

May 1884

Centennial Addresses

SYNOD OF NORTH CAROLINA



*Delivered at Alamance Church, Greens-
boro, N. C., October 7, 1913*

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ALAMANCE CHURCH

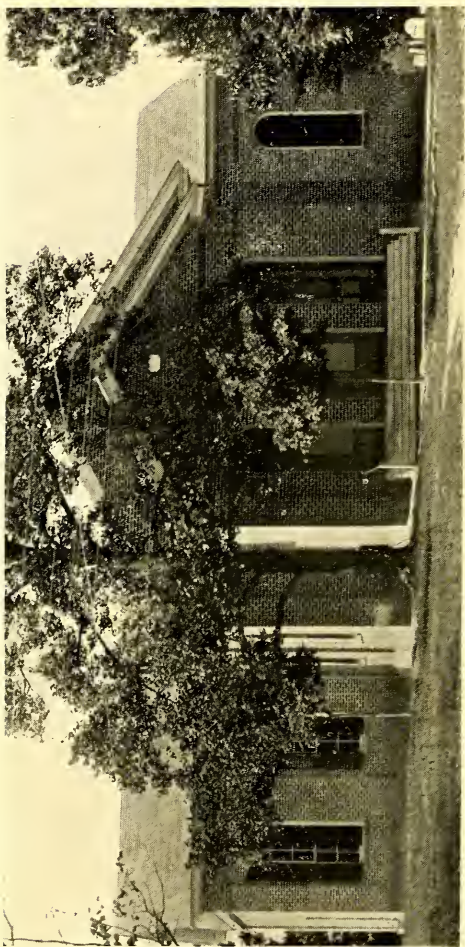
GREENSBORO, N. C.

OCTOBER 7, 1913

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In the church
on this spot
THE SYNOD OF
NORTH CAROLINA
was organized
OCT. 7th 1813



ALAMANÇE CHURCH

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MS 1592 Gift, Mary C. Bailey

INTRODUCTION

The Synod of North Carolina, at its regular meeting in Goldsboro, in October, 1912, accepted the invitation from the First Presbyterian Church of Greensboro, to hold its next sessions there, and decided to meet on October 6, 1913, and to spend October 7th at Alamance Church, six miles in the country, in centennial celebration, that being the place at which the Synod was organized and the exact centennial day. A committee was appointed to prepare a suitable program.

When the Synod met in Greensboro on the evening of October 6th, 1913, the committee submitted to the Synod the program which it had prepared and it was approved and was carried out in every detail at Alamance Church on October 7th. Because of the large crowd expected, the committee prepared a double program, assigning two speakers to each subject. While one was speaking in the church the other was speaking to an overflow congregation in the grove. This explains why we have two addresses on the same subject in this volume. There were over one thousand people present. The Alamance congregation prepared a bountiful and magnificent dinner.

At the noon recess the Moderator, Rev. M. McG. Shields, called the Synod together at the place where the old church stood, in which the Synod was organized, and lead the congregation in prayer, after which the Synod ordered a monument to be erected to mark the spot on which it was organized. A committee, with Rev. A. W. Crawford as chairman, was appointed to carry out this order. A cut of the monument is given in this volume.

The Synod thoroughly enjoyed the addresses, and because of the valuable information which they contain, ordered the program committee to have them published in permanent form.

S. M. RANKIN, *Chairman.*

ADDRESS OF WELCOME AND OUTLINE OF HISTORY OF ALAMANCE

REV. A. W. CRAWFORD

There is gladness in the hearts of the people of Alamance today. Our souls are stirred within us as we look upon this vast audience, and our hearts are as wide open in welcome to you as are our doors. We welcome you with the joy of hosts. We welcome you the more as Christians. The ties which bind us to a common Lord bind us very closely to each other. We welcome you most of all as the representatives of our beloved church from all this great state, the Synod of North Carolina.

When you met with us before, 100 years ago, our forefathers, we know, gave you no less cordial welcome. The venerable Dr. Caldwell for 50 years had then led them in the things of God and, at 88 years, was in the vigor of a remarkable old age, teaching and preaching for seven years thereafter.

The exact spot was some 200 yards north of the location of this building, just below the cemetery, and on the little plateau just above the present road. The church was the big yellow frame, so memorable in our history.

Your committee has thought it best that I should give, in the brief time allotted to me, a sketch of the church in its long career of 150 years. The first fixed date in its history was the call extended to Dr. Caldwell and presented before the Presbytery of New Castle, meeting at Philadelphia, May 16, 1765. The organization had then been perfected, but just when this was done, and how long before the organization was completed the work began, and the first log building was erected, cannot be exactly fixed.

The indications are that Dr. Caldwell spent a part of the previous year with the Alamance and Buffalo Churches and possibly at that time the organization was perfected, though the building was possibly erected and the work, in a measure, begun before his coming.

The tablet over the entrance to the present building states the church was organized in 1762. This was probably the date of the beginning of the work and the erection of the first building.

The church was organized with 22 members. When the Synod was organized here, 50 years after, in 1813, there were between 70 and 80 members. The membership did not pass the 100 mark until 1829, 65 years. In 50 years more, in 1882, it passed the 200 mark. In 24 years more, in 1906, during the ministry of Rev. S. M. Rankin, it passed the 300 mark. In seven years more, during the summer of this year, 1913, it passed the 400 mark.

The first building was of log, located just north of the cemetery, about 200 yards north of the present structure, erected 1762-64.

The second was a large frame structure erected on the same spot about the year 1800. The log building was torn down and a pulpit erected in the grove, where the services were held while the frame church was in process of erection. It was noted, and long remarked in the congregation, that it did not rain a single Sunday while they worshipped out of doors, but the first Sunday they were in the big new frame building and had a roof over their heads, the rain fell in torrents.

This was a notable building, its great size, its big galleries, its great high carved black walnut pulpit, the ornamental porticoes over each door supported by curiously carved brackets. It was painted yellow and is familiarly spoken of as the old yellow church. Its great, high, curiously carved black walnut pulpit was the work of John Matthews, a joiner by trade. He was reared in this congregation and educated by Dr. Caldwell, and made this pulpit for his pastor. He became the eminent Rev. John Matthews, D. D., of New Albany, Ind., living there until 1848.

This building was succeeded in 1844 by the first brick building. It stood a short distance northeast of the location of the present structure on the hillside just beyond and in the location of the present turnpike road. This building proved unsafe. It was taken down and the present brick building was erected in 1874, much of the material of the old brick building being used in the new.

To this 1874 building, the fourth, wings have been added in 1913 and it has been refinished and refurnished throughout. It has been replastered, recovered, a new floor put in, new oak pews, a gas lighting plant installed and new carpet laid. A furnace is now being installed. Since enlargement the house seats comfortably between 500 and 600.

The noted Dr. Caldwell, of whom much will doubtless be said in the addresses today, had a memorable pastorate, serving the church for about 60 years, from 1764 probably, until his death, 1824. He kept up his full regular work until 1820, when he was 95 years of age.

Only less memorable was the pastorate of Dr. Eli W. Caruthers, for 40 years, 1821-1861.

The pastorates of these two servants of God covered a period of 97 years, and tablets to their memory were placed side by side in the wall of the vestibule of the present church. That of Dr. Caldwell was then old, having been originally placed in the old stone wall of the cemetery, and after many years removed to the vestibule of the present church, when it was erected in 1874. Since 1861, eleven ministers have served the church in the following order: Wm. L. Miller, 1863-65, 2 years; Wm. B. Tidball, 1867-83, 15 years; Archibald Currie, 1884-85, 1 year; Cornelius Miller, 1885-91, 6 years; E. C. Murray, 1892-93, 1 year; R. E. C. Lawson, 1893-94, 1 year; H. D. LeQueux, 1894-1902, 8 years; S. M. Rankin, 1903-07, 4 years; J. C. Shive, 1908, part of one year; J. A. Wilson, 1909-12, 3 years; A. W. Crawford, the present pastor, who began his work March 1st of this year.

A most notable part of the work of the church in its history has been the great number of ministers reared in and sent out from the congregation. The list began with the eminent Rev. John Matthews,

D. D., of New Albany, Ind. They are in every part of the land, in our own church, in other Presbyterian bodies and some, factors in the life and work of other bodies of God's people. Including four young men who are now in preparation for the ministry, the number reaches 34.

The work of the church has been characterized by an evangelistic tone through its history. Great revivals occurred here in the past, notably in 1801, in 1829, in 1858. In the present time no congregation has been more responsive to the preaching of the Word, and any of our pastors who may be so fortunate as to have an opportunity for evangelistic services here, may count on a responsive people, a spiritual service, and an effective work.

For 150 years God has used this people and the service in this place for gathering the redeemed into the kingdom, and for the comfort and the culture of his saints. With a more complete equipment and a larger membership than at any time before in our history, we face the future in hope. His grace has kept us and enabled us to do something for Him through the years. By His grace it is our hope and earnest desire that we may be used for greater things in the years to come, and that this church may become the factor in the great work of this Synod which God would seem to indicate from her history and her present position.

THE BEGINNINGS AND DEVELOPMENT OF THE
 PRESBYTERIAN CHURCH IN NORTH CAROLINA
 TO 1863

REV. W. W. MOORE, LL. D.

President of Union Theological Seminary
 Richmond, Va.

FONS ET ORIGO

The Presbyterian Church in North Carolina is mainly the result of two streams of immigration from Northwestern Europe—one from the north of Scotland, and the other from the north of Ireland. Both streams were set in motion by the oppressions of the British government. Both the Scotch and the Scotch-Irish came to the New World seeking the civil and religious liberty which was denied them in the Old. The Scotch entered by the port of Wilmington and occupied the Cape Fear country in and around what is now Cumberland County; and the Scotch-Irish entered mainly by the ports of Philadelphia and Charleston and occupied chiefly the Piedmont region farther west.

EARLIEST PRESBYTERIAN SETTLEMENTS

To this day these two parts of the State are the chief centers of our Presbyterian strength. Yet it is an interesting fact that the earliest of the Scotch-Irish settlements was not on the Yadkin or the Catawba, but in Duplin County, where a colony of Presbyterians from Ulster settled about 1736. Their principal place of worship was called Goshen Grove, and was about three miles from what is now Kenansville; and to this venerable congregation the present Grove Church at Kenansville traces its origin. Farther down towards Wilmington, in what was called the Welsh Tract, in New Hanover County, was another early settlement, at first composed of Welsh emigrants, but shortly afterwards reinforced by other families. In the northern part of the State also (known later as Granville, Orange and Caswell Counties), Scotch-Irish settlements began about 1738.

THE FIRST MISSIONARY, WILLIAM ROBINSON—1742-1743

The religious needs of all these scattered Presbyterian settlements in North Carolina were met in a measure for a number of years by missionaries sent from Pennsylvania and New Jersey, where there was already a large and rapidly growing Scotch-Irish population. The first of these missionaries, and the first Presbyterian minister that ever preached in North Carolina, seems to have been William Robinson, who

spent a part of the winter of 1742 and 1743 among Presbyterian settlements in this colony. His work as a missionary in Virginia had been remarkably successful, but the results of his labor in Carolina were very small. We do not even know what the places were that he visited on his tour, but as the Presbyterian settlements in Duplin and New Hanover were the oldest in the State, it is probable that these were among the places that he visited, as well as the settlements in Orange and Granville.

HUGH McADEN'S MISSIONARY JOURNEY—1755-1756

No such uncertainty attaches to the movements of the next missionary who is known to have preached in these parts, Hugh McAden, for, in a full and interesting journal—which has happily been preserved almost entire, and which is the most valuable document that has come down to us from those early days—he describes in detail the extended missionary journey through Virginia and the Carolinas on which he was sent as a young licentiate by Newcastle Presbytery in 1755 and 1756, a journey which occupied a whole year. Traveling horseback and preaching as he went, he passed through the Valley of Virginia from the Potomac almost to the Peaks of Otter, hearing as he came with sorrow and dismay the news of Braddock's defeat, crossed the Blue Ridge, then the Dan River and entered North Carolina July 29, 1755. Without undertaking to enumerate all the places at which he preached in homes or meeting houses after entering the State, let us mention a few in order to get a general idea of his route: Hico, Eno, Grassy Creek, Fishing Creek, Hawfields, Buffalo, Yadkin Ford, Rocky River, Sugar Creek (October 19th), the Broad River country in Upper South Carolina, the Waxhaws; then back into North Carolina, revisiting some of the places touched on his southward journey and including Coddle Creek, Thyatira and Second Creek; then east to the Highlanders on the Cape Fear, preaching at Hector McNeill's (The Bluff), Alexander McKay's (where Longstreet Church now stands), Bladen Court House, and other points; then to Wilmington, where, on February 15, 1756, he preached in the morning "to a large and splendid audience", but in the afternoon to only "about a dozen", a slump which greatly surprised and depressed him. The next two Sundays he preached at Mr. Evans', in the Welsh Tract, and the people there took some steps towards raising a salary and calling him as pastor. In March we find him at the house of Mr. Dickson, the Clerk of Duplin County, where he preached to a considerable congregation, most of whom were "Irish", as he calls them, meaning of course "Scotch-Irish". It must always be remembered that by this name is meant not a mixture of Scotch and Irish, but Scotch people of pure strain who had lived for a few generations in the north of Ireland. McAden pursued his journey northward as far as Edgecombe; then westward, coming again in April to the Granville County region, which he had traversed the preceding summer, and passed out of the State on his homeward journey on May 6, 1756. On his return to Pennsylvania, he seems to have visited James Campbell, a Scotch minister, who was then preaching in Lancaster County, in that State, and turned his attention to the condition of his countrymen on the Cape Fear, with

the result that in the following year (1757) Mr. Campbell moved thither and became their minister.

FROM CULLODEN TO THE CAPE FEAR

These Scotch settlements on the upper Cape Fear antedated those of the Scotch-Irish on the Yadkin and the Catawba. Some Scotch families are known to have been there as far back as 1729, when the province was divided into North and South Carolina; and, when Alexander Clark arrived with his shipload of emigrants in 1736, he found "a good many" Scotch already settled in Cumberland. But the great influx of the Highlanders began ten years later, after the disastrous Battle of Culloden, where their unworthy and ill-starred leader, Charles Edward, the Young Pretender, was utterly routed, and after five months of wanderings and hardships, aided by the heroic Flora McDonald and others, escaped to France. His misguided but devoted followers were hunted down and slain in large numbers, their houses burned, their cattle carried away, their property destroyed, and their country ravaged with a ruthless hand. Many were carried captive to England, and scores of them publicly executed there as rebels. Finally, however, George II, with tardy clemency, pardoned a great number of them on condition of their taking the oath of allegiance. But even then they were subjected to much petty oppression and many indignities, being forbidden to own any weapons or to wear their ancient national dress, and being surrounded by armed men and spies of the government. These were the conditions that gave rise to the large settlements of the Scotch on the Cape Fear. Hundreds of the Highlanders sailed for the New World. In 1749, a company of about three hundred, under the leadership of Neil McNeill, landed at Wilmington and settled in the region of which the community then known as Cross Creek, afterwards as Campbellton, and now as Fayetteville, was the center. These were followed by other large companies of their countrymen who wished to escape persecution and improve their general condition, and so in time they spread through all the territory now comprised in the counties of Cumberland, Bladen, Sampson, Moore, Harnett, Montgomery, Robeson, Hoke, Scotland, Richmond and Anson.

