

MEMORIAL ADDRESSES

DELIVERED BEFORE

THE GENERAL ASSEMBLY OF 1886,

ON OCCASION OF THE

QUARTER-CENTENNIAL OF THE ORGANIZATION
OF THE SOUTHERN ASSEMBLY, IN 1861.

Published by order of the General Assembly.

RICHMOND, VA. :
PRESBYTERIAN COMMITTEE OF PUBLICATION.
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EXPLANATORY PREFACE.

PRINTED BY
WHITTET & SHEEPERSON,
RICHMOND, VA.

THE General Assembly of the Presbyterian Church in the United States, when met at Houston, Texas, in May, 1885, instructed a committee of its own members "to arrange for quarter-centennial services commemorative of the organization of the General Assembly." Upon the recommendation of this committee, it was unanimously resolved that such services be held in May, 1886, in connection with the proceedings of the Assembly of that year; and that the Rev. Dr. B. M. Palmer, the Rev. Dr. J. N. Waddel, and the Rev. Dr. Joseph R. Wilson, surviving officers of the first Assembly, of 1861, be requested to deliver addresses appropriate to the occasion.

Accordingly, the twenty-fifth Assembly, convened, as the first was, in the First Presbyterian Church of Augusta, Georgia, designated the 25th day of May, 1886, for the services indicated; and the addresses were uttered in the order in which, by direction of the Assembly, they are now published.

MEMORIAL ADDRESS,

BY

JOSEPH R. WILSON, D. D.,

PROFESSOR OF THEOLOGY IN THE SOUTHWESTERN PRESBYTERIAN UNIVERSITY,
CLARKSVILLE, TENN.

MEMORIAL ADDRESS.

MY HONORED BRETHREN:

WERE this the 4th day of December, 1886, it would be just one quarter of a century since the first of our Southern General Assemblies met—met in this charming city of Augusta, whose generous homes were then, as they are now, abounding with hospitality—met within this same spacious sanctuary, whose venerable walls still expand with those embraces of welcome which the lapse of time has not wearied. This surrounding grove, too, has remained unaltered, except that some of its ancient oaks have yielded to yonder ample building, which, even more than the wide foliage it has displaced, is thought to decorate the ground.

It is surely fitting that at this time, on this historical spot, with these memorable surroundings, there should be some signalization of the origin of our highest Church court, by this its twenty-fifth successor. Of its *origin*, do I say? In a very important sense—No, but rather its continuation under new and unprecedented conditions; for who of us is willing to allow that the year 1861, a period so comparatively recent, marks the beginning of our existence as a portion of the American Presbyterian Church? For our ancestry on this continent we can look back to a date prior to that which records the establishment of any other ecclesiastical body with which we might care to own a family relationship. Almost two hundred years ago—not later certainly than the opening of the eighteenth century—that mother Presbytery from which we derive our immediate lineage, was constituted. But how, from

a small seed, the prolific Church of our forefathers grew until its fruitful limbs overspread and blessed all the land, I need not stop to describe, nor to tell with what gratitude we of the South were wont to count the bulwarks of our mighty Zion, as, in the sweep of a vast Christian commonwealth, they served to shelter many myriads of Christ's true people, and to defend those doctrines of our priceless faith which are as old as the decrees of God. In the sacred memorials of that time-honored church we still share a goodly heritage, which we and our children after us can never afford to surrender. Her Biblical institutions, the sainted names that illustrate her annals, her spiritual conquests, her entire testimony as the witnessing Bride of her risen Lord, are securely our own in which to rejoice, to say nothing of that steadfast Confession and those salutary Catechisms, handed down from ancestors who, when occasion called, knew how to die for their imperishable truths, as by them they had also known how to live.

But still we have an origin that is peculiar to ourselves; for there came a day—or was it a *night*, sad and dark, yet not without its stars?—in which, one by one, a minority of the old Presbyteries, so long articulated as members of a common body, felt themselves compelled to separate from the others, the justifying causes of which divisive act it were useless at this time to discuss. When, however, in the irresistible providence of God, the dislocating wrench was made, it left forty-seven of the constituent parts of the now-disrupted whole scattered over eleven States. And these it was which, not content to remain isolated, as untrue to their ingrained and mutually attractive Presbyterianism, came, by their representatives, to the place where we now sit, to be reunited in that new and narrower General Assembly which they simultaneously concerted to inaugurate, and thus to signalize at once their reserved independence and their reciprocal accord. As to what has since occurred in the way of attempting to restore in part the sharply-severed intercourse with those whom we thus left, nothing may now be said, except that we are always at liberty to reaffirm our Christian good-will to God's people

everywhere, to the great mass of whom we have, from the first, sought to cultivate the sympathy of a kindred fellowship.

