouraged if the results are slow. The growth of character is gradual, like the development of the oak. They tell us that the honored President of our Republic was not particularly brilliant as a college student, and gave small promise of the greatness that he has achieved. But see the strength that he has developed! A man who was able to keep a nation out of war and who has won the absolute trust of ninety millions of men! But I would point you to a higher model than Woodrow Wilson—one who shares our humanity and was "tempted in all points like as we are, yet without sin." This is the goal that is set before us, and to this we shall attain if we make the proper use of what He has given us.

Resolutions.

Centennial First Presbyterian Church, Nashville.

Whereas, On November 14, 1814, during a period of national strife incident to the war of 1812, there was organized in the courthouse at Nashville, Tenn., the First Presbyterian Church of that city, then composed of eight members, seven of whom were women; and

Whereas, This church has been blessed of God through all these years so that she now looks back upon a noble history—a history which reveals her as witnessing to the truth of her Lord by a broad catholicity of spirit, coupled with earnest devotion to Him; as standing at once as a fortress and a force; as planting her missions in various parts of the city and thus becoming the mother of churches; as sending, by her rich gifts, the Gospel of Light to the people of this and other lands; as gladly giving her capable officers for the counsels and labors of the church, both at home and abroad, and as blessing by the rare endowments of her exceptional ministers, not only the city and the Presbytery, but the Synod and the Assembly as well; and

Whereas, This, the largest church of our Synod and Assembly, is planning to celebrate its centennial from the 8th to the 15th of November; therefore, be it

Resolved, 1. That the Synod of Tennessee express its gratitude to God for the organization, the continued existence and the remarkable development of this church; for her activity and achievements; for her peace and prosperity and power.

2. That we extend our hearty congratulations to the people of this church for what has been accomplished during the years that are passed; for her position of privilege and responsibility; for her capable body of officers and her richly gifted pastor.

3. That we invoke the blessing of God upon her officers

and members, to the end that, appreciating their position of leadership, they may, by their ideals and aims, by their character and conduct, measure up to their responsibilities, as they witness to the truth of the gospel in ever-widening circles of influence until, through them, the spirit of Christ is felt to earth's remotest bounds.

4. That the Moderator of this Synod be directed to kindly present to the First Church, Nashville, at such time during this centennial celebration as shall be arranged, the hearty felicitations of this Synod, and to express our unfeigned interest and sincere regard for pastor and people in their rejoicing, in which we delight to share.

Relations of the First Presbyterian Church and of the Executive Committee of Foreign Missions.

By Rev. S. H. Chester, D.D.

The discussion of my topic would naturally proceed under two heads: First, the relation of the First Presbyterian Church to the Committee of Foreign Missions, and, second, the relation of the committee to the church. I did not have the privilege of hearing the splendid extempore address delivered by my colleague, Dr. Smith, as a part of this centennial program, but he showed me the manuscript of it, and I noticed that in his opening paragraph, with that wonderful gift of comprehension and condensation which he possesses, he mentioned almost everything that could possibly be thought of under the first head. He referred feelingly and appropriately to the fact that your pastor is our committee chairman, that one of your elders is in charge of our health department, that another one is chairman of our most important sub-committee, that still another one looks after our railroad interests, and that the roof over our head is your property. For all of these things I trust that

we are not wanting in a proper feeling of gratitude and appreciation. It is true that for awhile after we became your beneficiaries in the matter of housing, on rainy days we needed the protection of umbrellas in our offices in addition to that afforded by the roof, and were put to some expense in providing buckets and tubs wherein to dispose of the surplus water that found its way through the roof to our floors. That little defect, however, was soon remedied, and now we can sit before our lovely grate fires, whose cheerful blaze promotes mental quietude, while we wrestle with our various and sundry problems, and the wilder the storm that rages without the more comfortable and cozy we feel.

Under my second head, I would remark that the attitude of the Foreign Missions Committee towards the First Church from the beginning has been one of hopeful receptivity. While we have appreciated all that you have done for our cause in the way of financial help, we have continually hoped that you would do more. We have ventured to hope that by reason of your close association with us and the opportunity which this afforded you of knowing our work and understanding its importance and its needs, you would become the banner church of our whole Assembly in your missionary giving.

While you have not yet attained to this position, a glance over your records which I made in preparation for these remarks shows that you are making hopeful and continually accelerating progress toward it. Taking the record for forty years by decades, the figures for the first decade beginning with 1875 are $5,754 contributed to foreign missions during that period. The contributions of the second decade beginning with 1885 were $14,285, which is more than double those of the first. Those of the third decade were $16,020. In the fourth decade, beginning with 1895, the contributions mount up rapidly, reaching the encouraging sum total of $33,721.

Rev. Wm. M. Anderson, D.D.,
Pastor 1901-1910.

The most rapid advance began with the year 1908, the seventh year of Dr. Anderson's pastorate, the congregation jumping in that year from $1,383 to $3,421.

The four years of the present pastorate show the best record of all, beginning with $3,734 in 1911 and reaching $5,294 in 1914, the sum total for the four years being $18,744. This does not prove that the present pastor is a more enthusiastic missionary man than those who preceded him, but it does show that he knows how to wield for the work of the kingdom and to develop on continually broadening lines the splendid force of workers gathered into the membership of this church by his own labors and the labors of those who preceded him. I am sure that I voice the unanimous sentiment of the Committee of Foreign Missions, as well as of this entire community, that this second pastorate of his so auspiciously begun may continue to the end of his working days and that this end may be in the far distant future, and that long before the first decade of his second pastorate is finished he may have the joy of seeing realized what we know to be the wish of his heart, that this church may become the banner church, not only of the Southern Presbyterian Assembly, but of all the churches of this broad land, in its helpfulness to the great cause of foreign missions and to every other cause connected with the welfare and progress of the Kingdom of God.