THE FIRST SETTLED PASTOR, JAMES CAMPBELL—1757-1780

These immigrants of 1749 brought no minister with them; and, as there were here no established Presbyterian Church, dividing the country into parishes by civil authority, and no collections of ministers' salaries by law, as in the old country, and, as the immigrants could not immediately invent and introduce a new method—they seem to have had no regular public services till the arrival of James Campbell in 1757, after his interview with McAden. We have already seen that, in the preceding year (1756), McAden had visited these settlements and preached at various places to the Highlanders, some of whom—knowing only Gaelic—understood but little of what he said; and that it was mainly McAden's reports of their spiritual destitution that influenced Campbell to come. He settled on the Cape Fear, a few miles above Fayetteville, and began to preach principally at three points. In 1758, he was given

a formal call signed by twelve representative men in the community, in which it was stipulated that he should receive a salary of one hundred pounds per annum. In a short time, three churches were organized, since known as Bluff, Barbecue and Longstreet.

It was Mr. Campbell's custom to preach two sermons each Sabbath, one in Gaelic for the benefit of the Highlanders, and the other in English for the benefit of the less numerous families of Lowland Scotch, Scotch-Irish and Dutch, who were mingled with them. In a few congregations of Fayetteville Presbytery, this custom of bi-lingual preaching was kept up for about a hundred years. That Mr. Campbell's people were well trained by his "exegetical and practical" preaching in the two languages and by his thorough catechetical methods; that they had the Scotch genius for theological discussion, and were formidable "sermon-tasters", is clearly shown by a remark of Rev. John McLeod, who was for a few years Mr. Campbell's assistant. He said: "He would rather preach to the most polished and fashionable congregation in Edinburgh than to the little critical carls of Barbecue". This church was Flora McDonald's place of worship while she lived at Cameron's Hill. For nineteen years Mr. Campbell prosecuted a laborious and fruitful ministry. For more than a year of this period he also served the people of Purity Church, South Carolina, making the long journey across the country at regular times for that purpose. He was thus the first minister of what is now the flourishing church at Chester. When the Revolutionary War broke out, his mettle was still further tested; for, in spite of the fact that most of his parishioners, mindful of their former sufferings and their special oath of allegiance, supported the Crown, he, like all other Presbyterian ministers throughout the land, promptly espoused the cause of the colonies. This led to his withdrawal from his charge for four years, during which he preached in the upper part of the State; but in the last year of his life he returned to his home, and there in 1780 he died. To James Campbell, then, belongs the distinction of being the first ordained minister to take up his abode among the Presbyterian settlements of North Carolina.

And yet the honor may well be shared by two of his contemporaries—one in the west and the other in the east; for in 1758, the same year in which Campbell received his formal call to the Cape Fear congregation, Alexander Craighead was installed pastor of Rocky River Church, not far from the present town of Concord; and in the following year, 1759, Hugh McAden was installed as pastor in Duplin and New Hanover. It is thought by some good authorities that McAden's settlement preceded that of Campbell. I follow the dates given in Foote's Sketches. Campbell, Craighead and McAden—this is our triumvirate of pioneer pastors. These three we honor as the fathers of our Synod.

MCADEN AND OTHERS IN DUPLIN AND NEW HANOVER

McAden labored for about nine years in Duplin and New Hanover; and then, for reasons of health, moved to Caswell in the Dan River valley, where he spent the rest of his life, thirteen years, preaching to the

people of that county and the neighboring county of Pittsylvania in Virginia. He died in 1781 at his home near Red House Church.

The work in Duplin and New Hanover languished after McAden's departure, but some other beginnings were made in that region which it behoves us to notice briefly before turning our attention to the planting of Presbyterianism in the upper parts of the State. While "Wilmington had no organized church till long after the Revolution", the people there enjoyed the occasional services of certain scholarly men who acted in the double capacity of school teachers and ministers. The first of these was Rev. James Tate, who came from Ireland to Wilmington about 1760 and "for his support opened a classical school, the first ever taught in the place. He educated many of the young men of New Hanover who took an active part in the Revolution". He was a staunch patriot, and for a while during the war for freedom he had to withdraw from Wilmington, making his home at Hawfields. Though declining all offers to become a settled pastor, he made frequent journeys through New Hanover and the adjoining counties, particularly up the Black and South Rivers, preaching to the people and baptizing their children. "He received a small fee for each baptism, either in money or cotton yarn; and this appears to have been all his salary and all the remuneration for his journeyings and services."

About the year 1785, Rev. William Bingham, also from Ireland, began to preach in Wilmington and the surrounding country, and he, too, supported himself by teaching a classical school. His success as a teacher was extraordinary, not only in Wilmington, but also in Chatham and Orange Counties, whither he moved later. He was the progenitor of a famous line of headmasters to whom Church and State are alike deeply indebted.

The first church building on Black River was erected about 1770. Rockfish, Keith and Hopewell were organized under the ministry of Rev. Robert Tate, who came to New Hanover in 1799.

ALEXANDER CRAIGHEAD AND THE SEVEN CHURCHES OF MECKLENBURG

So much for Presbyterianism in the east down to 1800. Now we turn to the beginnings of our church in the west, the Piedmont region, stretching from the Dan to the Catawba. The first minister to settle in this part of the State, as already noted, was Alexander Craighead, a man of ardent temperament and strong convictions, a warm admirer of the methods of Whitefield in religious work, a fearless champion of civil and religious liberty, and a progressive from spur to plume. Himself a native of Ireland, he was well acquainted with the oppressions to which his people had been subjected by the bigots who ruled England; and, when he came to America about 1736, he came burning with indignation and panting to oppose any similar tyranny here. He was far in advance even of his Scotch-Irish brethren in his views on this subject. A pamphlet which he published gave great offense to the Governor of Pennsylvania. The Governor laid it before the Synod of Philadelphia, of which Craighead was a member, and the Synod expressed its disapproval of Craighead's views. Other differences arose between him and his more

conservative brethren, and in 1749 he moved to Augusta County, Virginia, and made his home for six years in the bounds of the present Windy Cove congregation. Braddock's defeat in 1755 left the people of Craighead's charge exposed to the murderous incursions of the Indians. Many of them therefore left their homes, crossed the Blue Ridge, turned southward, and settled permanently in the beautiful country between the Yadkin and the Catawba, much of which was then covered with tall grass, open prairies alternating with heavy cane-brakes and forests. Craighead came with his people; and thus it was that North Carolina secured her great apostle of independence. Already other settlers of the same sturdy stock were established there, and there McAden found them in 1755. In 1758, Craighead was installed pastor at Rocky River, which then included Sugar Creek, the first Presbyterian minister to settle in the western part of the State, and here for the remaining eight years of his life among a homogeneous and highly intelligent people, thoroughly agreed in their general principles of religion and church government, far removed from the seat of civil authority, he preached the pure Gospel and poured forth his principles of civil and religious liberty. The seed he sowed in this congenial soil yielded a mighty harvest, for though he died in 1766, yet it was his voice that spoke in the ringing resolutions of the men of Mecklenburg in May, 1775.

For eight years Craighead was the lone star in this region, "the solitary minister between the Yadkin and the Catawba", the one settled pastor in "the beautiful Mesopotamia of Carolina", the chief teacher of the people in religion, the chief molder of public opinion on questions both of Church and State. But other congregations were now growing up around the mother church, and in 1764 the Rev. Messrs. Elihu Spencer and Alexander McWhorter were sent to North Carolina by the Synod of New York and Philadelphia to aid these congregations in adjusting their bounds and in effecting a more perfect organization. In 1765 they reported to the Synod that they had performed this mission. Among the churches thus organized were Steele Creek, Providence, Hope-well, Center and Poplar Tent; and these, with Rocky River and Sugar Creek, constituted the historic group of seven congregations from which all the delegates came who ten years later at Charlotte declared their independence of the British government.

JAMES HALL AND FOURTH CREEK

In the same year (1764-5), and on the same tour, Messrs. Spencer and McWhorter organized the two oldest congregations in Rowan and Iredell—namely, Thyatira and Fourth Creek, the latter now represented by Statesville, Bethany, Tabor, and Concord in Iredell. These Fourth Creek settlements and that at Cathey's (now Thyatira) had begun some years before, perhaps not far from 1750, and had been supplied with occasional preaching by missionaries from the Synod of Philadelphia and New York, as we know from synodical records dating back to 1753. In 1765 these two congregations called Rev. Elihu Spencer, but failed to secure him, and neither of them seems to have had a settled minister till

about twelve years later, shortly after the beginning of the Revolutionary War.

The first regular pastor of Fourth Creek was James Hall, who had grown up among the people of this congregation, and who became their pastor in 1778. Graduating at Nassau Hall, Princeton, with the degree of A. B. in his thirty-first year (1774), he studied theology under the celebrated John Witherspoon, president of that institution, from whom also he imbibed his well known political views, and, declining the position of teacher of mathematics in the college, he returned to North Carolina and began among his own people a beneficent and arduous career as pastor, missionary, patriot, soldier and educator. He fired the hearts of his countrymen to resist British tyranny. He called his people to arms in defense of their liberties. He served in the field in the two-fold capacity of cavalry commander and chaplain of the regiment. Tall, sinewy, courageous, cool, exact, resourceful, and decided, of fine voice and commanding presence, he was every inch a soldier, and it is no wonder General Greene offered him a commission as brigadier-general. But he was even more a soldier of the Cross than of his country, and, while ever ready to serve in an emergency, with tongue or sword, to rouse his countrymen from their lethargy or lead them against the foe, he never lost sight of the fact that his supreme work was to preach the Gospel, and, believing that others without his responsibilities and opportunities as a minister, could render the military service needed better than he could, he declined the proffered honor in order to devote himself more fully to his proper work. He made many missionary journeys and was the pioneer Protestant missionary to the lower valley of the Mississippi. He attended the General Assembly in Philadelphia sixteen times, riding the whole way on horseback or in a sulky, and was once moderator.

Besides his contribution to the intellectual life of his people by his preaching, he founded a circulating library, organized debating societies, formed classes in grammar, for which he wrote his own text-book, afterwards published, and established a school of classical, scientific and theological study, where many of the leading men of the time in all walks of life were educated, including at least twenty prominent ministers, whose names we know and whose labors extended and perpetuated Dr. Hall's influence throughout the Carolinas, Georgia, Tennessee and Kentucky. He was present at the formation of the American Bible Society and was the first President of the North Carolina State Bible Society.

An incendiary commander, who ravaged a fair land during our Civil War, burning the houses of the people and turning women and children and invalids into the wintry weather without shelter, said with full knowledge, "War is hell". He was referring to physical conditions, but it is largely true in the moral sense also. The demoralization which always accompanies war manifested itself at the close of our Revolutionary struggle in an appalling increase of vice—profanity, drunkenness and gambling. Dr. Hall's spirit was stirred within him when he saw the country so given to sin, and he prayed and preached more earnestly than ever. God graciously blessed his efforts and granted to his charge the first revival of religion in Concord Presbytery after

the Revolution. At one communion about eighty members were received on profession of faith, and at another about sixty.

Such were the strenuous and varied activities of the father of Presbyterianism in Iredell.

OTHER REVOLUTIONARY WORTHIES WEST OF THE YADKIN

Craighead and Hall have been somewhat fully sketched as representing the pre-Revolutionary and Revolutionary periods of our Church's history in the region between the Yadkin and the Catawba. The limits of this paper forbid our speaking with equal fulness of Hall's contemporaries and successors in the territory now comprised in Iredell, Rowan, Cabarrus and Mecklenburg, and in parts of Lincoln and Gaston—of Samuel E. McCorkle, the first pastor of Thyatira (1777), who married the daughter of Mrs. Steele, of Salisbury, the patriotic friend of General Greene; who founded the classical school in Rowan from which six of the seven members of the first class at the University of North Carolina came; who trained forty-five boys who afterwards entered the ministry, besides many others who served their country at the bar, on the bench, and in the chair of state; who was himself elected the first professor in the University at Chapel Hill, a position which he declined; who devised and operated in his congregation with the aid of his elders a method of systematic and comprehensive Bible study, which probably secured as good results in the way of Scriptural knowledge as any of the advanced methods of this present time; of Hezekiah James Balch, pastor of Rocky River and Poplar Tent, the only minister who sat in the Mecklenburg Convention of 1775; of Ephraim Brevard, the Christian physician and statesman, who framed the resolutions adopted by that Convention; of Thomas H. McCaule, the patriotic pastor of Center, who accompanied his people to the camp and was by the side of Gen. William Davidson when that brilliant young officer was killed at Cowan's Ford, leaving behind him an illustrious name which will live forever in connection with our great college for young men; of Humphrey Hunter, who, when Liberty Hall Academy, at Charlotte, was broken up by the invasion of Cornwallis, joined the army along with other students, was captured in the defeat of Gates at Camden, fought and vanquished with pine knots a British cavalryman fully armed with sword and pistols, and shortly afterwards with a few fellow-prisoners seized and disarmed the guard and escaped, was wounded at Eutaw Springs, studied theology after the war, and became pastor of Unity, in Lincoln, and of Goshen, in Gaston (where my own forebears worshiped and are buried), and later of Steele Creek, in Mecklenburg, where he spent the last twenty-two years of his life, acting also as free physician to his people as well as their pastor, because of the scarcity of regular doctors at that period—a good type of the intrepid, active, versatile and devoted patriots and preachers who won the liberties of this land and laid the foundations of our society in the fear of God; of the Alexanders, Grahams, Johnsons, McDowells, Osbornes, Morrisons, Ramsays, Wilsons, Caldwelles, Harries, Robinsons, Irwins, Phifers, Averys, Polks, Pharrs, Griers and many others, the rank and file, the bone and sinew of the staunch popula-

tion which dwelt between the Yadkin and the Catawba in that formative period, and whose faith and force of character gave to the Presbyterian element the preëminence in all that region which it maintains to this day—of all these nothing can be said in this paper beyond this bare allusion.