But, leaving these reflections aside, I turn to a view of that initial Assembly with which we are to-day more particularly and warmly concerned. It convened, as you all remember, under extraordinary circumstances, when the opening roar of such a civil war as the world had not hitherto beheld was causing all the land to quake with indefinable apprehensions. A striking contrast that with the scene which now presents itself; we being here amid the whisperings of an assured peace which blesses the once belligerent States as, for long years, they had not thought to be again possible; so that ere this, that fearful time which now seems so far off, might have gone almost out of mind, except for the tremendous changes, both political and domestic, it has wrought, to say nothing of the many personal bereavements which still haunt the shrinking memory. Nevertheless, this child of history which, in us, has reached its majority—although born of sorrow and baptized as at a fount of blood—has gathered strength out of its very hindrances. Those institutions which trembling hands here framed, when there was almost no material out of which to give them substance, have, despite many drawbacks, become firmly established; their benefits have, over these Southern States, been spread far and wide; their benign influence is felt in distant nations, and the integrity of the great gospel principles they represent has been maintained as by no other agency would perhaps have been possible. So that, whatsoever else was lost underneath the waves of contention which so lately swept through our homes, the Church we love survived, still endures, and continues to face the future with eyes of hope. And when our children shall celebrate what most of us cannot live to see—the fiftieth anniversary of our Assembly's existence—then, the twentieth Christian century well advanced, as the kindly sun of May, 1911, shall contribute to swell the completed song of spring upon the ear of a church's gratitude, let us think that not the least of the sources of her thankfulness will be found in the fact that, unalarmed by fears and undis-

a small seed, the prolific Church of our forefathers grew until its fruitful limbs overspread and blessed all the land, I need not stop to describe, nor to tell with what gratitude we of the South were wont to count the bulwarks of our mighty Zion, as, in the sweep of a vast Christian commonwealth, they served to shelter many myriads of Christ's true people, and to defend those doctrines of our priceless faith which are as old as the decrees of God. In the sacred memorials of that time-honored church we still share a goodly heritage, which we and our children after us can never afford to surrender. Her Biblical institutions, the sainted names that illustrate her annals, her spiritual conquests, her entire testimony as the witnessing Bride of her risen Lord, are securely our own in which to rejoice, to say nothing of that steadfast Confession and those salutary Catechisms, handed down from ancestors who, when occasion called, knew how to die for their imperishable truths, as by them they had also known how to live.

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mayed by foes, she shall have been permitted to carry forward with a persistency that had never flagged, and to more and more glorious issues, what is now so well begun. Once more, however, recalling our tempted thoughts, let them again definitely revert to that original Assembly of which I have spoken in a general way. Its sessions, as some of you will call to mind, were preceded by an initiative convention of ministers and ruling elders, held, during a few days of the previous summer, in the neighboring city of Atlanta. And it was in response to a request on the part of this exceptional body of trusted brethren that *all* the Presbyteries addressed—not one excepted—were here, not many months afterwards, regularly represented in accordance with the ancient forms, and in every instance, by a delegation of ministers, in whose number there was not a single blank, as also, save in the case of a few of the far-distant constituencies, by a full commission of ninety-three, and making altogether an authorized membership of ninety-three, and possessed, as a whole, it soon became apparent, of an unusually high average of Christian character and mental ability, whilst some of them, conspicuous above the many, would have adorned the Church in any age or country.

On a mild Tuesday, although it was now the beginning of winter, this novel assemblage was, at eleven in the morning, "called to order" by one of the most dignified of its members, but of whom, being here present, I may not, without delicacy, say anything further—the Rev. Dr. John N. Waddel, and who, you have been glad to know, is expected to take a leading part in these memorial services. He, with two others, (the Rev. Dr. John H. Gray and Dr. Joseph Jones,) had, with well-directed judgment, been named by many of the Presbyteries, as likewise by the Atlanta Convention, to constitute the Committee of Commissions; and as chairman of this Committee, it became his pre-arranged duty to utter the inceptive words of organization. And upon his motion the Rev. Francis McFarland, D. D., one of the most venerable commissioners present, and who, five years before, had been the singularly