CHAPTER X.

REMARKS AT THE OLD CITY CEMETERY NOV. 14, 1914, WHEN THE GRAVES OF THOSE WHO ORGANIZED THE CHURCH WERE COVERED WITH FLOWERS.

By Maj. Wilbur F. Foster.

It is a seemly and appropriate thing, my friends, that we should this day have come together in "the silent city of the dead," where sleep so many whose names we revere and whose memory we cherish, to recall the deeds of that little band of devoted Christians, few in numbers but strong in faith and courage and purpose, who an hundred years ago today bound themselves to each other and to the God of their fathers, for His worship and His service, and thus laid the sure foundation of the Presbyterian Church of the city of Nashville.

Had we the power to "summon from the shadowy past the forms that once have been," with what deep interest and throbbing hearts would we listen to the story from their lips, of their lives, their trials, their triumphs and, above all, their unfaltering trust in God and the wisdom and sure fulfilment of His eternal purposes. Alas! that cannot be. We can only call the roll of those honored names, read a few brief head lines, so to speak, of their history, and with loving hands cover their graves with sweet flowers, as a token of affection and grateful remembrance. "Such graves as these are pilgrim shrines," and it is well that we stand in this sacred ground with uncovered head and reverent thought, to pay tribute to the memory of those who are

buried here, and from their lives learn lessons of faithfulness and steadfast trust.

We shall first recall the names of only those pastors of the Presbyterian Church whose graves are with us, and which it is our privilege this day to visit. In each case our reference will be brief, as ample historic record has been prepared by another.

Rev. Thomas B. Craighead

Was a man of strong character, a great preacher, an eminent educator and a leader among men. Although never installed pastor of the Presbyterian Church in Nashville, he was yet the first preacher of the Presbyterian faith in Middle Tennessee, and our church was organized by those to whom he had ministered in sacred things for many years, and by whom he was greatly honored and beloved. Records are indefinite and sometimes contradictory, but we think that the following statements are correct:

Rev. Thomas B. Craighead was the oldest son of Rev. Alexander Craighead, and was born at Sugar Creek, Mecklenburg County, N. C., in 1750. He was educated at Princeton, N. J., and ordained to the ministry by Orange Presbytery, North Carolina. In 1780 he was married to Elizabeth Brown, daughter of Rev. John Brown, of Frankfort, Ky., and in the same year moved to Spring Hill (or Haysborough), six miles northeast of Nashville, and that continued to be his home until his death in the fall of 1824.

The stone building in which he preached at Spring Hill was also the schoolroom in which, for twenty-three years he taught the students of Davidson Academy, of which he was the founder, and the President until 1809.

His grave is in Spring Hill Cemetery, near the spot where stood the house in which he lived so many years, and where he died when 74 years of age.

Just here in the old City Cemetery where we are gathered are the graves of two eminent men, Rev. William Hume and Rev. Obadiah Jennings, devoted servants of God and both closely identified with the early history of Nashville and of the church whose centenary we are commemorating.

Rev. William Hume

Was born in Edinburgh, Scotland, August 15, 1770, and died in Nashville, May 22, 1833.

He was of the "Scotch Seceder" faith and was the pastor of that congregation in Nashville more than seventeen years, until in 1818 he united with the Presbyterian Church of the United States, and labored as an evangelist until his death, frequently filling the pulpit of the First Presbyterian Church, but never as its pastor.

He was a most eminent man, greatly beloved and respected by everybody.

Rev. Obadiah Jennings, D.D.,

Was born in New Jersey, December 13, 1778, and died in Nashville, January 12, 1832.

He was installed pastor of the First Presbyterian Church in April, 1828, and continued as such until his death, when only one month more than 53 years of age.

He was a man of great intellectual power and discernment.

Three beloved pastors of the First Presbyterian Church rest from their labors, and their remains are buried in beautiful Mt. Olivet. Although gone from among us they are not forgotten, and it is our privilege this day to visit and spread flowers upon their graves. These are their honored names:

Rev. John Todd Edgar, D.D.

Was born in Delaware, April 13, 1792, and died in Nashville, November 13, 1860.

He was installed pastor August 4, 1833, and served continuously twenty-seven years until his death.

Rev. Thomas Verner Moore, D.D.

Was born in Newville, Pa., February 1, 1818, and died in Nashville, August 5, 1871.

He was installed pastor January 17, 1869, and continued as such until his death.

Rev. Thomas A. Hoyt, D.D.

Was born on Beach Island, South Carolina, January 31, 1828, and died at Bryn Mawr, Pa., June 29, 1903.

He was installed pastor February 1, 1873, and continued as such until April 19, 1883.

It was a notable birthday which we are now celebrating, for one hundred years ago, on the 14th day of November, 1814, the First Presbyterian Church of Nashville began its life with a membership of seven. Seven has ever been regarded by mystics and mythologists as a *sacred* number, a number having peculiar potency in both spiritual and material affairs. Be that as it may, it is surely the fact that the earnest and devoted *seven* who that day clasped hands in solemn covenant for the worship of God and the upbuilding of His church, began a work which in the providence of God, and by His blessing, has wonderfully prospered.

Let us briefly trace the record of that notable *seven* who, under the leadership of a zealous and devoted "man of God," the Rev. Gideon Blackburn, that day raised the banner of the Cross, which, by the blessing of God, never has been and surely never shall be lowered.

Robert Smiley

Was the only male member of the little band and was 31 years of age at the date we are here to commemorate.