THE FATHERS OF THE CHURCH IN GRANVILLE, CASWELL, ORANGE AND GUILFORD

Besides Duplin and Cumberland in the east, and the Yadkin-Catawba country in the west, there is a third portion of the State in which important foundation work was done in the pre-Revolutionary period, the northern portion, the region extending eastward and northward from the place where we now stand to the Virginia line. Dr. D. I. Craig has pointed out that, if the graves of the three patriarchs of Presbyterianism in North Carolina—Campbell, Craighead and McAden, near Fayetteville, Charlotte and Milton, respectively, be taken as starting points and lines be drawn from one to another, those lines will form an almost perfect triangle, including the central portion of the State, the core of the commonwealth, and will touch most of the territory in which the earlier Presbyterian settlements were made, with the greater part of our strength clustering around the three angles. Two of these angles, those near Fayetteville and Charlotte, we have considered, and now turn to the third, the one projecting into the northern tier of counties, Granville, Caswell, Orange and Guilford (which then extended to the Virginia line). Scotch-Irish Presbyterians began to settle along the Eno and Haw Rivers about 1738 and were visited at intervals by missionaries sent out by the Synods of New York and Philadelphia. We have already noted the fact that McAden visited them in 1755, and that about 1768, after his nine years ministry in Duplin, he became resident pastor in Caswell, preaching at Dan River, Red House and North Hico (Grier's). Three years before McAden's settlement there, that is, in 1765, the Presbytery of Hanover convened at Lower Hico Church (afterwards called Barnett's) in what is now Person County (the first meeting of a Presbytery ever held in the State), and had ordained Rev. James Creswell pastor of Lower Hico and of Grassy Creek and Nutbush Churches, in Granville County, where Presbyterian immigrants from the neighborhood of Richmond, Va., had settled some years before. Grassy Creek is said to have been organized in 1753 and Nutbush in 1757.

HENRY PATILLO

At the same meeting of Hanover Presbytery at Lower Hico (1765), Rev. Henry Patillo was called to Hawfields, Eno and Little River Churches, which he served for nine years. In 1780 he succeeded Creswell as pastor of Grassy Creek and Nutbush. Patillo, a native of Scotland, had been trained in theology by the celebrated Samuel Davies, then living near Richmond, Va., and had preached for six years in that State. His ministry in Orange and Granville continued for thirty-five years.

Although he made an imprudently early marriage in 1755, and lived in a "house sixteen by twelve and an outside chimney, with an eight-foot shed—a little chimney to it", as he tells us in his journal, a house in which there were eleven people, six of whom were his scholars, on the day that his little chimney was shattered by lightning; and although he was not college bred, he made himself one of the best educated men of his time. This is attested by the fact that, in 1788, thirty-two years after his marriage, and twenty-nine years after his ordination, he received the honorary degree of Master of Arts from Hampden-Sidney College. In the same year he issued from the press at Wilmington a volume of sermons. He seems to have used his pen freely and a number of manuscripts on various religious subjects have been preserved, but the most interesting of all his writings is his *Geographical Catechism*, printed in Halifax in 1796, "the first text-book written in North Carolina". The original manuscript of this work is now in the library of Union Theological Seminary at Richmond. A reprint of it was published by the University of North Carolina in 1909. Into sixty-two pages he has packed an astonishing amount of information about astronomy, the air and the different countries of the world, all written with admirable vivacity and all pervaded by a profound religious spirit, his chief purpose being to give his readers more just conceptions of the wonderful works of God, as he states in the preface.

During virtually the whole of his adult life, he was a teacher. At Hawfields, Williamsboro and Granville Hall, he conducted schools which were nurseries not only of learning but of piety and patriotism as well.

Like Craighead, who laid the egg of independence; like Balch, who helped to hatch it in the Meeklenburg Convention; like Hall and Hunter, who bore arms in the field; like McCaule, pastor of Center, who once ran for governor and fell but little short of election, and, indeed, like all the Presbyterian ministers of those stirring times, Patillo took an active interest in public affairs. He was one of the prominent men chosen by Governor Tryon to pacify the Regulators. He was sent as a delegate to the first Provincial Congress of North Carolina at Hillsboro in 1775; was chosen as one of the chaplains of that body, and was called to preside in the Committee of the Whole. He was also a member of the Committee of Safety for the Halifax District.

Not the least of Patillo's claims to honorable mention on the present occasion, particularly, is the fact that he organized Alamance Church. That was in the year 1762, one hundred and fifty-one years ago.

DAVID CALDWELL

In the year 1764, Rev. David Caldwell, a young licentiate of New Brunswick Presbytery, was sent to North Carolina as a missionary, and visited Alamance Church, and also the sister church, Buffalo, which had been organized in 1756. He did not come as a stranger. Many of these people had known him in Pennsylvania before their emigration to North Carolina, while he was preparing for college, and, when they left Pennsylvania, they had themselves suggested that, when he was licensed, he should come to Carolina and be their minister. And so it came about,

though it was not till 1768 that he was formally installed as pastor, Rev. Hugh McAden conducting the installation service. His biographer, Rev. Eli W. Caruthers, who was also his successor as pastor of this charge, says he exerted a more extensive and lasting influence than any other man belonging to that eventful period, and that "his history is more identified with that of the country—at least so far as literature and enlightened piety and good morals are concerned—than the history of any one man who has lived in it." For that reason, as well as for the reason that he was for sixty years the minister of this church and was pastor of it when the Synod of North Carolina was organized in 1813, it behoves us to include in this paper at least a brief sketch of his life and work.

He was born in Lancaster County, Pa., in 1724, the son of a farmer in good circumstances. He was reared in a Christian home and received the rudiments of an English education. He then served as an apprentice to a house carpenter till he was twenty-one years of age, after which he worked at his trade for four years on his own account. He was twenty-five years old before he ever saw a Latin grammar, but his heart was set on the ministry and he labored with unwearied perseverance for an education. Let the young men of this hurried age note the fact that he was thirty-six years old when he received his degree of Bachelor of Arts at Princeton College. After teaching school for a year, he returned to Princeton and served as tutor in the college, pursuing at the same time his studies in theology.

The salary promised him in North Carolina was only two hundred dollars a year, but by the cultivation of a small farm and by the teaching of a school, he managed to provide comfortably for his family. As there was no physician in the neighborhood, he procured the necessary books and by diligent study fitted himself for the practice of medicine, which he pursued with such success that he became scarcely less celebrated as a doctor than as a minister and teacher. Blessed with a powerful constitution and leading a temperate life, retiring at ten and rising at four, studying diligently in the early hours of the day, getting sufficient physical exercise by labor on his farm and by pastoral visitation, systematizing the work of his large school and his two large congregations, he performed his multifarious duties as preacher, pastor, physician and teacher, in a manner which entitles him to a unique position among the makers of our commonwealth.

The gracious wisdom and tact which he showed as a very young man in composing the differences between the Old Side and New Side parties in his two congregations were but an earnest of his invaluable services throughout his long life as an adviser and mediator in both private and public affairs. Many of his people were involved in the struggle of the Regulators, and he labored to the last, both with them and with Governor Tryon, to prevent the shedding of blood, and on the morning of the disastrous battle on the Alamance was riding along the lines, urging the men to go home without violence, when the command to fire was given. But he was heart and soul with his people in their opposition to British tyranny. He was a member of the Halifax Convention called in 1776 to form a new system of government. His active advocacy of the cause

of the colonies among his own parishioners made all the men of his congregations thorough-going Whigs and rendered him so obnoxious to Lord Cornwallis that he offered a reward of two hundred pounds for Caldwell's apprehension; and, when the main body of the British army encamped for a time on his plantation, they plundered his house, burned his books and valuable papers, destroyed his property and consumed or carried away all provisions. Mrs. Caldwell and her young children were compelled to take refuge for two days and nights in the smoke-house, with no food except a few dried peaches which she chanced to have in her pockets. The doctor himself had lain in hiding for two weeks or more in the wooded low-grounds of North Buffalo, and after a narrow escape from capture had made his way to General Greene's camp. The Battle of Guilford Court House, which was fought in one side of the Buffalo congregation and within two or three miles of Dr. Caldwell's house, was the beginning of the end. Cornwallis retreated, and in a few months his surrender at Yorktown gave the land peace.

An ardent patriot, a wise counselor, a skilful physician, a faithful pastor, a strong preacher, Dr. Caldwell rendered services of the most varied and valuable character to his generation; but in no capacity did he render a more important service or achieve a more lasting renown than as a teacher of youth. He had peculiar tact in the management of boys and extraordinary skill in the development of their powers, so that his log cabin school, opened in 1767, speedily became known as the most efficient institution in the State. Not only so, it attracted students from all the States south of the Potomac. He usually had fifty or sixty scholars, a large number for the time and circumstances of the country. He was "instrumental in bringing more men into the learned professions than any other man of his day, at least in the Southern States. Many of these became eminent as statesmen, lawyers, judges, physicians and ministers of the Gospel." Five of them became governors of states, including the late Governor Morehead, of North Carolina. About fifty of them became ministers, having received from him their whole theological as well as literary training. Among these were Rev. Samuel E. McCorkle, of Rowan, already referred to; and Rev. John Matthews, who succeeded Patillo as pastor of Nutbush and Grassy Creek, and later founded the theological seminary at New Albany, Indiana, which was afterwards moved to Chicago and is now known as McCormick Seminary.

That so many young men entered the ministry from this school was due in large part to Dr. Caldwell's wife. In 1766, he had married Rachel Craighead, the third daughter of Rev. Alexander Craighead, of Sugar Creek, whom he had known as a child in Pennsylvania some fifteen years before. She bore him twelve children, and vastly increased the usefulness of his life in other ways. The current saying through the country was, "Dr. Caldwell makes the scholars and Mrs. Caldwell makes the ministers".

Dr. Caldwell died in 1824, in his one-hundredth year, leaving to these congregations and the Synod and the State the memory of a consecrated life, of varied talents wisely used, and of a busy and beneficent career in the service of God and his fellowmen.

Mr. Moderator: I have deliberately taken the risk of wearying the Synod with this great mass of local and personal details, because I believed that it was only in this way we could get any vivid impression of the amount of labor performed by the fathers of our Church in this State—such as Campbell and McAden, Craighead and Hall, Patillo and Caldwell—and any just idea of the value of their services in propagating a pure and strong religion, in bearing almost the whole burden of education in the formative period of our history, in determining so largely the staunch character of the people of this commonwealth and in promoting the cause of civil and religious liberty. “Without any disposition to disparage the labors or the influence of others, it is believed that North Carolina is more indebted to their enlightened and Christian efforts for the character which she has ever since sustained for intelligence, probity and good order than to any other cause.”

THE SUCCESSION OF CHURCH COURTS

As to the Church courts, under whose auspices the early work of our church in North Carolina was done, we have already seen that the early missionaries were sent into this region by the Synods and Presbyteries centering about Philadelphia and New York. In 1755, the year of McAden's tour, the Presbytery of Hanover was formed, embracing the whole South, North Carolina included. Four meetings of Hanover Presbytery were held in this state—one at Lower Hico (Barnett's) in 1765, one at North Hico (Grier's) in 1766, and two at Buffalo in 1768 and 1770 respectively. In September, 1770, Orange Presbytery was formed at Hawfields Church, in Orange County, with seven ministers—McAden, Patillo, Creswell, Caldwell, Joseph Alexander, Hezekiah Balch and Hezekiah J. Balch—and about forty or fifty churches, with a membership of perhaps two thousand. In 1784, the Presbytery of South Carolina was set off from Hanover with six ministers. In 1788, the year in which the General Assembly was organized, the Synod of the Carolinas was erected and held its first meeting in Center Church in Iredell, David Caldwell preaching the opening sermon and presiding as moderator. In 1795, the Presbytery of Concord, embracing the territory west of the Yadkin, was set off with twelve ministers: Samuel McCorkle, James Hall, James McRee, David Barr, Samuel C. Caldwell, James Wallis, J. D. Kilpatrick, L. F. Wilson, John Carrigan, Humphrey Hunter, J. M. Wilson and Alexander Caldwell. In 1812, the Presbytery of Fayetteville was set off from Orange with eight ministers—Samuel Stanford, Wm. L. Turner, Malcolm McNair, Murdock McMillan, John McIntyre, William Meroney, Allen McDougald and William Peacock—and held its first meeting at Center Church in Robeson County, October 21, 1813. The Synod of the Carolinas existed for twenty-four years and was then divided in 1812 into two Synods—the Synod of North Carolina and the Synod of South Carolina and Georgia. The Synod of North Carolina held its first meeting in Alamance Church on October 7, 1813, and it is the centennial anniversary of this event which we celebrate today. There were twelve ministers present at that meeting a hundred years ago—David Caldwell, Robert H. Chapman, James W. Thompson, William Paisley, Samuel

Paisley, Robert Tate, Murdock McMillan, John McIntyre, James Hall, Samuel C. Caldwell, John M. Wilson, and John Robinson—and three ruling elders—Hugh Forbes, John McDonald and William Carrigan. The opening sermon was preached by Rev. James Hall, D. D., from the text, “Go ye into all the world and preach the gospel to every creature,” and Rev. R. H. Chapman, D. D., was elected moderator and also stated clerk.

GROWTH OF THE SYNOD FROM 1813 TO 1863

The Synod thus organized was composed of the three Presbyteries of Orange, Concord, and Fayetteville, and comprised thirty-one ministers, eighty-five churches, and about four thousand communicants. By 1832, there were sixty-four ministers, one hundred and twenty-seven churches, and about eight thousand communicants—that is, the number of both ministers and members had doubled in twenty years, and the number of churches had increased by forty-two. In 1860, when the Synod met at Statesville, there were three Presbyteries, ninety-two ministers, one hundred and eighty-four churches, and about fifteen thousand six hundred communicants; that is, in about thirty years there had been a gain of twenty-eight ministers (less than one a year), fifty-seven churches (only about two a year); but the number of communicants had again nearly doubled. Then the country was plunged into war and the growth of the church was rudely checked. In the half century stretching from 1813 to 1863, the number of churches had more than doubled, the number of ministers had trebled, and the number of communicants had grown from four thousand to nearly sixteen thousand, a fourfold increase; but during the four years of conflict in the 60's the Synod gained only eight ministers and five churches, and lost more than two thousand communicants, mostly young men, the strength and hope of the church, who were killed in battle or died in prison.

SPECIAL FEATURES OF THE CHURCH'S WORK

This sketch of the history of our church in North Carolina during the one hundred and twenty years from the time that William Robinson preached the first Presbyterian sermon in the State (1742) to the time of our Civil War would not be complete even as a bird's eye view without a more definite mention of certain special features.

POLITICAL

1. The services rendered by our ministers and people in the struggle for national independence.

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 waverers 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 it was a remark that might well have been made with the Presbyterian ministers of North Carolina in view. These thoughtful and consecrated men well

knew that with the common course of politics ministers should have nothing to do in the pulpit; but they believed also that there were crises which justified their intervention as ministers, when everything was at stake, including even their right to worship God according to their own understanding of His requirements, and that "measures of government that proceed from a want of moral principle, that are fraught with injustice and corruption", and that involve the destruction of civil liberty and freedom of conscience, "are as legitimate objects of denunciation and warning from the pulpit as anything else." And they acted on the belief. 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 in Carolina were opposed to war under any circumstances, and therefore preferred submission to armed resistance; and while the clergy of some other denominations supported the Crown and bitterly opposed the movements for independence, the Presbyterian ministers throughout the whole country 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 oppressions 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.

APOLOGETIC

2. The services of our ministers in stemming the tide of French infidelity which swept over our country after the Revolutionary War.