* See note at end of this address.

able Moderator of the old Assembly, was appointed temporarily to preside. And, lest I should have no other opportunity, it is now fitting to add, as touching this great and good man, who, not long afterwards, full of honorable years, went to his well-earned rest, that he was one of those characters whose superior value could hardly be estimated too highly. Not brilliant, as men ordinarily assess brilliancy, he was what is better, practically wise, and possessed of a wisdom which, grounded in solid knowledge united to an ever-deepening spirituality of intercourse with God, advancing years had not soured, but only confirmed and mellowed; and this wisdom, then at its ripest, each succeeding stage of the Assembly's proceedings made more and more manifest. May we venture to indulge the fond belief that he, along with those others of our illustrious dead, some of whom I shall by and by have occasion to mention, are at this hour looking down upon us with a saintly interest, which, were we permitted to realize, would stir our hearts to a quicker zeal in the work that they have left us to advance, and they themselves here helped so well to inaugurate.

The opening sermon on that solemn occasion was preached from the admirably chosen words of inspiration found in the first chapter of the Epistle to the Ephesians: "And gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all." You all know who the preacher was and is—the Rev. Dr. B. M. Palmer, whose call to this important service had come from the Presbyteries, one after another, in a manner that was as honoring to them as it must have been affecting to him. And now, how easily would the warm words flow, with this name to give them their impulse, if stern propriety did not forbid me to speak of a living man as it justifies me in eulogizing those who are departed. I go on, therefore, to say that, on the day following that on which Dr. Palmer delivered his remarkable sermon, he was, by acclamation, elected to the Moderator's chair, and two days subsequently Dr. Waddel and your present speaker were respectively chosen to fill the offices of Stated Clerk and of Permanent Clerk. Thus, with the addition of the Rev. Dr. D.

McNeill Turner as Temporary Clerk, the first Assembly was duly and fully organized. And now the three who occupied the principal offices in that body are present in this, to take part, by direction of the Assembly of 1885, in these commemorative exercises, the then Permanent Clerk having been appointed to preside therein by reason of the fact that he was also at that time the pastor of this Augusta Church, and whose pleasing duty it was to act the host for nobler guests than any king has ever entertained. You may be sure that it is with emotions of no ordinary tenderness he finds himself once more amid these familiar scenes, endeared by so many delighting recollections, to the melting power of which he would not at this hour dare to yield, even were it becoming to obtrude personal feelings upon the scene of a public duty.

Let me, then, proceed with my narrative, as constituting the ground of a far larger interest.

The organization of that memorable Assembly having been secured, a motion was offered, the object of which was to assign a permanent *denomination* to the now separated Church. It was tendered by the *Rev. Dr. James H. Thornwell*, "*hujus clarissimum nomen fuit*," and in the form of a resolution was unanimously adopted, viz.: "That the style and title of this Church shall be 'The Presbyterian Church in the Confederate States of America.'" And, as belonging to the same resolve, it was ordered, "That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the the term Confederate States for United States." Then, (I again quote from the minutes,) in order "to set forth the causes of our separation from the churches in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we propose to pursue," a committee, consisting of

one minister and one ruling elder from each of the eleven Synods, was appointed to prepare "an address to all the churches of Jesus Christ throughout the earth." Of this committee Dr. Thornwell, the mover, was made chairman; and it was he who, as the author of its report, laid before the Assembly that immortal document whose title I have just recited, and the reading of whose bold and eloquent testimony for the truth fairly electrified all who heard it. Indeed, the thrill of that hour, as I call it to mind, is upon me now. The house was thronged, galleries and floor. The meagre person of the great intellectual athlete occupied a small space immediately in front of the pulpit, and so near as to gain from its framework a partial support—for alas! he was even then stricken with the earlier symptoms of his fatal disease. Every eye was upon him, and every interrupting sound was hushed as by a spell; and whilst, for forty historic minutes, this Calvin of our modern Church poured forth a stream of elevated utterance such as he of Geneva never surpassed—in whispered feebleness at first, but with kindling fire as he went on—there was not, I think, a pulse which was not quickened to a higher throb, nor a cheek which was not flushed with a warmer color, or perhaps moistened by a sympathetic tear. The paper itself I will not discuss. It is known to all the ecclesiastical world, presenting, as it does, a series of arguments as against the charge of schism, which are as unanswerable as they are logically compact, and accompanied with enforcing illustrations of those principles which determine the true doctrine of Christian charity, which are as convincing as they are luminous. But the man himself! Shall we ever look upon his equal or upon his like? Oh! what a leader fell when James H. Thornwell succumbed to that stroke of death which, however welcome to himself, was a bereavement untold to the yet mourning Church, of which it is no disparagement to any of his co-workers to say he was the very master-spirit. In that Assembly he never indeed obtruded his opinions, but every one instinctively waited for them before important business could be concluded. Once or twice, indeed, he was outvoted, but the magnanimous tem-