From the tablet which covers his grave we learn that he was born in Ireland, September 11, 1783, and died in Nashville on his 40th birthday, September 11, 1823.

From the scant record at our command we are led to believe that he was a most earnest and devoted Christian, a man of the highest integrity, and that he died as he had lived, "at peace with God and at peace with the world."

On September 7, 1823, he was chosen President of the first Sunday school society organized in Nashville.

He was the honored ancestor of many descendants who have ever "kept the faith," and was the first of the long line of ruling elders of the First Presbyterian Church, having been elected at its organization.

Mrs. Susanna H. Ewing.

Was the consort of Andrew Ewing, and was born in Philadelphia, Pa., December 25, 1737. She was, therefore, almost 77 years of age when this church was organized. At that time her husband had been dead about a year.

Their home was four miles south of the village, as it then was, on the road which is now the Granny White Pike, and when her death occurred, October 31, 1818, she was buried in the family graveyard near the residence, and there her remains still rest beside those of her husband, under the shade of the great oak trees that surrounded her home, and in the midst of a landscape fair and beautiful beyond description, albeit less than fifty years later the wavering lines of contending armies

swung to and fro across these graves where the dead slept so peacefully, for they were in the very line of the Confederate entrenchments at the battle of Nashville.

Of her husband, Andrew Ewing, it is recorded that he was of the Quaker persuasion; "was one of the brightest ornaments of that sect, and proverbially good, honest and charitable."

He was the first Clerk of Davidson County, holding that office from October, 1783, until his death, May, 1813.

Their many descendants have ever been eminent in social, business and professional life.

Mrs. Mary McNairy

Was the wife of Frank McNairy, the senior member of a family conspicuous in both the early and later history of Nashville and the State of Tennessee.

We have not been able to learn the record of her life, or the date and place of her death and burial. It is the belief of some of her descendants that she returned to North Carolina with her husband, and that they both died and were buried in that State.

Mrs. Josiah Nichol

Was born near King's Salt Works, Washington County, Virginia, September 22, 1781. Her maiden name was Eleanor Ryburn, and she was married at the place of her birth to Josiah Nichol, April 19, 1797, when less than 16 years of age. She died at Nashville, November 19, 1864. Her grave in the old City Cemetery, unmarked by a monument, adjoins on the south side that of her husband, who died May 31, 1833, in the 62d year of his age.

Mrs. Nichol was a few days more than 33 years of

age when this church was organized, and at that time was the mother of nine children, seven of whom were then living. Three others were born later. She is still well remembered with respect and affection by the older citizens of Nashville.

MRS. RUTH GREER TALBOT.

Due north from yonder courthouse two and one-half miles "as the crow flies," on the northern slope of one of the beautiful hills that encircle the city of Nashville, stands a substantial two-story dwelling that is now 124 years old. It was built of cedar logs cut from the surrounding forest and put together with wooden pins. When built it was of such stately magnificence as compared with other dwellings of that date that it was known far and wide as "The Mansion." This house, which is still occupied as a dwelling, was built by a man who came from the Watauga Settlement in East Tennessee, wearing upon his scalp a furrow plowed by a bullet at the battle of King's Mountain. He had been Sheriff of Washington County, then of North Carolina, and was Clerk of the Senate at the first meeting of the Legislature of the State of Franklin.

His name was Thomas Talbot, and with him came his wife, Ruth Greer Talbot. Two children came with them and shortly after their arrival the third child, Sophia Western, was born. Twenty-three years later the mother, Ruth Greer, and the daughter, Sophia Western, then the wife of Elihu S. Hall, became charter members of this church.

Ruth Greer Talbot was born April 29, 1768, at the home of her father, Andrew Greer, on the Watauga River about three miles above Elizabethton; was married when 17 years of age; moved to Nashville when 22 years old, where she died October 7, 1819.

Rev. James I. Vance, D.D.
Pastor 1895-1900; 1910———.

Hard by the "mansion" where she lived, in the thick shade of a beautiful grove, in the valley of the little stream now known as Page's Branch, is the quiet burial ground in which is her grave beside that of her husband, Thomas Talbot.

She was a woman of strong character, energetic and industrious; the mother of eight children, and is described as "an affectionate wife, a tender mother, an indulgent mistress, a kind neighbor and charitable to the poor."

Sophia Western Hall,

The wife of Elihu S. Hall, was the daughter of Thomas and Ruth Greer Talbot, as already stated. The date of her marriage we have not been able to learn. Her death occurred January 21, 1816, and her grave is in the southeastern portion of the old City Cemetery, under the monument inscribed to her memory.

She was 23 years of age when she became a charter member of this church and in her 26th year at her death.

Margaret L. Anderson

Was the wife of Col. Patton Anderson, U. S. A. Of her life we have been able to learn but little. In a footnote in the history of this church prepared by Rev. R. F. Bunting, D.D., it is stated that he was in correspondence with her in 1868, and that she was then Mrs. M. L. Bybee and was living in Memphis. Dr. Bunting states that by her memory of the fact he was enabled to learn the date of the organization of the First Presbyterian Church.

From this it appears that after the death of Colonel Anderson she became the wife of Mr. Bybee and lived in Memphis, where she probably was buried.

Thus we end the brief record of the illustrious seven who were the charter members of this church, a record each item of which might be expanded into a story of thrilling interest.

There were two others, Mrs. Felix Grundy and Mrs. Robert Lusk, who were not present at the organization, but whose names are so inseparably linked with the history of the early days and later life of the church in the century which ends today that failure to pay tribute to their memory and make record of their noble service would be inexcusable. We shall try to be brief.