As a result of the timely aid given us by France in our struggle with Great Britain, the citizens of the new republic were kindly disposed towards the French people, and were, therefore, the more ready to give a sympathetic hearing even to their skeptical philosophy. The country was flooded with their infidel publications. Many of our people and at least one of our ministers, afterwards a professor in the State University, were swept from their ancestral faith. But the great body of our ministers were not only unaffected by it themselves, but withstood it boldly and successfully, and in the end rolled back the tide and rescued their people. Being well-trained and well-equipped, they brought all the resources of their learning and all the force of their logic to the contest, and eventually routed the disciples of Voltaire and Paine, and so saved their country alike from the horrible demoralization of infidel France and the paralyzing unbelief of Unitarian New England. Witness the work of James Wallis at Providence in counteracting the influence of the talented and wealthy debating society of infidels in his neighbor-

hood, with its baleful circulating library—and the work of Samuel C. Caldwell at Sugar Creek, and of Joseph Caldwell at Chapel Hill, the first president of the University—and many others. The educated ministry of the Presbyterian Church had come to the kingdom for such a time as that.

REVIVAL

3. The Growth of the Church in Periods of Revival. The revival in Rev. Dr. James Hall's congregations in Iredell, just after the Revolutionary War, has already been referred to. A much more extensive revival, which began about 1791, under the preaching of Rev. James McGready, continued for some years in what is now the upper part of Orange Presbytery, affecting the congregations of Hawfields, Cross Roads, Alamance, Buffalo, Stony Creek, Bethlehem, Haw River, Eno, the churches on Hico and the waters of the Dan, and also those in Granville. In connection with this revival, the first camp meeting in North Carolina was held at Hawfields in 1801, the people coming from a distance in their wagons and remaining for five days. Such meetings soon became common all over the south and west. From the churches of Orange Presbytery, the interest spread to those of Concord and Fayetteville Presbyteries. In a long and interesting letter written by Dr. James Hall in 1802, he describes a meeting in Randolph County in January of that year which he and three other ministers of Concord Presbytery attended with about one hundred of their people, traveling fifty to eighty miles on horseback and in wagons for that purpose; another in the same month in Iredell, conducted by eight Presbyterian, one Baptist and two Methodist ministers, and attended by four thousand people, notwithstanding the inclement wintry weather; another near Morganton; another of five days in Iredell in March, conducted by twenty-six ministers (seventeen Presbyterians, three Methodists, two Baptists, two German Lutherans, one Dutch Calvinist, and one Episcopalian), when there were eight thousand to ten thousand people present on Sunday, divided into four worshiping assemblies; another two weeks later in Mecklenburg almost as largely attended; another in May near the Guilford and Rowan boundary. The writer says: "We are extremely happy in the coalescence of our Methodist and Baptist brethren with us in this great and good work. Party doctrines are laid aside and nothing heard from the pulpit but the practical and experimental doctrines of the gospel."

In these meetings hundreds of people were deeply affected and great numbers were added to the churches. But, as in Kentucky and elsewhere, the judicious ministers were not a little perplexed by the "bodily exercises" with which the religious excitement was connected, when, as if by an electric shock, men, women and children, white and black, learned and ignorant, indifferent and skeptical, robust and delicate, would be struck down, crying for mercy, or lie motionless and speechless sometimes for five hours; for it was observed that "persons who had no sense of religion were seized by them both at places of public worship and while about their ordinary business, and sometimes were left as unconcerned as ever." The ministers studied these phenomena closely,

generally discountenanced them, and had the satisfaction of seeing them gradually disappear while the real religious interest continued.

As a result of these meetings, the existing churches were greatly enlarged, new congregations were formed, and many ministers of the Gospel were raised up. "Throughout Carolina, wherever the revival prevailed, the community received unspeakable blessings."

In 1832, there were again notable revivals in various parts of the Synod, especially in Concord and Orange Presbyteries. "It is said that one hundred and sixty-three persons were added to Rocky River Church, one hundred and twenty-six to Poplar Tent and Ramah, and one hundred and thirty to Charlotte and Sugar Creek Churches. It is estimated that there were two thousand conversions within the bounds of the Synod, and that six hundred of them were in the counties of Mecklenburg and Cabarrus."—(Craig: *Development of the Presbyterian Church in North Carolina*, 24.)

MISSIONARY

4. The curious contrast between the activity of the Church in Home Missions before the Revolution and the comparative neglect of this work after the Revolution.

The gospel was faithfully preached to the churches already organized, but for a good many years there seem to have been no settled plans and no systematic and persistent efforts to carry the work into the regions beyond. The Synod was not marching but marking time. Napoleon Bonaparte said, "The army that remains in its trenches is beaten," and our Church had to pay the inevitable penalty for its inactivity during the early decades of the Nineteenth Century. It lost many golden opportunities, and our more active brethren of other denominations, to their lasting honor, came in and possessed much of the territory which should have been evangelized by the church which was first on the field, which for long had the largest numbers, and which has always had the largest resources and the best trained ministers. There were, of course, occasional creditable exceptions in both Foreign and Home Missions, the most notable of which was the work of a young man fresh from Union Seminary, Daniel Lindley by name, who became pastor of Rocky River in 1832, and in less than three years received into the church two hundred and fifty-two members. It is said (Morrison Caldwell: *Historical Sketch of Rocky River Church*) that "he felt called to carry the gospel to the forgotten people of the mountains of North Carolina", but that Concord Presbytery denied him that privilege. If that be true, it was one of the most disastrous and far-reaching mistakes a Presbytery ever made. But the missionary spirit which Lindley had imbibed from John Holt Rice was strong within him and would not be thwarted. He sailed for South Africa, taking with him Dr. Alexander E. Wilson, of Rocky River, and for forty years labored in the Dark Continent to the everlasting good both of the native Zulus and the Dutch Boers. When he returned to America in 1874, I was a freshman in college and heard him make a moving address in the Old Chapel (now Shearer Biblical Hall) at Davidson.

There were doubtless other instances of genuine missionary zeal and activity in both the Home and Foreign work, but the fire did not spread, and the splendid advance of the Synod as a whole on both these lines has been the achievement of a later day.

EDUCATIONAL

5. The noble record of our Church in Christian Education. This subject has been very properly given a separate place on the programme of this celebration and will be fully treated by the able speakers to whom it has been assigned, so that nothing more than a passing glance at it is called for here. The view taken by our Presbyterian forefathers of the relations between the Church and education was this:

“She dreads no skeptic’s puny hands
While near her school the church spire stands,
Nor fears the blinded bigot’s rule
While near her church spire stands the school.”

Hence that remarkable succession of classical schools to which for so long a time the State was indebted for nearly the whole of its education beyond the mere rudiments of English—Queen’s Museum (afterwards Liberty Hall) at Charlotte, Grove Academy in Duplin, the schools of Tate at Wilmington, Bingham in Orange, Patillo in Granville, Caldwell in Guilford, Hall at Bethany, McCaule at Center, McCorkle at Thyatira, Wilson at Rocky River, and Wallis at Providence—the forerunners of all our present institutions of higher learning. When the State University was projected, the people naturally looked to the Presbyterians to do the work. They did it. The institution has been in existence for one hundred and twenty-four years. During the whole of this period, with the exception of only twenty years, its presidents have been Presbyterians, and a large proportion of its professors as well. The first president and the real father of the institution, Rev. Joseph Caldwell, not only founded the University firmly, but stemmed the tide of infidelity there after the defection of Kerr and Holmes, and put the abiding stamp of religion upon its character.

The only educational institution that has ever been under the direct care and control of the Synod as such is the theological seminary formerly at Hampden-Sidney and now at Richmond. In 1827, this Synod and the Synod of Virginia associated themselves in the joint ownership and control of the institution, and in commemoration of the alliance it was given the name of Union Seminary. For eighty-six years the relation has been one of unbroken harmony and of abounding advantage to the Seminary and the Synod. The Synod has supported the Seminary with unwavering loyalty and generosity, and the Seminary has supplied the Synod with the great majority of its ministers. Of the 235 ministers now on your roll, 135 were trained at Union Seminary; that is, nearly two-thirds of the whole number.

Ten years after the action in regard to the Seminary, that is, in 1837, the Presbyterians of North Carolina took another great creative step in educational work by founding Davidson College. As a result of

these two movements, they have long had and have today the largest and most fruitful of all our theological seminaries and the largest and most fruitful of all our Christian colleges.

One other educational factor of great importance which came into existence in the period assigned to this sketch is The North Carolina Presbyterian, now known as the Prebyterian Standard, which was established in 1858, and which for fifty-six years has informed and instructed and edified our people.

These then, fathers and brethren, are some of the salient features of the history of our Church in this State during the one hundred and twenty years from the beginning by Robinson, the first missionary, down to the year 1863. It is a history that we do well to cherish, for it will move us to profound gratitude to God for the gift of this land to our fathers and for the gift of our fathers to this land; it will remind us that we are the sons of noble sires, men who played the leading part in forming the character and institutions of this commonwealth; it will thrill us with the thought that the heritage of truth and freedom and opportunities for service which they bequeathed to us is not only a legacy but a summons, and that we can best honor their memory by emulating their services; and it will inspire us with the ambition to transmit this heritage to our posterity not only undiminished but enlarged. As we enter upon the second century of our existence as a separate Synod, let us hear across the century the earnest voice of Hall, uttering in the old yellow frame building near this spot in 1813 the words of the great commission, "Go ye into all the world and preach the gospel to every creature;" and let us resolve with all our hearts to obey that commission, to replenish the ranks of our ministry with the choicest of our youth, to seek earnestly the power of the Holy Ghost promised by our Lord, and to be faithful witnesses unto Him both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.

THE BEGINNINGS AND DEVELOPMENT OF PRES- BYTERIANISM IN NORTH CAROLINA TO 1863

PROF. WALTER L. LINGLE, D. D.

Union Theological Seminary, Richmond, Va.

It is not my purpose today to address myself to those who know the history of the Presbyterian Church in North Carolina. That would be entirely unnecessary. Besides, this is not a meeting of a historical society. I wish the rather to speak to those who do not know it and especially to the young people who are present. I shall therefore not consider it necessary to make apologies to the historians who are present if I deal with some things which may seem elementary to them. With this brief statement let us proceed at once with the subject assigned for this hour.

I. OUR PRESBYTERIAN ANCESTORS

The earliest Presbyterian settlers in North Carolina were Scotch-Irish and Scotch. Not only so, but from the beginning to the present hour the Scotch-Irish and Scotch have constituted the predominant element in the Presbyterian Church in North Carolina.

Who were the Scotch-Irish?

Since I was invited to make this address, I suppose I have asked this question of a dozen intelligent people, but have not received a satisfactory answer.

The story is a long one but is full of thrilling interest from start to finish. It really begins back in the days of Henry VIII, King of England. Henry came to the throne in 1509, only eight years before the Reformation began under the leadership of Martin Luther. At that time England, Scotland and Ireland were Roman Catholic to the core. Henry was not in sympathy with the Reformation and threw the weight of his influence against it, but when the Pope of Rome refused to grant his divorce from Catherine of Aragon just as he wanted it, he broke with Rome in 1536, declared himself the head of the church in England and Ireland, and began a reformation all of his own, which was more political than religious. England fell into line in a way that was fairly satisfactory to Henry, but Ireland refused to make the break with the Roman Catholic Church. Henry proceeded to compel her to do so and as a result Henry had trouble in Ireland all the days of his life. His daughter, Queen Elizabeth, inherited this trouble. Her policy towards Ireland was more conciliatory than that of her father and she met with better success in establishing peace in Ireland. Yet Ireland remained almost solidly Catholic. When James I succeeded Elizabeth in 1603 there were violent outbreaks and conspiracies in Ire-

land, especially in the northern part, against his rule. James dealt with these conspiracies with an iron hand. As a result, six whole counties in the north of Ireland in the province of Ulster were practically depopulated and confiscated by James. These counties covered an area of a half million acres.

During the century in which all this was going on, John Knox and his co-workers had made Scotland a great Presbyterian stronghold. In the meantime England had also become strongly Protestant. James hit upon a bright idea. It was suggested by no less a personage than Lord Bacon, the great philosopher, and that was to send over large Protestant colonies from England and Scotland to take possession of these counties in the north of Ireland, with the hope that this leaven would leaven the whole lump. As Scotland lay closer to Ireland, and for other reasons which we need not mention here, the great majority of these colonists settling in Ireland went from Scotland. These Scotchmen took their Presbyterian faith with them. However, it must not be supposed that they were all devout Christians. Many were far from it. But Presbyterian ministers and evangelists went over from Scotland and great revivals followed in which thousands were converted. Churches were built and Presbyteries were organized. By 1660 there were five Presbyteries in Ulster with 100,000 Presbyterian communicants.

These Scotchmen in the north of Ireland and their descendants came to be known, especially in America, as the Scotch-Irish and must be sharply distinguished from the Scotch who have never lived in Ireland.

This in the very briefest way gives us the origin of the Scotch-Irish. For the first hundred years after their migration to Ireland these Scotch-Irishmen got on in a fairly satisfactory way with the English government, but in 1704 troublous days began with the enactment of the Test Act, which compelled every person holding a position under the crown to take communion in the Established Church, which was the Episcopal Church, within three months after entering an office. You can imagine the effect of such a law on Scotch-Irish Presbyterians. Later there followed other forms of tyranny. In addition to this, the grain crops failed in Ireland for several successive seasons. These Scotch-Irishmen began to turn their faces to America, whither friends had gone from time to time. Then began one of the greatest emigration movements of modern times. For sixty years the Scotch-Irish poured across the Atlantic in one continuous stream. It has been estimated that from 1713 to 1775 fully 600,000 of them came from north Ireland to our American shores.

Some of these landed on the coast of New England, some at Charleston, South Carolina, but the great body of them found their way up the Delaware River to Philadelphia and its vicinity. Many of them remained in and around Philadelphia, others went down to the eastern shores of Maryland and Virginia, where there were already small colonies of their fellow countrymen. The great majority of them moved towards the western frontier of Pennsylvania. From there they passed over into Maryland and across the Potomac into the valley of Virginia. From Virginia they passed on into North Carolina, South Carolina,

Georgia and Alabama, until they came to the colonies formed by the Scotch-Irish who had landed at Charleston and made their way inland.

This tide of emigration left three great settlements of Scotch-Irish in North Carolina. The oldest of these was the settlement in Duplin and New Hanover Counties, made under the leadership of Henry McCulloch about 1736. There was another large settlement along the Hico, Eno and Haw Rivers in the territory now occupied by Caswell, Guilford, Alamance, Orange and Granville Counties. The third settlement was between the Yadkin and Catawba Rivers, sometimes called the Mesopotamia of North Carolina, in the territory now covered by Rowan, Iredell, Cabarrus and Mecklenburg Counties.