per with which he recognized his brethren's independence, even when he was a temporary sufferer therefrom, ranked him amongst those lofty souls who, because they are superior to the narrow control of egotism, know how to yield to the wider demands of a self-suppressing love for others. And when discussing legal points with Chancellor Job Johnstone—as on one notable day he did, in the matter of the Church's prospective chartered rights—it was quite beautiful to see how promptly he let go his own convictions, that they might give place to the more complete technical knowledge of that experienced jurist, whose modest decisions were equalled only by Dr. Thornwell's cheerful submission to their conclusive force. To the memory of this unsurpassed thinker and unequalled theologian, of this polished polemic and princely preacher, our Church has never proposed to erect a costly sculptured column of marble, because, deserving it so conspicuously, he therefore needed none, she herself serving indeed as his monumental pillar; for, under God, it was he who, most of all, moulded her infant frame, gave firmness to her early steps, and impressed direction upon her maturer movements.

Now, however, without fatiguing your attention with the minuter details of the measures adopted by our nascent Assembly, or with prolonged descriptions of the departed men who composed that body, I hurry on to complete my sketch, by noting what else it did of permanent interest, and then by speaking a few further words touching the character of some of its actors who have not yet been named. It certainly achieved one work which is deserving of special record, and this not alone by reason of its intrinsic importance, but also because it was of the nature of a decided innovation. I allude to the peculiar structure of those agencies of the Church since become familiar to us all under the title of "Executive Committees," and upon the right conduct of which so much of our aggressive efficiency depends. The era that had preceded was, in this respect, one of incorporated "Boards," which had an existence whose activity was not wholly subject to the will of the Assembly—often acting as independent heads rather

than as subordinate arms moved by a single controlling will, thus, contrary to their design, becoming not unfrequently a pressing hindrance instead of a relieving help. Now there was to be witnessed a radical change. Not *Commissions*, but *Committees* should be the intermediate servants of the Church, with no manner of discretion except within strictly prescribed regulative limits. Every year, after giving an account of their twelve months' stewardship, their brief term of trust must expire, to be again renewed or not, as the new Assembly shall decide. The same rule was made also to apply to the several Secretaries and Treasurers who, appointed from Assembly to Assembly, are immediately responsible, not to the Committees of which they are members, but to the supreme judicatory upon whose annual elections they all alike depend. How successfully this readjustment of the methods that govern the *ad interim* work of the Church was devised, so as to retain at the centre of its corporate life the power of its various out-reaching activities, we all know. And by perusing those simply constructed Constitutions of the Executive Committees, as recorded in the Minutes of the Assembly for 1861, all alike in their model, yet each revealing a separate exponent of the common energy which conflicts with none of its companions, you will discern in this very simplicity occasion for admiring the wisdom of the entire coherent scheme; and if it has not worked without occasional friction, it is because no human institution is free from the touch of imperfection or from the need of amendment; but assuredly nothing better on the whole has ever been suggested, or is likely to be. At any rate, it was conscientiously moulded into shape by a variety of consecrated talent, than which our Church has not yet exhibited a more trustworthy, seeing that it was the joint product of four committees, the chairmen of which I now name in the order of their appointments. And these I specify the more freely because not one of them is now living—*i. e.*, in this lower world. He who reported upon Domestic Missions was the *Rev. Dr. C. C. Jones*, than whom there has not in this Southern country been a truer, or lovelier, or more sagacious servant of Jesus

Christ. Some of you will remember, as I do, that serene face of his, which shone as is wont to shine the face of one who habitually converses with God. He it was who, on one enriching night, addressed us on the subject of the religious instruction of the colored people, in whose especial behalf he had long been successfully laboring. And his oration, although uttered in a sitting posture, partook nothing, you may be sure, of the bodily infirmities which authorized the unusual indulgence, but was so replete with experienced counsel and timely thought as to constrain a unanimous request for its publication. Dr. Jones had few cotemporaries who excelled him in perspicacious thought, or in practical sense, or in pureness of purpose, or in plentifulness of direct speech.