MRS. ROBERT LUSK.

Matilda F. Fairfax, "Mother Lusk," as she was lovingly called by many in her later years, was a citizen of Nashville throughout her long life of nearly 89 years. Here it was she was born, January 15, 1810. Here she was married by the Rev. William Hume, October 7, 1829, to Robert Lusk, who for many years was the efficient Treasurer of this church, and here it was that she died, November 27, 1898.

Mrs. Lusk became a member of the First Presbyterian Church December 17, 1842, and then for fifty years, half the century whose passing we now commemorate, it was she whose hands prepared the communion bread, and with unfailing regularity provided for the sacred feast.

Again, when war swept over the city and the church and its contents were seized by the invading army for occupation and use as a hospital, it was she who demanded and reclaimed the portrait of the late pastor, Dr. Edgar, also the cushions of the church and the pulpit furniture; removed them to her home and stored them, together with the silver communion service, in her parlor, where they remained in safety until after

the war was over and the church was restored to its rightful owners in 1865.

Let us honor her memory and decorate her grave in peaceful Mt. Olivet.

Mrs. Felix Grundy,

Whose maiden name was Ann Phillips Rodgers, was the daughter of John Rodgers and his wife, Sarah Dougherty, and was born in Virginia, December 6, 1779. She was descended from a notable family of Scotch-Irish Presbyterians, one of whom was President of Harvard College in 1684. When but a child she came with her parents to Kentucky, where she was married to him who became so eminent as a lawyer and a statesman. In the winter of 1807-8 they removed to Nashville and at once Mrs. Grundy became active and zealous in the life of the First Presbyterian Church. To select one from the many incidents connected therewith:

We are told that in 1819 the Bible was excluded from use in the public school of Nashville, and then it was that Mrs. Grundy, believing that the public services of the church were inadequate for the purpose, determined that the children of the village "must be taught the way from earth to heaven." And so, in the face of very great opposition, even from church people, Mrs. Grundy opened a school on Sunday morning, July 2, 1820, with fifteen scholars. The use of church buildings for the purpose was peremptorily refused, and the school was opened in a little dilapidated cabin among the cedars in the rear of the McKendree Church.

And this was the *planting* of Sunday schools in Nashville. Behold the splendid *fruitage!* God has blessed the work, and we, nearly an hundred years later, come with thanksgiving, praise and gratitude to pay loving tribute to the memory of her who planted the seed.

In yonder Olivet, where the earliest rays of the rising sun and its latest beams as it sinks in the west rest in benediction upon her grave, flowers are spread by loving hands today, and in the bright future, as the years come and go, wherever her name shall be spoken and the story of her life be told, the glad voices of happy children and the grateful hearts of fathers and mothers will thank God that such a woman once lived!
And so we close.

"God be thanked that the dead have left still
Good undone for the living to do;
Still some aim for the heart and the will,
And the soul of a man to pursue."

CHAPTER XI.

THE STAYING POWER OF PRESBYTERIANISM.

By President Walter W. Moore, D.D.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."—Isaiah 40:31.

These words were written for the encouragement of the Jewish captives in Babylonia. For nearly seventy years they had languished in exile and they were thoroughly disheartened. They were a broken and helpless people. Their deliverance and restoration to their own land seemed an utter impossibility. But the prophet declares that, so far from being an impossibility, it is a certainty, because it has been decreed by the Almighty, and He calls upon them to put their trust in God, the source of all power, and to bestir themselves and march forth in His strength, buoyant, energetic, persistent; for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." What strikes us at first sight as curious about this statement is the order in which these results of faith in God are given—flying, running, walking. That seems to us an inversion of the natural order. We are apt to say, surely walking is easier than running, and running is easier than flying. We should have expected the prophet to say, They that wait upon the Lord shall renew their strength; they shall walk and not faint, they shall run and not be weary, and they shall mount up with wings as eagles.

But he does not say that. His order is not walking, running, flying, but flying, running, walking.

It sounds like an anti-climax. But it is not. On the contrary, as George Adam Smith has well said, it is a true climax, rising from the easier to the more difficult. It is a true description of Christian life and work. It is far easier to mount up with wings as eagles and to run and not be weary than it is to walk and not faint. It is far easier to kindle a blaze of temporary enthusiasm about religion, or make a burst of speed in some new religious enterprise than it is to persevere through difficulties, dangers and disappointments. The most effective servant of God is not the man of ardent feeling or impetuous zeal, but the man of steadfast persistence—not the man who can fly or the man who can run, but the man who can plod. We do need the uplift of enthusiasm, and we do need the dash of energy, but we need still more the power of endurance. A skyrocket is a beautiful thing and by no means without its uses; a bonfire is a joyous thing, and by no means devoid of warmth, but a fire of good hickory logs or hard coals is better. The text describes three phases of religious experience—the ecstatic, the impetuous and the persistent. They are all of value, but the one that counts for most in the long run—the one that accomplishes most in the end—is the persistent.

Flying, running, walking—soaring, spurting, trudging—enthusiasm, energy, endurance—these three, but the greatest of these is *endurance*.

And *that*, my brethren, is the real reason why the Presbyterian Church has done so great a work in the world and has won so great a place in history. No denomination in all the sisterhood of churches has shown more staunchness and steadfastness and persistence and "*patient continuance* in well doing." It is sometimes said that the reason for the great position of the Presbyterian Church in history is its intellectual force. But that is only a part of the truth.