We cannot give the dates of these early settlements as definitely as we could wish, but we can get some conception of dates and of the rapid growth of the population in these settlements from the dates in which the counties were set off and from the rapidity with which this was done. In 1743 Granville was set off from Edgecombe. In 1749 Anson was set off from Bladen. At that time Granville and Anson included all the western part of the State. In 1751 Orange was set off from Granville and Bladen. In 1753 Rowan was set off from Anson. In 1762 Mecklenburg was set off from Anson.

I have now given you in the shortest possible compass a bird's-eye view of our Scotch-Irish ancestors and of the way in which they began their settlements in North Carolina. It would be an interesting story if there were only time to tell it in full.

But we must turn now and look at another very important colony of our Presbyterian ancestors who came into North Carolina from another direction and from a slightly different source. The Scotch began to come into North Carolina, by the way of Wilmington and the Cape Fear River, directly from Scotland, at a very early period. In fact, nobody knows just how early. They were certainly here as early as 1729, when North Carolina and South Carolina became separate provinces. Others came from year to year. But the great tide did not set in until after the battle of Culloden in 1746. You will remember that the battle of Culloden was fought between those Scotch who espoused the cause of Prince Charles Edward in his efforts to gain the British Crown, on the one side, and the troops of King George II on the other side. Charles Edward lost the battle and his followers were persecuted without mercy. They turned their faces toward America, where they might have civil and religious liberty. Great numbers of them came. Some of them settled in South Carolina, some in Maryland and New Jersey, but many landed at Wilmington, North Carolina, made their way up the Cape Fear River, and occupied a large section of country of which Cross Creek (now Fayetteville) was the center.

These were genuine Scotch Highlanders and used the Gaelic language in their homes and in their church services for many years after their settlement in North Carolina. Their descendants constitute one of the strongest elements in the Presbyterian Church of North Carolina today.

I have now shown you the two lines of our Presbyterian ancestors which converged and made the one great, strong church. It is not necessary that I should stop and try to characterize these ancestors

or try to show you the differences in temperament between the Scotch and the Scotch-Irish. These are all well set forth and illustrated in their descendants even unto this day. If I were asked to characterize these ancestors of ours in a sentence I would do it by quoting a sentence from a recorded prayer of an old Scotch-Irish elder in which he made this earnest petition: "Lord, grant that I may always be right, for Thou knowest I am hard to turn."

II. SOME PIONEER PREACHERS

North Carolina may have been first at Bethel, the farthest at Gettysburg, and the last at Appomattox, but we will have to humbly confess that she did not have the first Presbyterian church or first Presbyterian preacher in the United States. So if we wish to trace intelligibly the beginnings of the Presbyterian Church in North Carolina we will have to turn aside for a moment and look at the beginning and development of the Presbyterian Church in America.

In 1683 Rev. Francis Makemie, a Scotch-Irishman, came over from Ireland and organized some churches on the eastern coast of Maryland. These are the first Presbyterian Churches organized in America. Other churches were soon afterwards formed among the Scotch-Irish in and near Philadelphia. In 1705 the first Presbytery in America was organized at Philadelphia, with Francis Makemie as moderator. Other Presbyteries were soon formed. In 1717 the first Synod in America was organized at Philadelphia. This continued to be the only Synod until 1741, when there was a split in the church and the Synod of New York was organized. The split came about in what may seem to us a very peculiar way. A great revival began in America in 1735 under the leadership of such men as Jonathan Edwards and George Whitefield. A number of Presbyterian ministers threw themselves heart and soul into this revival. There was great excitement and the revival was attended by shoutings and bodily contortions and other excesses. Many conservative Presbyterian ministers condemned these excesses in the strongest terms. Other defended them. One of the bitterest controversies in the history of the church arose. The controversies that rage around the methods of Billy Sunday are mild compared with it. The church was split. Those who condemned the excesses remained in the Synod of Philadelphia and were known as the "Old Side". Those who defended the revival, excesses and all, went out and formed the Synod of New York and were known as the "New Side". Happily, these two Synods were brought together again in 1758 after a separation of only seventeen years, and the united Synod was known thereafter as the Synod of New York and Philadelphia. Although the Synods were united, the old and new side differences continued to be a ground of controversy for many years, and we find them cropping out over and over again in the early history of the Presbyterian Church in North Carolina.

The Synod of New York and Philadelphia, both in the days of its union and in the days of its division, took the place of the General Assembly in those early times, when there was no Assembly, and all

the Presbyteries were connected with it except an independent Presbytery in New England and another in South Carolina. All the home missionary work in Virginia and North Carolina was done through the Synod of New York and Philadelphia.

From 1744 onward frequent and most earnest petitions were sent by the Presbyterians of North Carolina to the Synod of New York and Philadelphia, urging and pleading that ministers and missionaries be sent to supply them with the preaching of the gospel. In response to these petitions there is no doubt that ministers were sent, of whom we have no record. But we have a record of many, and a most interesting and glorious record it is. We must now glance for a moment at some of these pioneer preachers who came in response to these Macedonian cries which went up to Synod year by year. As subsequent speakers are to tell you of the personnel of these early ministers, we must not pause long, but no history of the Presbyterian Church in North Carolina would be complete without the mention of a few of these names and an item about each.

Rev. William Robinson is the first Presbyterian minister who ever preached in North Carolina, so far as the record goes. He was a native of England, but came to America at an early age, was ordained in New Jersey, and came to Virginia to preach. In the winter of 1742 and 1743 he made an evangelistic tour into North Carolina, but, unfortunately, we have no record of the points he visited.

In 1753 Mr. McMordie and Mr. Donaldson were sent by the Synod of Philadelphia with instructions to show special attention to the vacancies between the "Atkin" (Yadkin) and Catawba Rivers. In 1754 the Synod of New York appointed four ministers, Messrs. Beatty, Bostwick, Lewis and Thane, each to spend three months preaching in North Carolina. Later on others were sent. Some were of the "old side", but the majority of them belonged to the more aggressive "new side".

The Rev. Hugh McAden is the first Presbyterian preacher who accomplished a really great work in North Carolina. He was born in Pennsylvania of humble Scotch-Irish parents, graduated at the College of New Jersey, afterwards called Princeton, and was licensed to preach in 1755. He belonged to the new side. Soon after his licensure he started on a home missionary tour to North Carolina, preaching as he went. Before he concluded the journey he had preached in practically every Presbyterian settlement in North Carolina. His diary of that journey is still extant and is full of interest. A number of churches gave him most urgent calls to settle as their pastor. One of these was old Thyatira in Rowan County, the only church of which I was ever a member. When he had completed his journey, which covered the period of about one year, he accepted a call from the Presbyterian congregations of Duplin and New Hanover and settled as their pastor in 1756 or 1757. It may be that he was the first ordained Presbyterian minister to settle as a pastor in the State. He spent ten years in Duplin and then removed to Caswell County and became pastor of old Red Horse Church (then known as Middle Hico) and supplied several other points. Here he labored until his death in 1781. His body lies buried in the Red Horse churchyard. Two weeks after his death the British army passed through Caswell, ransacked his home and burned

his library and practically all his valuable papers. The British had no love for a Presbyterian minister, living or dead.

The Rev. James Campbell came to North Carolina in 1757 and settled as a pastor among his Scotch brethren on the Cape Fear near the present town of Fayetteville. He, instead of Rev. Hugh McAden, may have been the first Presbyterian preacher to settle as a pastor in the State. Mr. Campbell was a native of Scotland, but came to America in early life and preached for awhile in Pennsylvania before coming to North Carolina. He did a great work among the Scotch on the Cape Fear. He organized and built three churches, Bluff (1758), Barbecue and Longstreet (1765). All three still appear on the role of Fayetteville Presbytery. It is interesting to note that Flora McDonald, around whose life there is gathered such a beautiful romance, worshiped at the old Barbecue Church for a number of years. Mr. Campbell thoroughly instructed his people in the Scriptures, the Shorter Catechism, and the doctrines of the church. They were also good sermon tasters. Rev. John McLeod, who came from Scotland and assisted Mr. Campbell for several years, said that "he would rather preach to the most polished audience in Edinburgh than to the little critical carls of Barbecue". Mr. Campbell preached two sermons every Sunday, one in Gaelic and the other in English. He continued his labors among these people until his death in 1781.

In 1758 the Rev. Alexander Craighead came to North Carolina to become pastor of Rocky River Church in the present county of Cabarrus. He was the first Presbyterian preacher to settle between the Yadkin and Catawba Rivers, and, indeed, was the only Presbyterian preacher in all that territory up to the time of his death in 1766. Alexander Craighead was a native of north Ireland and a genuine Scotch-Irishman. His ancestors for many generations had been Presbyterian ministers. He came to America in early youth, was ordained in 1735, took part in the great Whitefield revivals, and was one of the leaders of the "new side" when the church split in 1741. In 1749 he removed to Augusta County, Virginia, from whence he was driven by the Indians in 1755. His daughter, Mrs. David Caldwell, was accustomed to say that as they went out of one door the Indians came in at the other, so narrow was their escape. A little later Mr. Craighead came to North Carolina. For eight years he threw all the energies of body and soul into the work at Rocky River, Sugar Creek, and other points in Mecklenburg County. He had a great parish and did a great work. He preached the unsearchable riches of the gospel of Christ and he preached the doctrines of civil and religious liberty. There are not a few of us who still believe in the historicity of the Mecklenburg Declaration of Independence. Alexander Craighead had more to do with the setting in motion of the influences that resulted in that Declaration than any other man. Eternity alone will reveal the work of Alexander Craighead.

The Rev. Henry Patillo is another name that is inseparably connected with the early history of the Presbyterian Church in North Carolina. He was a native of Scotland, came to Virginia when a youth, studied under Rev. Samuel Davis, was ordained in 1758, and after laboring in Virginia awhile came to North Carolina in 1765. He became

pastor of Hawfield, Eno and Little River in Orange County. In 1755 he was elected a member of the Provincial Congress of North Carolina and was an honored member of that body. In 1780 he became pastor of Grassy Creek and Nutbush Churches in Granville County and remained there until his death in 1801.

Mr. Patillo was deeply interested in work among colored people. He was also noted for the great work he did in speaking to men personally about their salvation.

He must have been very human. We read that he fell deeply in love with a young lady and married her while he was a student, two years before he had finished his course, in spite of the fact that he had nothing to live on and in spite of the protestations of Rev. Samuel Davies, his instructor. That all sounds very human and very modern.

There is a spicy letter from his pen in the minutes of the Synod of the Carolinas in 1793, protesting against the importation of ministers from Europe. The fact that he was a native of Scotland gives all the more interest to this letter. Here are a few specimen sentences: "We have never found the exotic plants of Europe's cold regions to thrive among us. * * * Their divinity, if they have one, is not Jesus Christ and the power of His grace in experimental religion—their politics are monarchical and suit not the liberal spirit of American republicanism. They will neither pray, preach nor live like pious youth bred among ourselves. I bear my testimony against the admission of such dry sticks among lively trees in our American vineyard. * * The churches will be much better as vacancies than committed to stewards who would feed them with poison or dry husks at best." That, too, has a human flavor about it and makes us feel that these ancient worthies were men of like passion as ourselves.

There is no grander nor more interesting figure in the early history of North Carolina than the Rev. David Caldwell, who for fifty-six years was pastor of Alamance and Buffalo Churches. He was born in Lancaster County, Pennsylvania, worked as a house carpenter until he was twenty-five, graduated at Princeton at the age of thirty-six, and was ordained to preach at the age of forty. On March 3, 1768, he became pastor of Alamance and Buffalo Churches, and continued to serve them until his death on August 25, 1824.

Dr. Caldwell was an indefatigable worker. Soon after he settled as a pastor he bought a farm and, in addition to his labors as pastor and preacher, became a splendid farmer. A little later he established the best classical school south of the Potomac. As if this were not enough, he studied medicine and became an accomplished physician. All these things he did for the sake of the Kingdom, and he did them well, and lived to be over ninety-nine years of age. If any one is laboring under the delusion that work will kill a man he ought to read the life of Dr. David Caldwell.

Dr. Caldwell married Miss Rachel Craighead, the third daughter of Rev. Alexander Craighead. In later years, when Dr. Caldwell's school had trained at least fifty ministers, there was a saying through the country: "Dr. Caldwell makes the scholars, but Mrs. Caldwell makes the ministers."

The Rev. Samuel Eusebius McCorkle, pastor of Thyatira in Rowan County from 1777 to 1811, was one of the ablest and most scholarly men of his day. He was born in Lancaster County, Pennsylvania, August 23, 1746, but his parents moved to North Carolina when he was a boy of ten and settled in the bounds of Thyatira. He graduated at Dr. David Caldwell's school and at Princeton and was licensed to preach in 1774. In 1777 he settled as pastor at Thyatira, among his own people, and remained there until his death in 1811. In connection with his work as pastor, he, too, conducted a classical school, known as Zion's Parnassus, from which forty-five young men went out to be ministers. Dr. McCorkle belonged to the "old side" and when he condemned the excesses of the great revival of 1802, a large element of the membership of Thyatira, including all the elders, withdrew and formed Back Creek. But even those who withdrew continued to admire and love Dr. McCorkle as long as he lived.

To me the Rev. James Hall is the most winsome of all the pioneer preachers. He was pastor of Fourth Creek, Bethany and Concord in Iredell for many years.

Mr. Hall was born in Carlisle, Pennsylvania, in 1744, but moved with his parents to North Carolina when he was only eight years old and settled within the bounds of the churches which he afterwards served. He graduated at Princeton in 1774 and was licensed to preach in 1776. In 1778 he became pastor of Bethany, Concord and Fourth Creek. In 1790 he resigned from the two latter churches, but remained pastor of Bethany until his death in 1826.

Mr. Hall fell deeply in love with a young lady when he was a young man, but he did not follow the example of Henry Patillo. On the other hand, as he brooded over the matter, he feared that he loved the young lady more than he did his Savior and resolved in his heart to remain single all his days. He kept this resolution.

Mr. Hall was a most ardent missionary. He often made long home missionary journeys, going as far as Georgia, Alabama and Mississippi. When he was appointed by the General Assembly to preach the opening sermon at the organization of the Synod of North Carolina in Alamance Church, one hundred years ago today, he took for his text: "Go ye into all the world and preach the gospel to every creature." But time fails me even to call the roll of all these venerable fathers "of whom the world was not worthy", and by whose labors and prayers and tears the Presbyterian Church in North Carolina was established.

III. OUR OLDEST CHURCHES

Somebody ought to write the history of every old church in the Synod, and then somebody ought to gather these histories together and place a copy of each one of them in the library of every educational institution which is connected with the Presbyterian Church of North Carolina, so that our young people may receive the inspiration that comes from such sacred history and so that the future historians may have adequate material for writing the real history of the Presbyterian Church in our State.

I have found it very interesting to dig into the history of these old churches, so far as the material at hand would allow. Let me now

give a list of some of the more important of these churches in the order of their probable age.

Old Goshen Church in Duplin was probably the first Presbyterian Church in the State. It was organized about 1750 and issued a call to Rev. Hugh McAden in 1756.