The Committee on Foreign Missions had for its spokesman the *Rev. Dr. James B. Ramsey*, of whose solid worth and eminent graces and Biblical scholarship, Virginia had, and still has, reason to be proud—a man, moreover, whose retiring modesty, when he was not compelled to the front, was equalled only by his conspicuous and frank intelligence in the crisis of acknowledged duty. Associated with him on this Committee was another whose character, as to certain of its leading features, resembled that of *Dr. Ramsey*, yet one whom I can hardly venture to do more than mention, unless by departing from my design to speak only of the deceased. But inasmuch as he was, through so many eventful years, the prominent head of our Foreign Missions enterprise, and to whom all the Church long looked with a confidence that, from the first, has had no drawback or abatement, I could not be pardoned were I not at least to name him in connection with a subject with which, almost more than any other living American, his usefulness has been identified. I of course refer to *J. Leighton Wilson*; and how gladly, could I properly do so, would I go further, and attempt to pay to this retired chieftain the tribute that is due to his worth!

The convener of the Committee on Publication was the *Rev. Dr. James A. Lyon*, who, two years afterwards, was chosen Moderator of the Assembly, and who, less than four years ago,

was summoned to the General Assembly above. On his outer person was stamped almost every superscription of a comely manhood, and in his mental structure might be traced many of the best elements which serve to complete the idea of a bold and chivalrous leader. As true to his well-considered convictions as he was honest and artless in affirming them, *Dr. Lyon* was a much-regarded man in that assemblage of marked men, esteemed alike for his candor and his charity, for his forcefulness as a debater and his forbearance as an antagonist, whilst in closeted conference with his brethren, in respect to what might be best done in any emergency, his suavity went hand in hand with his studiousness. I, for my part, drop a tear to his memory, as to one the sweetness of whose private friendship I still taste, and the guileless intrepidity of whose public character I shall always honor.

The fourth of these committees, that on Education, was directed by the *Rev. Dr. Drury Lacy*, who was greatly revered by all the commissioners whose happiness it was to be in any way affiliated with him, and whose name only quite recently dropped from our ministerial roll, continued until the period of his decease to be known as a synonym for whatsoever is lovely and of good report—a mirror of gentle manners, a model of gracious counselling, and a master of many hearts.

Having now consumed well nigh the time allotted to these reminiscences, I must hasten to their close, without touching further upon the proceedings of that leading Assembly, and tarrying only long enough to recount a few names more of those who composed it, but who are for ever gone. *Wm. H. Foote*, one of the most useful, energetic and scholarly of our ministry, and who, as a historian, has a great name in uncounted homes; *A. W. Leland*, who in many ways was so large a figure in the eyes of an admiring Church, and of whom I should like to say much; *N. A. Pratt*, to whom numbers of us are gratefully indebted for high example; *John S. Wilson*, whom Georgia has so much reason to remember with profound respect; *R. McInnis*, who occupied so considerable a space in a South-western Synod; *John H. Boccock*, that extraordinary man of

fearlessness and fire; *R. B. McMullen*, so full of integrity and of influence; *R. H. Morrison*, with his co-presbyter, *R. Het Chapman*, both of whom are deserving of larger mention; *R. W. Bailey*, one of the earliest of those Texans who left their deep impress upon the character of that now giant State; and *Robert M. Loughridge*, the esteemed missionary—these amongst the ministers, of whom there are others whose names could well be added, such as *John I. Boozer*, *Hillery Moseley*, *W. D. Moore*, *W. C. Emerson*, *John A. Smylie*. In the eldership was that princely physician and earnest Christian, *J. H. Dickson*, who the following year fell a martyr to his devotion to the sufferers from yellow fever in a city which continues to mourn its irreparable loss; *W. L. Mitchell*, who did such faithful work in his generation; *J. T. Swayne*, a renowned judge and man of God; *David Hadden*, who was always ready for whatsoever might advance the Redeemer's cause; *J. G. Shepherd*, that most delightful of jurists, to whom it was every one's pleasure to hearken,—to add nothing further as to the great *Job Johnstone*, or do other than barely indicate such worthies as *Thomas C. Perrin*, and *W. P. Finley*, and *Samuel McCorkle*, and *Thomas E. Perkinson*. Think of such men as these assembling here from day to day, and patiently remaining through a session of two weeks, whilst the burning zone of war was preparing to girdle the country with flames; and transacting the business that had called them together, almost within hearing of the hoarse cannon of Sumter echoing in response to the thunders of the blockading fleet at Charleston; accomplishing that service for the kingdom of peace, the results of which we are this day inheriting and enjoying. It reminds one of Leyden when fierce Spain was at her water-bound gates, but yet with her unterrified citizenry engaged in laying the foundations of her great university. Or, if this be too bold a comparison with which to illustrate the circumstances of the first of our Assemblies, seeing that it met when only the outer edge of the gathering storm had begun to drop its baleful shades, it is certainly justified in the case of three of that Assembly's immediate successors, which (at Montgomery, at Co-