The quality which has given it an influence out of all proportion to its numbers is not primarily a quality of mind, but a quality of character. For, as the *Saturday Evening Post* has said, "Ability never amounts to much until it acquires two more letters and becomes *stability*." And whatever else men may say about you as a church, they all with one accord give you credit for staying power, for steadiness, for perseverance. And they respect you for it. They know that while flying and running attract more *attention* than walking, while the obtrusive things of life win more applause, it's the steady things of life that accomplish more results. A brilliant minister of a sister denomination said once that a Presbyterian congregation was more trying to him than any other because they had so little apparent enthusiasm and looked at everything in such a sober-sided, steady way. "However," he added, "they have some good points, and one of them is that *they will pull on a cold collar*." He meant that like a staunch team of horses, they would do their duty at any time regardless of the state of their feelings. They pull whether they feel like it or not.

Professor Upham has said that there are two classes of Christians—those who live chiefly by emotion and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the mighty steamers which cross the Atlantic, which are moved by an interior and permanent force, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine. Those who depend for inspiration on the state of their own fluctuating feelings or on external

conditions will be strenuous or slack in their work, according as the outlook is promising or unpromising, but those who wait upon the Lord, those who trust fully His unchanging wisdom, power and love, will work steadily on regardless alike of their feelings and their circumstances.

We have an English colloquialism to describe a thing that starts well and then fails. We say it *peters out*. Dr. Denison has suggested that the expression is derived from the name of that impulsive, boastful disciple who in his earlier career was always making such a brave start and then failing to make good. Peter did this so often that that sort of performance had come to be known by his name. We say of a man who acts that way that he peters out. He lacks constancy, steadfastness, persistence. Now, your ideal Presbyterian is certainly not a quitter. He sticks to it. He sees the thing through. He works at it steadily. He bends all his powers to it as though the whole success of it depended on him. And yet he says, and says truly, that the whole success of it depends on God. Indeed, he so magnifies the sovereignty of God in salvation and in all religious work, he so insists that divine power alone can accomplish real results, that superficial observers sometimes accuse him of fatalism. They say, "You Presbyterians stress the sovereignty of God so much that you destroy the sense of human responsibility, you cut the nerves of human effort, you say God does everything, then there is no occasion for man to do anything, you put a premium on sloth." Well, the answer to all this is historic fact. It is precisely the people who have so exalted the sovereignty of God that have always done the most strenuous and persistent work for His Kingdom. And that is the teaching of our text. Wait upon the Lord, mount up with wings, run, walk. It is a trumpet call to faith in the sovereign power of God, who increaseth strength to them that have no might, and it is a trumpet call to the most intense and persistent self-exertion—flying, running, walking.

The combination that God has ordained in order to the best success is trust and toil—absolute dependence on Him and manly self-dependence. And this is the combination that has made our people so great a force in human affairs. I am, of course, very far from claiming that Presbyterians have a monopoly of this combination. We honor it equally when we see it in our brethren of other churches. But we may claim, I think, without immodesty, that no denomination has exemplified this combination more signally than ours, and that as a consequence none has shown more staying power in character and work.

There are three features of the Presbyterian system which have contributed powerfully to the making of this intelligent, steadfast, dependable type of Christian character: First, the Presbyterian polity, or mode of church government; second, the Presbyterian type of worship, or forms of service, and third, the Presbyterian creed, or system of doctrine.

THE PRESBYTERIAN POLITY.

1. In its polity, or method of ecclesiastical organization and government, Presbyterianism is republican in its form and spirit. Its fundamental principles are personal liberty and constitutional organization.

A personal libery such as is involved in the Protestant doctrine of the priesthood of all believers, bringing every man face to face with God, and teaching that each individual "must for himself realize the priceless benefits and dignities of redemption," gives to every man personal worth, and cannot fail to put a premium upon the best development of all his powers.

The other principle is constitutional self-government. Presbyterianism holds that church power rests not in the clergy but in the people, and that church government is administered not by a single individual, which would be monarchy, nor immediately by the people, which would be

democracy, but by representatives of the people, chosen by the people, and sitting in constitutional assemblies. These representatives are of equal rank. Presbyterianism asserts not merely the parity of ministers, but the parity of Presbyters, the teaching elder and the ruling elder have equal authority in all the courts. It is popular government by representative majorities. In short, the Presbyterian Church is an ecclesiastical republic.

Now, the very first necessity of a successful republic is general intelligence. Presbyterianism has thus been compelled by the genius of its organization, even by the instinct of self-preservation, to promote the education of all its people. A system which teaches that church power rests in the people and is administered by representatives of the people is of necessity the friend of the education of the people. This is the ground of Bancroft's statement that Calvin was the father of popular education, the inventor of the system of free schools.

The two great principles which characterize Calvin's system, viz: personal liberty or the worth of the individual, and republican organization or constitutional self-government, are both derived directly from Scripture, and it is in these two principles that we find much of the potency of Presbyterianism as a maker of character, a maker of men, a maker of citizens. It teaches that all men are the sons of the Lord Almighty, that all are equal and all are kings; that every soul is of infinite value and dignity and that each individual mind may be in direct communication with its Creator. With such a conception of man there can be no despotism in church or state. No prelate or king can be lord over another man's conscience.

The historic opposition of Presbyterianism to all tyranny in church or state is therefore not an accident. It is no accident that Presbyterianism has furnished more martyrs to Christianity since the Reformation than all the other

churches combined. It is no accident that Presbyterianism has taken a leading part in all those great movements which have secured the religious and civil liberty now enjoyed by the foremost nations of the world. These things have sprung naturally and inevitably out of the Presbyterian estimate of the worth of the individual and the Presbyterian theory of government by the people. "Civil and religious liberty are linked together. In whom does church power rest? In the people or in the clergy? When you settle that question you decide the question also of the civil liberty of the nation. If you decide that the power rests with the clergy, then you establish a principle which, by an inevitable analogy, associates itself with the principle that the civil power rests in kings and nobles." Hence the remark of Lord Bacon that "Discipline by bishops is fittest for monarchy of all others. But if you settle, as Presbyterians do, that church power rests in the people, in the church itself, then from this principle springs the other, that civil power rests in the people themselves and that all civil rulers are the servants of the people." If there is liberty in the church, there will be liberty in the State; if there is no bishop in the church, there will be no tyrant on the throne."