Grassy Creek in Granville County, was organized in 1753. Thyatira in Rowan County, holds a deed for her grounds, dated January 1, 1753, and Rev. Hugh McAden tells us in his diary that he received a call from Thyatira (then known as Cathey's Meeting House) on Dec. 28, 1755. Griers (formerly known as Upper Hico) and Red House (formerly known as Middle Hico) in Caswell County, were organized in 1753. Barbecue, Bluff and Longstreet Churches, in Cumberland County, are very old and must be dated about 1755. Rocky River in Cabarrus County, sent a request to the Synod of New York for a pastor in 1755 and in December, 1755, joined with Thyatira in a call to Rev. Hugh McAden. Sugar Creek was then included in the bounds of Rocky River. Hawfield and Eno Churches in Orange County, were organized in 1755, Buffalo in Guilford was organized in 1756 and Alamance in 1764.

In 1764 the Synod of New York and Philadelphia directed Rev. Elihu Spencer and Rev. Alexander McWhorter to go to North Carolina and "to form societies (churches), help them in adjusting their bounds; to ordain elders, administer the sacraments, etc. These two brethren came to North Carolina in 1765 and, acting under their instructions from the Synod, made it a banner year in the history of the organization of churches in our State. It was in 1765 that Sugar Creek, Steele Creek, New Providence and Hopewell in Mecklenburg; Center, Fourth Creek, Bethany and Concord in Iredell; Poplar Tent in Cabarrus, and many other churches in the State, were set off from older congregations and organized into separate churches. But again time fails even to mention all these old churches, each one of whom is worthy of a volume all to itself.

IV. PRESBYTERIES, SYNODS, AND GENERAL ASSEMBLY

There was no Presbytery in Virginia or North Carolina prior to 1755. On Dec. 3, 1755, Hanover Presbytery was formed and embraced practically all the territory south of the Potomac. It covered the whole of North Carolina and Virginia. The pioneer preachers of whom we have been speaking belonged to this Presbytery. On October 2, 1765, Hanover Presbytery met in Lower Hico Church in Person County. This was the first time a Presbytery ever met in the State of North Carolina. We find from the records that it held three other meetings in this State—one at Red House Church on June 4, 1766, another at Buffalo Church on March 2, 1768, and the last at Buffalo Church on March 7, 1770. That was the last meeting of Hanover Presbytery in North Carolina. It is still meeting in Virginia.

September 4th, 1770, was a red letter day in the history of the Presbyterian Church in the State. On that day Orange Presbytery was organized at Hawfield Church in Orange County. It embraced the whole of the State and more, and was the only Presbytery in North Carolina

for the next twenty-five years. It included seven ministers and forty or fifty churches with a membership of about 2,000, and many more adherents. The seven ministers were Rev. Messrs. Hugh McAden, Henry Patillo, James Creswell, David Caldwell, Joseph Alexander, Hezekiah Balch and Hezekiah James Balch. The Presbytery grew rapidly in spite of the terrible war through which the country was so soon to pass. In 1774 it had twelve ordained ministers. In 1780 there were eighteen ministers and five licentiates.

One of the deplorable losses of the Presbyterian Church of the State was the burning of all the records of the Presbytery of Orange when the residence of the stated clerk, Rev. John Witherspoon, near Hillsboro, was burned on New Year's Day, 1827. These records contained the most precious history of our church in this State.

Steps were taken in 1788 by the Synod of New York and Philadelphia to organize a General Assembly. With this in view, the Synod of Virginia was set off, embracing the whole of Virginia and a part of Kentucky. The Synod of Virginia held its first meeting on October 22, 1788. At the same time the Synod of the Carolinas was set off, including the whole of North Carolina and South Carolina and a part of Georgia. That was another red letter day in the history of our church in this State. The Synod of the Carolinas was composed of three Presbyteries, Orange, South Carolina and Abingdon. Orange still embraced practically all of the Presbyterian Churches in North Carolina.

The Synod of the Carolinas held its first meeting in Center Church in Iredell County on November 5, 1788. There were present ten ministers and eight elders. Six of these ministers and six of the elders were from Orange Presbytery. There were at that time twenty-eight ministers living within the bounds of the Synod.

Dr. David Caldwell preached the opening sermon and was elected moderator. The organization gave a fresh impetus to the work of our church in the State, and it went forward more rapidly. The Synod in 1795 ordered the division of Orange into two Presbyteries. The new Presbytery was to embrace all of the State lying west of the Yadkin River and was to be known as the Presbytery of Concord. At the time of this division there were eleven ministers in Orange Presbytery and twelve in Concord. In 1799 Orange had 14 ministers and Concord had 15.

A synopsis of the minutes of the Synod of the Carolinas is preserved in Foote's Sketches and makes very interesting reading. It held twenty-five annual sessions in all. A list of its moderators makes a suggestive study. The Rev. James Hall, of Iredell, was moderator twice, in 1794, and again in 1812 at the last meeting of the Synod of the Carolinas. At the Synod of 1812 two significant resolutions were passed, one directing that Fayetteville Presbytery be set off from Orange, and the other requesting the General Assembly to divide the Synod of the Carolinas and to organize the Synod of North Carolina to be composed of the Presbyteries of Orange, Concord and Fayetteville. After this the Synod of the Carolinas adjourned sine die.

V. SOME OUTSTANDING CHARACTERISTICS OF THIS EARLY CHURCH

Before proceeding further, let me mention some of the points about this early Presbyterian church in North Carolina which have made a deep impression on my mind as I have studied its history.

1. It was a missionary church. In reality all of these early preachers were home missionaries. Rev. Hugh McAden and Rev. James Hall were princes among missionaries. You will find this intense missionary spirit cropping out in the minutes of every meeting of the Synod of the Carolinas. Let me give a few sample quotations from the minutes. From the minutes of the Synod which met at Thyatira in 1791 we have this praagraph: "At this meeting the Synod took up the subject of domestic missions and resolved to send out four missionaries to act in the destitute regions each side of the Alleghanies; the direction of the missionaries to be in the commission of the Synod during recess of Synod; their support fixed at two hundred dollars annually. It was made the duty of the missionaries to ascertain who of the families they visited wished to receive the gospel from the Presbyterians, and make report; they were also to make collections where they preached." One rule laid down by the Synod's commission for the direction of these missionaries is very interesting: "You are not to tarry longer than three weeks at the same time, in the bounds of twenty miles, except peculiar circumstances may appear to make it necessary." The reports of the missionaries to the Synod in 1794 were spread on the minutes of the Synod and cover sixteen folio pages. They show great diligence on the part of the missionaries and an alarming want of ministers. In 1800 a pastoral letter on the subject of missions was prepared by the Synod and sent to the Presbyteries to be laid before the congregations. In 1803 the Synod's commission reported that they had eight missionaries laboring within the bounds of the Synod, one of whom was working among the Catawba Indians. We might make many other similar quotations, but these are enough to show the missionary spirit of these early fathers. I rejoice that this spirit still lives in this great Synod. Perhaps it is not too much to say that the Synod of North Carolina is today the most intensely missionary of all the Synods.

2. This early Presbyterian Church in North Carolina was an educational church. Hard by nearly every Presbyterian Church there was a school house and the principal teacher in that school was the Presbyterian preacher. We recall some of the more notable of these schools. Dr. David Caldwell perhaps had the greatest of all of them right here in Guilford. Dr. Samuel E. McCorkle had a great school in Rowan. Dr. Wilson, of Rocky River, had a noted school and so did Dr. Robinson, of Poplar Tent. Dr. James Hall, with all his missionary labors, maintained a good school at Bethany in Iredell. Dr. Caldwell, of Sugar Creek, also had a flourishing school. Rev. William Bingham, of Chatham, founded a school which has continued to grow in power unto this day. There were also schools in Fayetteville, at Providence, in Burke, and in Duplin County.

In 1802 the Synod passed this resolution: "This Synod enjoins it on each Presbytery of which it is composed to establish within its respec-

tive bounds, one or more grammar schools, except where such schools are already established; and that each member of the several Presbyteries make it their business to select and encourage youths of promising piety and talents, and such as may be expected to turn their attention to the ministry of the gospel.’’

The Bible, the catechisms, and the great principles of our religion were taught in all these schools. Back in those days inability to repeat the Westminster Shorter Catechism was considered a mark of vulgarity.

Thus did our fathers lay foundations. We Presbyterians still believe in education and we have some splendid institutions and we have not a few pastors who have a school house by the church, but I seriously doubt whether we are laying half the stress upon Christian education that we should do.

3. These early fathers were jealous guardians of the faith. In reading these old records one is amazed at the number of cases of ministerial discipline. The charges brought against these ministers were seldom of a moral nature, but in nearly every case they were of a doctrinal character. Some of these charges seem interesting enough in these latter days. One minister was charged with holding ‘‘That the justification of a sinner through the atonement of Christ is an act of justice and that there is no difference between saving faith and historical faith, only in degree of evidence.’’ Another minister had the following charges lodged against him: ‘‘(1) He affirms * * that the passive obedience of Christ is all that the law of God can, or does, require in order to justification of the believer, and that his active obedience is not imputed. (2) He also affirms and teaches that saving faith precedes regeneration, and has nothing holy in its nature, as to its first act. (3) That the Divine Being is bound by His own law, or in other words, by the moral law.’’

Still another minister was accused, among other things, of ‘‘charging the Church of Scotland and some of our Calvinistic divines of holding the doctrine that there were infants in hell not a span long.’’ So you see the controversy over the infant clause is not new. I am glad that they brought that particular brother before the Presbytery and Synod.

The Synod of 1801 enjoined the Presbytery of Abingdon to have ‘‘a more strict regard to our standards of doctrine and discipline, especially in introducing young men to the ministry of the gospel.’’

Not only did these fathers guard the faith in this more or less negative way, but they did it in a very positive way by teaching it with great emphasis and earnestness to their people. They laid great stress upon the study of the Bible, the Confession of Faith and the Catechisms. Two illustrations will show this. In 1809 Rev. James Hall prefaced his report to Synod concerning a great missionary journey of 1545 miles in the following way, using the third person:

‘‘Previously to his departure from home, he had extracted four hundred and twenty questions from our Confession of Faith, which embraced the most important doctrines contained in that system, and disseminated them through eight of our vacancies for the perusal of the people, until he should return to finish his mission, at which time they were to be called up for examination.’’

The other illustration I take from a note appended to a printed sermon preached in 1792 by Rev. Samuel E. McCorkle, pastor of Thyatira. He tells of his plan for instructing his people in the Scriptures and in the doctrines of the Church. "The Congregation I have divided into a number of divisions of fifteen or sixteen families each, assigned to each division a set of written questions, from one part of one or two books, as they may be long or short, in each Testament; catechising in the morning from the Old, and in the afternoon from the New Testament, and closing by calling on the youth to repeat the Shorter Catechism. * * * I have proceeded from Genesis to Job, and through part of the four evangelists and I design, if God permit, to proceed on to the end asking questions that lead to reading and reflection."

Many similar illustrations might be cited. Do you wonder that there were doctrinal giants in those days?

4. The attitude of this early church towards slaves and slavery is full of interest and instruction.

In 1796 the Synod of the Carolinas passed an order "enjoining upon heads of families the religious instruction of their slaves, and the teaching the children of slaves to read the Bible."

From the minutes of that same meeting of Synod we have this most illuminating paragraph: "A memorial was brought forward and laid before the Synod by the Rev. James Gilleland, stating his conscientious difficulties in receiving the advice of the Presbytery of South Carolina, which has enjoined upon him to be silent in the pulpit on the subject of the emancipation of the Africans, which injunction Mr. Gilleland declares to be in his apprehension contrary to the counsel of God. Whereupon Synod, after deliberation upon the matter, do concur with the Presbytery in advising Mr. Gilleland to content himself with using his utmost endeavors in private to open the way for emancipation, so as to secure our happiness as a people, preserve the peace of the church, and render them capable of enjoying the blessings of liberty."

In 1800 an overture was presented to the Synod urging the Synod to join in a movement to petition the legislature to undertake the emancipation of slavery by degrees, on the principle that all children of slaves born after a fixed time should be free. The Synod made this very interesting answer: "Though it is our ardent wish that the object contemplated in the overture should be obtained; yet, as it appears to us that matters are not yet matured for carrying it forward, especially in the southern part of our states, your committee are of the opinion that the overture should now be laid aside; and that it be enjoined upon every member of the Synod to use his influence to carry into effect the directions and recommendations of the Synod of New York and Philadelphia, and those additionally made by the General Assembly for the instruction of those who are in a state of slavery, to prepare them the better for a state of freedom, when such shall be contemplated by the legislatures of our Southern States."

5. These pioneer preachers preached the gospel, but they did not preach it in a timeless, ageless sort of way. They applied it to the times in which they lived and to the people who sat before them. A few quotations will make plain what I mean. They are taken from the Life of Dr. David Caldwell, by Dr. Caruthers: "There was a combination

of the doctrinal and practical in their preaching, which is not generally found to prevail at present. Much of their preaching was directed against the predominant vices of the times, such as intemperance, licentiousness, theft, robbery, and so forth, which were then rife everywhere, and required the combined efforts of all the wise and good for their suppression. There is in my possession a manuscript sermon preached about the close of the (Revolutionary) War by one of the ablest men in the country, entitled, "The Crime and Curse of Plundering."

Another quotation will give us a glimpse at the kind of preaching Dr. David Caldwell did: "Dr. Caldwell often preached on the subject of the existing difficulties between England and the American colonies. * * Hardly a Sabbath passed in which he did not allude to the subject in some way or other; and while he denounced in strongest terms the corruptions and oppressions of the existing government, he exhorted his hearers, with equal energy and zeal, to value their liberties above everything else, and stand up manfully in their defense. * * Most of the Presbyterian ministers in North Carolina and throughout the union pursued a similar course, and with very gratifying success; for wherever a minister of that denomination was settled, so far as I have been able to ascertain, the people around him were Whigs, almost to a man."

There is still extant a sermon by Dr. Caldwell on the text, "But the slothful shall be under tribute," which is a fine illustration of his style of preaching in those stormy days. It sounds like a section from Amos or one of the other great prophets of the Old Testament.

There are many other interesting and striking points about the early Presbyterian Church in North Carolina, but these must suffice.

I have now spent my time in giving you glimpses of the history of the Presbyterian Church in North Carolina up to the formation of the Synod in 1813. I have dwelt at length upon this early period, because it is the most interesting period, because it is not possible to cover the whole subject assigned me in one address, but most especially because it is the formative period in which the character of the church was being formed and in which her future policies were being shaped. Our history from 1813 onward was practically normal and was but the outworking of the great foundation principles which were laid back in the early period of which I have been speaking.

VI. A SYNOPSIS OF THE HISTORY OF THE SYNOD OF NORTH CAROLINA FROM 1813 TO 1863

I can now give but the very barest synopsis of our history from 1813 to 1863. The Synod of the Carolinas held its twenty-fifth and last session at New Providence Church on October 5th, 1812. The Synod of North Carolina was organized here in old Alamance Church on October 7th, 1813. It is interesting to note that this was to the very day the thirty-third anniversary of the battle of King's Mountain. It is possible that some of the veterans of that battle were present at this first meeting of the Synod.