lumbia, at Charlotte) convened amid the very whirlwind of the fiery tempest, to carry forward what had been here commenced, until at Macon, in 1865, there was beheld, rising above the ashes of our stricken towns and habitations, and surrounded by the silent graves of our unnumbered dead, that structure which, out of a poverty that seemed hopeless, came ere long to have upon its battered walls the golden light of God's own smiling face!

As then, in '61, it was my privilege, as its welcomer hither, to hail the advent of what may now be styled the antediluvian assembly, so is it my happiness again, the great flood having swollen and subsided, to extend to you, not indeed an enter-tainer's greeting, but as one of the fathers of the Church, an humble God speed!

NOTE.—The Convention of Delegates from the various Presbyteries (eleven in number) which met in Atlanta, and is referred to in the text of Dr. Wilson's address, was held in the First Presbyterian Church of that city on the 15th, 16th and 17th of August, 1861. After much consideration touching the state of the Church, the following recommendations were, on the third day, unanimously adopted, viz.:

"1. That all the Presbyteries which have passed an act dissolving their connection with the General Assembly of the Presbyterian Church in the United States of America, at the ensuing Fall sessions, declare their adherence and submission to the Confession of Faith, Form of Government, Book of Discipline, and Directory for Worship, with the single change of the phrase from that of "Presbyterian Church in the United States of America," to that of "Presbyterian Church in the Confederate States of America;" and that such Presbyteries as have not renounced the jurisdiction of the General Assembly aforesaid by a formal act, should, at the ensuing Fall sessions, take such action as may be necessary to

effect a union in a General Assembly with their sister Presbyteries in the South.

"2. That these Presbyteries send commissioners, according to the former rule of representation, to a General Assembly, to be held in the city of Augusta, in the First Presbyterian Church, on the 4th day of December next; and that the Rev. Dr. B. M. Palmer, as principal, or the Rev. Dr. Wilson, (pastor of said church,) be requested to preach the opening sermon, and to preside until the Assembly be organized and a moderator and clerk be chosen.

"3. That the Rev. Drs. Waddel and Gray, of the Presbytery of Memphis, and Dr. Joseph Jones, of Augusta, Ga., ruling elder, be a committee of commissions to examine the credentials of all who may present themselves at that meeting; and that these brethren be requested to be present, in the First Presbyterian Church in the city of Augusta, on the evening previous to the meeting of the General Assembly.

"4. That the Presbyteries which have passed an act renouncing the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America, do declare that in that act they did not design to withdraw from their sister Presbyteries in the South, nor to dissolve their Synods.

"That all the Presbyteries in the Confederate States send up their records to their respective Synods, for review, and that the Synods confirm the action herein proposed."

The Convention (in explanation of the motives for organizing a new Assembly) after quoting what is known as the "Spring resolution," adopted the following:

"By this act of the Assembly [at Philadelphia, May 1861] a large proportion of the Churches under its care felt themselves aggrieved, not because they disputed the right of the Assembly to give a deliverance upon any question of duty growing out of their several relations, civil, social and ecclesiastical, but because, during a state of war between two sections of the confederacy formerly known as the United States of America, one of which had found it necessary to withdraw from the other, to establish an independent government of its own, and to resort to arms in maintenance of its rights,

and in defence against threatened invasion of barbaric character, the Assembly assumed the right of determining the political status of every member of every church under its care, a right inherent in the State and not in the Church; and in the assumption of this right enjoined upon said members the performance of acts which, as to those residing within the Confederate States, were absolutely treasonable in view of the political relations established for them by those States."