Hence it is that modern tyrants have with one consent recognized that Presbyterianism was their natural enemy and have hated and feared it accordingly. Charles the First of England, whose inability to tell the truth and keep an oath cost him his head, did tell the truth once at least when he said, "The doctrine (of the Presbyterians) is anti-monarchical," and he added that "there was not a wiser man since Solomon than he who said, 'No bishop, no king.'" James the First, born and reared a Scot, spoke what he knew when, at the Hampton Court Conference, he said, "Ye are aiming at a Scot's Presbytery, which agrees with monarchy as well as God and the devil." History has demonstrated that the views thus expressed by the Stuart kings were absolutely

correct. Presbyterianism has not only placed a premium on self-culture by its doctrine of personal liberty and its estimate of the worth of the individual; it has not only placed a premium on general intelligence by its republican polity, which rests the power of government in the people themselves and administers it through representatives of the people, but, as a natural consequence, it has in every age been a chief educator of the people in the principles of civil liberty and has in every land reared heroic champions of human freedom—Admiral Coligni in France, William the Silent in Holland, John Knox in Scotland, and William the Third of England, whose victory at the battle of the Boyne saved the British Empire and America, too, from the blighting rule of Rome. As to our own struggle for national independence, it is well known that the revolt of the American colonies was spoken of in England as a Presbyterian rebellion. When Horace Walpole said, "Cousin America has run away with a Presbyterian parson," he was doubtless referring particularly to Rev. Dr. John Witherspoon, President of Princeton, whose speech in the Colonial Congress swept the waiverers to a decision in favor of the Declaration of Independence, and who was the only minister of any denomination who signed that immortal document; but Walpole's remark might well have been made with the whole body of American Presbyterian ministers in view. They instructed the people in their rights. They called them to arms in defense of their liberties. They sat in the councils of state. They endured the privations of the camp and the fatigues of the march, and they fought beside their parishioners on the fields of bloody strife. It is not too much to say that the American Revolution could not have succeeded but for the Presbyterian ministers. While some denominations were opposed to war under any circumstances, and therefore preferred submission to armed resistance, and while the clergy of some other denominations sup-

ported the crown and bitterly opposed the movements for independence, the Presbyterian ministers throughout the whole country, from New England to Georgia, gave to the cause of the colonies all that they could give of the sanction of religion, and wherever a minister of that denomination was settled, the people around him were Whigs almost to a man. This is now gratefully recognized by our brethren of all denominations, and whatever the indifference or shortcomings or hostility of their own ministers to the people's cause in the Revolutionary struggle, they all now alike honor the Presbyterian ministers who denounced the oppression of the mother country, and fired the hearts of the people to resistance, and fought and suffered to secure the freedom in which all alike rejoice today.

In speaking of Presbyterians it is generally quality that is considered rather than numbers; when the world estimates their services it does not count, it weighs. Bishop Candler, of the Methodist Church, says: "There is only one objection to the Presbyterians, that is, there are not enough of them." Yet in mere bulk and number, as well as in influence, they contributed more than any other strain of our people to the Revolutionary army. One-third of the whole population of the colonies at that time was of Presbyterian stock and they were then, as always, the kind of people who did not put their hand to the plow and look back.

The Presbyterian polity, then, has been a mighty promoter of the intelligent and steadfast type of Christian patriot. By its fundamental principle of personal liberty and the worth of the individual it has strongly stimulated self-culture; by its fundamental principle of representative government, with its inevitable demand for general intelligence, it has strongly stimulated popular education; and, growing out of these two as naturally as a tree springs from its roots, it has developed a strong type of manly

character, hatred of tyranny and love of liberty in the state as well as the church, and, we think, has become one of the best promoters of ideal citizenship that the world has ever seen.

THE PRESBYTERIAN WORSHIP.

2. A second thing which has contributed to the staying power of Presbyterianism is its type of worship. As Dr. McPherson says, its forms of worship, like those of the New Testament, are usually simple and non-ritualistic. In view of the dangers of formalistic and spectacular services the common Presbyterian custom has been to follow an order which is plain and reasonable, and perhaps occasionally austere. Often defective in beautiful ceremonies which appeal to the aesthetic instincts, sometimes deficient also in the enthusiasm which warms the feelings, Presbyterianism has steadily made its specific impression upon the mind rather than the tastes or the emotions, appealing to ideas and convictions more directly than to the sentiments or the external senses. Accordingly, Mr. Froude, who was certainly no Presbyterian, has said, "When emotion and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and the truth, the slavish form of belief called Calvinism in one or other of its many forms has ever borne an inflexible front to illusion and mendacity, and preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation."

This is, in great part, a result of the robust thoughtfulness of Presbyterian worship. "In particular, Presbyterianism has always exalted the sermon as a leading part of worship, and thus emphasized the teaching function of the minister to the extinction of the priestly. The high themes of the Christian pulpit in the hands of trained and earnest men have supplied a measureless educational force. Popular

ignorance scatters like mist before the sun in the presence of able, convincing and persuasive sermons.