There were in North Carolina in 1813 thirty-four Presbyterian ministers and eighty-nine churches. This would have made a Synod of 123 members if all could have been present. But there were no railroads

and few wagon roads in those days. As a result the first Synod was composed of only 12 ministers and 3 elders. But they did not despise the day of small things and there laid the foundation for this great Synod which you see today.

The Rev. James Hall, then in his seventieth year, preached the opening sermon. It was a great missionary sermon. His text was: "Go ye into all the world and preach the Gospel to every creature." That sermon was the expression of the deep missionary spirit which pervaded the early Presbyterian Church in North Carolina and the foretoken of that larger missionary spirit which has laid hold upon the church in these latter days.

During the first two decades after its organization the growth of the Synod was rather slow and discouraging. We can see this from the statistics which are given for the Synod in the minutes of the General Assembly. We do well, however, to remember that these statistics are only approximate. It is difficult to get accurate reports from churches in these days when we have every facility for doing so; it was much more difficult in those early days with their primitive methods. For example, in 1812 there were 789 Presbyterian Churches in the United States, and only 215 reported the total number of their communicants to the General Assembly.

According to the minutes of the General Assembly, there were in 1813 in the Synod of North Carolina 34 ministers, 89 churches and 4000 communicants. In 1820 there were 38 ministers, 112 churches and 5841 communicants. In 1830 there were 57 ministers, 126 churches and 5907 communicants. Then came brighter days. Precious seasons of revival came to many of the churches in 1832 and 1833. We find that 1029 members were added to the churches on profession in 1832 and 1818 members in 1833. If we will remember how small the church was, how small the population was and what slow modes of travel were in vogue in those days, we can begin to see what these large numbers mean. If, in addition to this, we will remember that in 1913 our large Synod, with all her organization and resources, reported only 2608 additions on profession, we can understand their meaning more fully still.

The minutes of the General Assembly for 1833 report 65 ministers, 129 churches, and 9875 members in the Synod of North Carolina. Two more lean decades followed. In 1840 there were 78 ministers, 136 churches and 8481 members. In 1850 there were 88 ministers, 146 churches and 9910 members. It is interesting to note that 784 of these members were negro slaves. Now follows a decade of rapid growth. In 1860 there were 97 ministers, 180 churches and 15590 members. Of these members 1269 were colored. For many years prior to 1860 Rocky River Church in Cabarrus County was the largest church in the Synod. In 1860 it had a membership of 616. Of these 175 were colored.

These figures show us that there were lean years and fat years during the period from 1813 to 1863. There were lights and shadows, encouragements and discouragements, just as there are in the work today.

During this period there were some outstanding leaders, but as they will no doubt be mentioned by the speaker who is to follow me, I will resist the temptation to tell of them and their work.

Two far-reaching steps were taken along educational lines by the North Carolina Presbyterians during this period. In 1827 the Synod of North Carolina united with the Synod of Virginia in the ownership, control and support of Union Theological Seminary, which was then located at Hampden-Sidney, Virginia, and only fourteen years old. This is one of the most important actions the Synod of North Carolina ever took. Eternity alone will reveal its full significance.

In 1837 the Presbytery of Concord, in North Carolina, and the Presbytery of Bethel, in South Carolina, founded Davidson College. Later all the Presbyteries in North Carolina accepted an invitation to take part in the ownership and control of this splendid institution. Davidson has now passed her seventy-fifth anniversary. During all these years she has been a powerful factor in establishing and developing the Presbyterian Church, not only in North Carolina, but in all the world.

But time fails. We must close this meager study of a great subject. I am perfectly aware of the fact that I have only touched the outer edges of my subject. It would take several volumes to tell the whole story. Yet enough has been said to show us that we have a noble birth-right. Shall we despise it as Esau did?

As we stand here today on this holy ground, with this story of a glorious past burning in our hearts, there is a distinct call to you and me to reconsecrate ourselves to this great work to which our father's gave their lives. Dr. W. M. Paxton expresses this thought for me better than I can express it for myself. Let me close with a ringing exhortation from him: "We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men who have struggled here have consecrated it far above our power to add or detract. It is for us the living rather to be dedicated here to their unfinished work". "In the memory of their mighty acts we should train our children. The historian Sallust tells us that the Roman mothers trained their children in the presence of the busts and statues of their ancestors. In like manner we should train our children and our rising ministry, as it were, in the presence of their forefathers, in all the memories of our past history, and urge them, as the Roman mothers did, never to be satisfied whilst the virtues and victories of the past were more numerous or more glorious than those of the present."*

* Quoted from *The Creed of Presbyterians*, by Rev. Egbert W. Smith, D. D.

THE PERSONNEL OF THE PRESBYTERIAN CHURCH IN NORTH CAROLINA FROM 1813 TO 1838

D. I. CRAIG, D. D.
Reidsville, N. C.

One hundred years ago today there were assembled at this place twelve ministers and three ruling elders who constituted the membership present of the first meeting of the Synod of North Carolina. The names of these twelve ministers were: David Caldwell, R. H. Chapman, Wm. Paisley, Samuel Paisley, J. W. Thompson, Robert Tate, Murdock McMillan, John McIntyre, James Hall, S. C. Caldwell, J. M. Wilson, and John Robinson. The names of the elders were Hugh Forbes, John McDonald and Wm. Carrigan. The names of the absent ministers were Wm. Pheeters, Joseph Caldwell, J. H. Bowman, E. B. Currie, W. B. Meroney, Samuel Stanford, W. L. Turner, Malcolm McNair, Allen McDougald, Wm. Peacock, James McRee, Humphrey Hunter, James Wallis, R. B. Walker, J. B. Davis, J. D. Kilpatrick, John Carrigan and John Williamson.

Thus it may be seen that the ministerial personnel of the Synod one hundred years ago numbered exactly 30, while today the roll shows the names of about 240.

Within twenty-five years after this first meeting, just two-thirds of the original thirty ministers were gone. All of these men had lived and labored during a part or the whole of the period of the existence of the Synod of the Carolinas. David Caldwell, Samuel McCorkle, James Hall and James McRee were present at the organization of the Synod of the Carolinas in 1788. But within this period of twenty-five years after the first meeting, we find the roll of Synod replenished with such names as E. W. Caruthers, N. H. Harding, A. D. Montgomery, Elisha Mitchell, Alexander Wilson, D. A. Penick, R. H. Morrison, Colin McIver, Hector McLean, Hector McNeill, Evander McNair, John Witherspoon, S. L. Graham, Stephen Frontis, Jesse Rankin, Samuel Williamson, J. W. Douglas, Drury Lacy, James Phillips, John A. Gretter, Wm. N. Mebane and many others, making the roll of Synod number 77 in 1839.

The Rev. Dr. H. G. Hill and I have been requested to speak of the Personnel of the Church up to 1863, a period of fifty years after the organization of the Synod. We have mutually agreed to divide this period between us, he taking the latter and I the first part of it.

So then, I am to speak of those who composed the Synod from 1813 to 1838.

It is not my purpose to speak of Craighead, McAden, Campbell, Patillo, Alexander and others who wielded such a wonderful influence

in their day. But I have mentioned the names of quite a number of men who were connected directly with this Synod. Who were they? And what did they do in their day?

I wish to say without hesitation that all of them were a grand and noble set of men, worthy of all honor and praise, and should be in everlasting remembrance.

These men were the builders and moulders of thought and action and character for us today, based largely upon the foundations laid in the days of the Synod of the Carolinas. They did their work well, perhaps as well as any set of men on earth could have done it, considering the environments and conditions of the times in which they lived. They met the needs and conditions of their time bravely and nobly, and have left to us an immortal heritage of noble lives and noble deeds.

After the ascension of our Lord He gave to His church "some evangelists, and some pastors and teachers".

The men who met here one hundred years ago were not evangelists in the modern sense of that term. Many of them had a deep and abiding evangelistic spirit, and did much missionary work by special appointment of the Synod. All work of this character was prosecuted after the manner of the early missionaries, like Robinson in Virginia, and McAden and others in North Carolina. In the early years of this Synod that remarkable man, Dr. James Hall, who as a soldier, patriot, scholar, teacher and prince among preachers, was preëminently a missionary evangelist. I might mention also Bowman, Stanford, Tate, McPheeters, Robinson, Douglas and others who did this kind of work in their day and in the early years of this Synod. But these men had pastorates, and their work as evangelists was not followed up by any organized system in the Synod, and not much in the Presbyteries. About the year 1800 a tide of infidelity and intemperance swept over this country. The writings of Paine, Hume and Voltaire were extensively read by the people, and religious literature and newspapers were not abundant to inform the people and to counteract the so-called "Age of Reason". Consequently the ministers had their hands full to instruct and indoctrinate their charges in the principles of truth and righteousness. There seemed to be no place for evangelists, and besides, the Assembly had charge of all missions with the Presbyteries as auxiliaries, and few men were ordained as evangelists. In 1830 Concord Presbytery ordained Thomas Epsey, and in 1839 Orange Presbytery ordained W. N. Mebane as evangelists, and they did a grand work, but the Synod had none. In 1838 Dr. McPheeters contended "that the Synod as such ought to share in domestic missions." This was, perhaps, the first note sounded for Synodical home missions, but nothing was done. The men of this period were not evangelists, strictly speaking, because the times and conditions of the country and the church seemed to preclude the possibility of many evangelists.

But the men of this period were preëminently pastors and teachers, and many of them able preachers and profound scholars.

The idea these men had of their ordination vows was a lifetime pastorate. It was the Bible idea of a shepherd leading, guiding, teaching, and indoctrinating the people in the word of God and in holy

living, by being one with them in all their joys and sorrows, during a whole lifetime. Long pastorates was the rule, and not the exception. In this old church of Alamance the pastorates of Dr. David Caldwell and Dr. Eli Caruthers covered a period of one hundred years! The son of David, Dr. S. C. Caldwell, spent his whole ministerial life at Sugar Creek, and again his son, Rev. J. M. M. Caldwell, was for a long time in the same pulpit. Drs. McCorkle at Thyatira, Hall at Bethany, Hunter at Steele Creek, McRee at Steele Creek and Centre, Robinson at Poplar Tent, Wilson at Rocky River, and I might mention Paisley, McNair, McMillan, McIntyre, Stanford, Currie, Pickard, Witherspoon and many others who were pastors of long duration. They lived with the people, preached on Sunday, systematically taught or visited and catechized the people during the week, and knew the needs, soul and body of all. It was an intimate and sacred lifetime relation, and it was productive of strong Christian characters, rooted and grounded in the truth.

The present day unrest among ministers, and the change from pastorate to pastorate in rapid succession, would have shocked the church a hundred, or even fifty years ago. I received a letter from a brother some weeks ago who claims to have made an investigation, and he says that there are only eighteen ministers in the Southern Assembly who have been in their present pastorates for twenty-five years or more! What this teaches or portends in comparison with the past, I do not know. Is it the lack of training, or of patience, or of endurance, or what? I do not know, but I do know that our ministerial forefathers studied to be pastors, and as such many people to this day rise up and call them blessed.

And besides being real pastors, many of those I have mentioned were teachers. They were teachers not only of the Bible, but they taught classical schools. Many of them were profound scholars; they knew Hebrew, Greek and Latin, and a great deal more; and all of them knew theology as set forth in the standards of the Presbyterian church. There were no short cuts to the ministry in those days, and while they may not have known *about* so many things as the modern preacher, yet they knew the fundamentals and taught them.

From the time of the Revolutionary War until the opening of the University of North Carolina in 1795, and for years afterwards, there were many classical schools in this State, and practically all of them were manned and taught by Presbyterian ministers. The school of Dr. David Caldwell was famous; it was an academy, a college and a theological seminary all in one. It is said that he generally had fifty or sixty young men under him, and that none ever left him without becoming a Christian, and it has been estimated that at least fifty of his pupils became Presbyterian ministers, and many others occupied the highest positions in the State. And the schools of McCorkle, Samuel Caldwell, the Wilsons, Wallis, Hall, Robinson and others were of high order and of wide reputation. As teachers I might speak of Joseph Caldwell, Elisha Mitchell and James Phillips, of the University of North Carolina, and of Hall Morrison and Samuel Williamson, of Davidson College, and of the excellent teachers of the Grove Academy in the east, and in Orange and

Granville Counties, but enough; it is a fact that wherever a pastorate of any considerable size was established, the next proposition was a school.

Thus it will be seen that the personnel of the ministers who lived during the first two or three decades of the Synod's existence, were preëminently pastors and teachers, and many of them were profound scholars. And I wish to say just here, there were scores of ruling elders in those days who were the equals of the ministers in every respect, except in the preaching function. The defenders of the faith in those days were strong men, they were well equipped men, they were tried and true men, and as such they were the leaders of the people, and they wielded a tremendous influence. As pastors and teachers all the time, Sunday and Monday, they were the moulders and builders of men in mind and thought and character. They inculcated principles and doctrines which have made the sons of North Carolina famous, in peace and in war, in church and in state, all the world over. I believe the proverbial conservatism of the people of North Carolina is largely due this day to the undying influence of these godly men.

But the times and customs have changed. The long pastorate and the old-time classical school are largely things of the past. Today we hear a great deal about education and schools, but it is chiefly the state schools and state education, and alas! the Bible is largely left out of them. Oh, may the present generation emulate many of the characteristics and traits of our Presbyterian forefathers, who believed that the Bible is the foundation of all wholesome knowledge, and the only basis of true liberty and happiness, and of life eternal. All honor and praise to the old-time pastors and teachers.

Without trespassing greatly upon the agreement made between the speakers of this hour, there are two or three other men of whom I wish briefly to speak. I have briefly spoken of Caldwell, Caruthers, and of others who were giants in intellect, great and grand pastors, preachers and teachers in their day, and whose lives have been written in the pages of books and in the hearts of men; but there are others to whom this Synod and the State of North Carolina owe a debt of imperishable memory and gratitude.

One of these men is the Rev. Dr. H. G. Hill, one of the speakers on this celebration occasion. Dr. Hill is one of the most remarkable men of this age. His long and active life as a member of this Synod, his abundant labors in the Gospel, his profound wisdom, his unflagging and progressive zeal, and his great influence along all lines for the uplift of men and the glory of God, have rendered him a conspicuous figure in this Synod for many years. As an ardent advocate, a wise counsellor, a powerful debater, an eloquent speaker, and a faithful pastor, he has had but few equals. And to him, perhaps as much as to any other man, is due the honor and the praise of the origin and success of the great Synodical Home Mission "Movement" in North Carolina. May his bow of strength continue to abide.