"In view of this uniform importance which Presbyterianism has attached to the didactic vocation of the pulpit, it naturally produces a peculiar type of experience and character in its worshipers. If they are reserved in the expression of passionate fervor, if they come short in artistic sensibility, they are as a class highly developed in the substantial elements of intellect, judgment and conscience. They are trained to think, to reason, to weigh and to decide for themselves. They can generally give a reason for the hope that is in them. They follow common sense and appoint themselves detectives of humbug, and they are remarkably free from visionary whims, caprices and vagaries." They have staying power.

THE PRESBYTERIAN CREED.

3. The third reason for the staunchness of the Presbyterian type of religion is its creed or system of doctrine.

There is not time to amplify this point, so I will simply cite the testimony of three eminent witnesses, neither of whom is a Presbyterian.

The Rev. Dr. Curry, an able and distinguished leader of the Methodist Church in America, says of the Westminster Confession of Faith: "It is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the gospel. We concede to the Calvinistic churches the honor of having all along directed the best thinking of the country."

Ralph Waldo Emerson laments in the following language the effect of New England's lapse from Calvinism to Unitarianism: "Our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. The religion seventy years ago was an iron

belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now, men fall abroad, want polarity, suffer in character and intellect."

Henry Ward Beecher, Congregationalist and extreme liberal though he was, says: "There is no system which equals Calvinism in intensifying to the last degree ideas of moral excellence and purity of character. There never was a system since the world stood which puts upon man such motives to holiness, or which builds batteries which sweep the whole ground of sin with such horrible artillery. Men may talk as much as they please against the Calvinists and Puritans and Presbyterians, but you will find that when they want to make an investment they have no objection to Calvinism or Puritanism or Presbyterianism. They know that where these systems prevail, where the doctrine of men's obligation to God and man is taught and practiced, there their capital may be safely invested. They tell us," he continues, "that Calvinism plies men with hammer and chisel. It does, and the result is monumental marble. (Some) other systems leave men soft and dirty. Calvinism makes them of white marble to endure forever."

Such, my brethren, are some of the facts in regard to the value of the Presbyterian polity, worship and doctrine in the making of strong Christian character and in the doing of substantial Christian work. Let no one suppose that these facts are mentioned in a spirit of mere self-praise. There is surely no harm in recognizing gratefully any gifts and graces God may have bestowed upon our branch of the church. Nay, there is positive spiritual advantage in doing so, for the contemplation of such a record is fitted to humble us for our own shortcomings, and to fire us with a new zeal for the great scriptural system which enabled our fathers to render so mighty a service to the Kingdom of God.

That system is our heritage. But there are some ominous signs in our time that we are not all holding this heritage intact and that the proper attitude for us is not self-complacency, but self-examination. For instance, if the people choose the church officers whom they wish to have charge of their organized religious work, and if we allow all manner of voluntary and irresponsible societies to virtually displace the session and other church courts and to determine the method by which our work shall be carried on, regardless of the chosen representatives of the people, are we protecting the people in the rights which belong to them under our Scriptural republican polity, and will not both officers and people suffer loss of power?

Again, if we substitute for our simple New Testament forms of worship an elaborate ritual which appeals to the senses and the artistic sensibilities rather than to the mind and the conscience, and which relies on ceremonies rather than ideas, can we hope to continue to produce the staunch and thoughtful type of piety which has been the glory of our past?

Again, if we substitute for the strong theology which teaches that there is one far-off divine event to which the whole creation moves, that there is a sovereign God of absolute power to help, to save, to perform, to carry out His will—if we substitute for that the idea of a God incapable of foreseeing the future, subject to mistakes, wrestling with an unmanageable universe, whose providence, instead of moving with the definiteness of Omnipotence, is "like a drop of water trickling down a window pane," uncertain where it will run next*—do we not dim the inspiring vision of faith and weaken the uplifting assurance of victory—do we not cripple high endeavor and render patient continuance in well-doing almost impossible?

No, my brethren, if we would still continue to make

*Biblical World, xliv., 238.

Christians who can not only mount up with wings as eagles, and who cannot only run and not be weary, but who can also walk and not faint, then we must still stand by our free polity, our simple worship and our stalwart creed.

Dr. Charles E. Jefferson has said with truth that "we have today flocks of flying Christians, quite too much in the air. We have also racing Christians, a breed who run with fury and raise a deal of dust and disappear. The Christian man most needed is the man who will quietly walk through the years, day by day loyally doing his task, loving the church with a passion which does not sputter or die down, and serving the church with a fidelity which knows no shadow of turning. He is the man who is a pillar in the temple of our God, and he shall go no more out forever."

In this flighty, hasty, superficial age of ours there is surely need for the solid, staunch and persistent type of Christian character and work. There is need for it in your city as well as elsewhere. And I pray God that this venerable church which for a hundred years has stood for these ideals in this community, may abide by them steadfastly through the years to come. Wait on the Lord. Mount up with wings as eagles. Run without weariness. Walk without fainting. God give you this uplift of the soul, this readiness for His service, this patience in His work!

CHAPTER XII.

SUNDAY, NOV. 8.

11:00 A.M. CENTENNIAL SERMON. By the Rev. James I. Vance, D.D.

7:30 P.M. *Address.* By the Rev. Egbert Watson Smith, D.D. Subject: "Our World Obligation."

MONDAY, NOV. 9.

7:30 P.M. *Greetings from other churches—*

REV. PROF. THOMAS CARTER, D.D.

REV. CAREY E. MORGAN, D. D.

REV. H. J. MIKELL, D.D.

REV. T. A. WIGGINTON, D.D.

REV. RUFUS W. WEAVER, D.D.

RABBI I. LEWINTHAL.

BISHOP BYRNE.

Paper. By Mr. William E. Beard. Subject: "The History of the First Church."

TUESDAY, NOV. 10.

7:30 P.M. *Greetings from the Synod of Tennessee.* By Prof. G. F. Nicolassen, Moderator.

Address. By the Rev. James H. McNeilly, D.D. Subject: "The Ministers of the First Church."

WEDNESDAY, NOV. 11.

7:30 p.m. *Address.* By the Rev. Wm. M. Anderson, D.D. Subject: "Personal Reminiscences of My Nashville Pastorate."

THURSDAY, NOV. 12.

7:30 P.M. *Paper.* By Dr. James D. Plunket. Subject: "The Church Officers and Their Work."

Address. By Prof. Henry E. Dosker, D.D.

Subject: 'The Place of Calvinism in History."

FRIDAY, NOV. 13.

7:30 to 10:00 P.M. Church reception under the auspices of the Women's Societies.

Greetings from the Pastors of the other Presbyterian churches in Nashville—

REV. A. S. ALLEN, Second Presbyterian Church.
REV. W. L. CALDWELL, D.D., Woodland Street Presbyterian Church.
REV. L. E. MCNAIR, D.D., Moore Memorial Presbyterian Church.
REV. W. S. BARR, Cottage Presbyterian Church.
REV. T. H. HARRISON, Adams Presbyterian Church.
REV. W. C. ALEXANDER, D.D., Glen Leven Presbyterian Church.
REV. G. B. HARRIS, West Nashville Presbyterian Church.
REV. S. H. CHESTER, D.D.

SATURDAY, NOV. 14.

(*Date of organization.*)

11:00 A.M. Formal Opening of the First Presbyterian Church Settlement House.

3:30 P.M. *Decoration of the graves of former pastors and founders.*

MINISTERS.

(*Buried in Spring Hill Cemetery.*)

REV. THOMAS B. CRAIGHEAD

(*Buried in City Cemetery.*)

REV. WILLIAM HUME
REV. OBADIAH JENNINGS, D.D.

(*Buried in Mount Olivet.*)

REV. JOHN TODD EDGAR, D.D.
REV. THOMAS VERNER MOORE, D.D.
REV. THOMAS A. HOYT, D.D.

CHARTER MEMBERS.

(*Buried in City Cemetery.*)

ROBERT SMILEY
MRS. MARY MCNAIRY
MRS. JOSIAH NICHOL
MRS. SOPHIA HALL

(*Buried on Noel Farm.*)

MRS. ANDREW EWING

(*Buried in Talbot Burying Ground.*)

MRS. TOM TALBOT

(*Buried in Memphis.*)

MRS. MARGARET L. ANDERSON

FOUNDER OF SUNDAY SCHOOL.

(*Buried in Mount Olivet.*)

MRS. FELIX GRUNDY

Address. By Maj. Wilbur F. Foster.

COMMITTEE ON DECORATION OF GRAVES.

MRS. PERCY WARNER
MRS. ROBERT EWING
MRS. T. D. CRAIGHEAD
MRS. JOHN HILL EAKIN
MRS. MARTHA FOSTER
MRS. GEO. W. FALL
MRS. W. F. FOSTER
MRS. W. G. ADAMS
MRS. WM. BAILEY
MRS. R. S. COWAN
MRS. MARY C. DORRIS
MRS. ELLEN C. MARSHALL
MRS. BRADFORD NICHOL
MRS. SUE V. SYMMES
MISS KITTIE VAULX
MISS ELLA BROWN
MISS JENNIE HOUGH
MISS GEORGIA T. HUME
MISS LOUISE GRUNDY LINDSLEY

SUNDAY, NOV. 15.

11:00 A.M. *Sermon.* By President Walter W. Moore, D.D., Union Theological Seminary. Subject: "The Staying Power of Presbyterianism."

7:30 P.M. *Address.* By President Moore: "God's Method for Strong Character and Fruitful Work."

REV. JAMES I. VANCE, D.D., *Pastor.*

MISS ELIZABETH PEARCY, *Pastor's Secretary*

ELDERS.

MR. R. S. COWAN, *Clerk*
MR. ROBT. G. THRONE
DR. PAUL F. EVE
MR. WM. H. RAYMOND
MAJ. WILBUR F. FOSTER
MR. W. GALES ADAMS
MR. CHARLES B. GLENN
DR. J. D. BLANTON
MR. FRANK BOENSCH, SR.
MR. JOSEPH H. THOMPSON
MR. A. G. ADAMS
MR. C. B. WALLACE
DR. J. D. PLUNKET
DR. WM. BAILEY
DR. M. G. BUCKNER
MR. DUNCAN McKAY
MR. HENRY SPERRY
MR. W. C. COLLIER
MR. GEORGE W. KILLEBREW

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MR. CHAS. S. CALDWELL, *President*
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MR. CHAS. E. COOPER, *Asst. Treas.*
MR. GEO. M. WHITE
MR. J. B. GARRETT
MR. LEE DOUGLAS
MR. T. P. KENNEDY
DR. McPHEETERS GLASGOW
MR. LEMUEL R. CAMPBELL
MR. WILLIAM SIMPSON
MR. VERNER MOORE LEWIS
DR. JOHN A. WITHERSPOON
MR. T. GARLAND TINSLEY
MR. HARRY A. MYERS
MR. E. W. FOSTER
MR. JOHN P. W. BROWN
MR. ROBERT T. HOPKINS
MR. C. C. FOSTER
MR. WM. WINTER LYON
MR. A. TILLMAN JONES
MR. W. RIDLEY WILLS
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