In the same class with Dr. Hill, allow me to mention the name of the Rev. Dr. J. B. Shearer, the recognized apostle in the church of the great cause of church and Christian education. The long and useful

life of Dr. Shearer as a preacher and teacher, and especially as an educator of young men, and as an author of many good books, has rendered to the church and to the world a service which in influence for good no man can estimate. The splendid leadership of Dr. Shearer in the great cause of Christian education, in which the Bible shall be paramount, is recognized by all. The influence of his noble life, in intimate relationship with hundreds of choice young men, and of his splendid efforts along other lines, will reach down through unborn generations and produce an abundant harvest to the good of men and the glory of God. All honor to him.

The other man of whom I wish to speak was a son of Alamance Church, the Rev. Calvin Henderson Wiley.

The Synod of North Carolina was only five years old when Dr. Wiley was born, and he was born not far from this spot. In his boyhood he roamed over these hills, and his moral and religious training was received here under Caruthers and others at Alamance Church. In early life he was a lawyer, editor, publisher, and the author of various books and pamphlets. In 1850-2 he was elected to the State legislature and he bent all of his powers and energies in behalf of plans for the education of the people, especially the poorer classes. At that time it is said that one-third of the people of the State could neither read nor write. The efforts of Dr. Wiley and others were successful, and he will forever be known as "the organizer and maker of the public school system of North Carolina". For thirteen years, without cessation, he traveled all over the State, chiefly in a buggy, and gave his time, means and energies to the welfare of the children of the State. During the whole time of the Civil War the schools were never closed, and to this day the children of the State rise up and call him blessed.

In after years Dr. Wiley was ordained as a minister of the Gospel, and he became agent for the American Bible Society, thus continuing unto his dying day in the work he loved, of educating, mentally, morally, and spiritually, the people. Dr. Wiley was a wonderful man. He had a wonderful memory and a wonderful knowledge of men and things. He was a veritable walking encyclopedia of knowledge in his day, and as a man among men he was sociable, generous, noble and true. While the names and memory of many of the men I have mentioned today will never die in this Synod, so the name and memory of Calvin H. Wiley will never die in this State.

All of these great and noble men, "of whom the world was not worthy", though they be dead—all except two—yet they still live and speak, and they will continue to live and speak to generations yet unborn.

“With us their names shall live,
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears.”

THE PERSONNEL OF THE SYNOD DURING THE LAST 25 YEARS OF THE FIRST HALF CENTURY, FROM 1838 TO 1863

H. G. HILL, D. D.
Maxton, N. C.

Fathers, Brethren and Christian Friends:

By an arrangement with Dr. D. I. Craig, I am to speak of the Personnel of the Synod During the Last 25 Years of the First Half Century, or from 1838 to 1863. During this period I have some personal acquaintance with some of the more prominent persons of the Synod. In the time allotted me, the notice of individuals must be brief and some may be omitted who have rendered important service. When contemplated, grand natural objects exert a profound influence upon the human soul. The mighty ocean with its vast expanse, swelling tides and tossing billows, awaken in the mind of man emotions of wonder and of adoration for the infinite Creator. The azure vault of heaven, with its splendid garniture of suns and stars, kindles in the soul the feelings of grandeur and sublimity. The mountain peaks, "rock-ribbed and ancient as the sun", piercing the clouds and dominating earth's vast and varied landscapes, arouse in the beholder emotions of beauty, awe and admiration. But if such be the effects of contemplating the grand objects of nature, should not the soul be moved to admiration and imitation by considering the excellent characters and noble deeds of our brethren and friends who have passed from the earth. Longfellow has truthfully sung:

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.
Footprints which perhaps another
Sailing o'er life's troubled main
Some forlorn and shipwrecked brother
Seeing may take heart again."

In considering the notable personalities of this period we desire to group them as evangelists, educators, elders and preachers.

I. Observe the Evangelists.

At this period of the Synod's history, evangelists proper, that is, ministers without stated charge, and preaching the Gospel in destitute regions, were comparatively few. Synodical evangelization was not born until 1881, and did not reach maturity and efficiency until 1888. Yet

the three original Presbyteries had a few missionaries and missionary pastors. The Rev. Charles Phillips, D. D., and the Rev. Calvin Wiley, who never had regular charges, traveled extensively and preached the Gospel with power in many places for twenty years before they were ordained ministers. The Rev. Nelson Mebane, of Orange Presbytery, was a laborious evangelist in Texas during his early ministry. The speaker has good reason to remember him, as he was the first person who called his attention in boyhood to personal religion. Of a cheerful, genial disposition, he could talk to old or young upon the subject of religion, with the ease and naturalness that he would show in conversing upon any worldly topic. In his youth the speaker, with deep interest, has heard brother Mebane instruct and entertain Orange Presbytery by relating during the "free conversation on the subject of religion", his adventures and experiences as an evangelist in Texas. During the war many pastors were sent by their Presbyteries to preach in the Army of Northern Virginia and through them multitudes of our brave, self-sacrificing soldiers, who laid down their lives for their country, heard Christ's saving gospel.

II. But Education Must Now Claim Our Attention.

Presbyterianism has ever been associated with education. They confer lasting benefits upon society, the church and the state, who instruct and train the young. Some have done this, as presidents or professors of colleges. Gov. David Swain, long president of the University of North Carolina, was noted for his administrative ability, his extensive learning, and his skill in imparting knowledge. Dr. Hall Morrison, the first president of Davidson College, retired from office early on account of ill health, but left his impress upon the institution as well as upon his own family, some of whom became allied to the most distinguished men in our land. Dr. Drury Lacy was also president of Davidson College, a man of literary culture, of biblical knowledge, a forcible preacher, of genial disposition, of great simplicity of character well adapted to winning the young.

We might mention other men who were excellent professors in these institutions if time permitted. But we must refer to some teachers of classical and high schools. Among these Mr. William Bingham and his two sons, Col. Wm. Bingham and Major Robert Bingham, hold a high place. William Bingham conducted for many years a successful school founded by his father and he was noted for his ability to manage boys, maintain discipline, and to impart valuable knowledge. His son, Col. William Bingham, was an instructor of scholarly attainments, an author of classical text-books, and a man of winning manners. His son, Major Robert Bingham, still survives, at an advanced age, and now conducts near Asheville, a flourishing school that maintains, untarnished, the reputation won during the century. Another educator of marked ability and service was Rev. Alexander Wilson, D. D. He presided over "Caldwell Institute" at Hillsboro, N. C., under the care of Orange Presbytery, for years and there taught many youths and young men. When this institution closed he successfully conducted his own classical school at Melville, in Alamance County.

A third eminent teacher of boys was Mr. Ralph Graves, who maintained a well patronized school in Granville County, and was afterwards associated with Mr. Horner in Oxford, N. C. Dr. Robert Burwell and his gifted wife and son, Mr. John B. Burwell, did important educational work for our young women in Hillsboro, Charlotte and Raleigh, during many years. They not only informed their minds and trained their hearts, but imparted to them those social accomplishments which made them queens of homes and attractive members of society. At Hillsboro during a series of years the Misses Nash and Kollock conducted an education for young girls and women that developed the mind and trained the moral feelings, and directed the soul to its religious obligations, so as to render them ornaments to social life and efficient workers for Christ's kingdom.

Another important class of educators is to be found among our editors, writers and teachers of common and mission schools. About 1857 Rev. George McNeill, of Fayetteville, N. C., founded the North Carolina Presbyterian. This Synodical religious paper, now called *The Presbyterian Standard*, has exerted and still exerts a powerful influence upon the intelligence and pious development of our church and commonwealth. It has been said: "We take no note of time but by its loss". The same may be affirmed of our church paper. At the close of the war, when the paper was suspended for a few months, because its office was destroyed by the Federal army, Orange Presbytery had to meet two successive weeks to get a quorum, because there was no church organ to give the needful notice. Rev. George McNeill, who founded this paper, was an editor of sound judgment and a writer of racy, condensed and pungent articles. His brother, Rev. James McNeill, the Rev. Willis Miller and his talented wife who wrote prose and poetry over the name of "Luola", did excellent work on the paper. The Rev. James McNeill, going into the army as a colonel of cavalry, after gallant service, died in battle and was succeeded by the Rev. Jno. M. Sherwood as editor. He afterwards, as proprietor and editor, conducted the paper with manifest ability and marked success until 1872. During the period we are considering, and subsequently, Mrs. Cornelia Spencer, of Chapel Hill, was a frequent contributor to the North Carolina Presbyterian, and furnished articles containing wit and wisdom, and well calculated to educate thoughtful persons. Another woman of rare gifts did much for the religious education of our people. This was Mrs. E. A. McRae, of Centre Church, Fayetteville Presbytery. She possessed intelligence schools and Sabbath schools and mission schools in the western part of the State, and as the organizer and quickener of mission societies, she had few equals and no superior among the women of her generation. In her Presbytery and at her own expense, she visited more than 60 congregations to found and invigorate women's mission societies. Her labors extended outside her own Presbytery and beyond the period we are now considering.

Among the educators of this Synod the Rev. Calvin Wiley should not be forgotten. For many years he was superintendent of the common school system of the state, and did much laborious and self-sacrificing work in promoting their efficiency. He was an author of pronounced

ability, a writer of many articles of chaste diction and approved excellence, and a preacher—orthodox, forcible and impressive. North Carolina would not only do homage to sterling worth, but honor herself by rearing to him a monument.

But evangelists and educators in different departments of effort have not been the only efficient servitors of our Synod and State. A third class of workers have rendered efficient service.

III. Many ruling elders have been conspicuous for their acquirements, zeal and labors. Only a few can be specially mentioned. They may be classified as business, cultured, beneficent and spiritually minded elders. Among business elders may be named Mr. Jesse Lindsay, of Greensboro, N. C. He was a man of sound judgment and diligent application, having talent for secular business. But his business ability he was willing to consecrate to Christ and the church. For years he was the punctual, faithful and accurate treasurer of Orange Presbytery. Another elder of this class was the honorable Abraham Venable, of Granville County. He was an able lawyer, a genial companion, a fluent speaker, a member of Congress for years, and a man of extensive and varied knowledge. But he was a diligent student and expounder of the Bible and as conspicuous in church courts as in state tribunals or the councils of the nation. He often preached to the colored people and led acceptably the devotions of all classes. Still another eminent business elder was Mr. Jas. S. Amis, of Oxford, N. C. He was a lawyer, an intelligent political leader, a wise legislator, a well-informed Presbyterian, a devout Christian, and an active ruler in the house of God.

But some elders have been noted for their culture as well as for their piety. One of these was Mr. Bartholomew Fulier, of Fayetteville, N. C. He was a well-read lawyer, a judicious counselor, an efficient editor, and a man of varied literary tastes and acquirements. Yet an earnest follower of Christ, he desired to make his gifts and attainments subservient to the Lord's kingdom. One of the most cultivated ruling elders in this Synod was Mr. Marcellus Lanier, of Oxford, N. C. Learned in law, he would have graced the Supreme Court of the State. A forcible advocate, he habitually won his cases. A diligent student, he constantly added to his store of knowledge. He was conversant with Latin, Greek, German, and had some knowledge of Hebrew. He probably read the Scriptures in more languages than any other layman in the State. Nor was his a mere cursory reading. He studied critically the text that he might interpret it aright. Yet he was willing to devote the treasures of his learning to the service of Christ.

Some ruling elders have not been remarkable for business talent or broad culture, yet on account of personal goodness and sympathetic beneficence, have led very useful lives. One of these was Mr. Nicholas M. Lewis, of Milton, N. C. He was not distinguished for extraordinary business capacity, nor very liberal culture, nor extensive learning. But like Barnabas, he was a good man with a benevolent heart and leading a beneficent life. He was kind, sympathetic, and helpful to his fellowmen, and especially to the young. He had large means, and having no children of his own, he was the father of the village. To him parents confidently and gladly committed their children for care and

guidance. In manly exercises, in hunting parties, in fishing excursions, in social gatherings, in the Sabbath school, in prayer meetings, and in the sanctuary, his example and influence were important factors in moulding the characters and guiding the conduct of children and youth. Few men in the community in which he lived did more for elevating the moral standards and promoting the enjoyment of children and youth, of young men and women.

But another class of elders claim attention and exert a blessed influence. They may be termed "spiritually minded" elders, or those who seek first the kingdom of God and His righteousness. They attract attention by putting religion manifestly first in their lives. We shall mention only one elder of this class. This was Judge Jesse G. Shepherd, of Fayetteville, N. C. He possessed legal lore, social position and generous culture. He had the confidence and esteem of all classes in his community. An irreligious man in the town once was about to affirm: "A man cannot be a lawyer and a Christian", but checked himself and said, "No, I will not assert that, for Judge Shepherd is a lawyer and a Christian." He would not advocate an unjust cause. He was as prominent in church courts as in those of the state and would always go to judicatories, even when it demanded self-sacrifice, when sent by his session. He was an influential member of the Assembly at Augusta, Ga., that constituted the Southern Church. Nor was he less disposed to serve as a ruling elder in his own home church and in a private circle than in public and conspicuous stations. As clerk of the session, as counselor respecting religious interests, and as a visitor in his work of his congregation, he was eminently faithful and efficient. Without any prompting from the pastor, he would visit the aged, the infirm, the sick, the distressed, the bereaved, and the needy. He would expound to them the Scriptures, counsel them, pray with them and give them needful help. His visits were eagerly expected and left behind them, like the sunshine, a treasured benediction. Such was the character and life of a heavenly-minded man, who made earthly employments subordinate and tributary to Christian service.

IV. And now we can but briefly mention a few preachers of conspicuous gifts and labors.

Father Daniel Penick, of Rocky River Church, was long a noted member of this Synod. He was for years known for his orthodoxy, his fervent devotion and his meek, quiet Christian spirit. Dr. Arnold Miller, of Charlotte, was celebrated for his learning, his pastoral tenderness and sympathy and preaching power. Dr. W. A. Wood, of Statesville, was highly esteemed for his scholarship, his brotherly spirit, and his edifying sermons. Dr. Jethro Rumble, of Salisbury, was for many years a beloved pastor, a forcible preacher, and a wise counselor, who in many stations commanded the confidence and loving admiration of the church.

Dr. John A. Gretter, of Greeusboro, N. C., who, as a boy, I knew slightly, was deemed an able and excellent preacher. Dr. Jacob Henry Smith, of the same church, with whom I was intimately associated for

years, was a man of varied gifts and attainments. He possessed unusually ripe and regularly-nurtured scholarship, and was a very diligent and successful sermonizer. He was a faithful pastor and father, and one of the best legacies he left to the church was a number of gifted and well-trained sons. The Rev. N. H. Harding, D. D., was one of the first preachers known to the speaker. He was a man of varied acquirements, of deep spirituality, of dauntless courage, of ardent devotion, of sympathy with the young, of impressive pulpit power, and of such elevated character as to command the reverence of his community. The Rev. Jacob Doll, as clerk of Orange Presbytery, and of the Synod, was a notable figure in this body for a number of years. He was a sound, instructive preacher, a genial companion, and a diligent student for years. He was noted for the accuracy with which he kept his records, and for his ability as a presbyter and presiding officer. He would transact more business in half a day than most men would in a whole one. The Rev. S. A. Stanfield was also a man of excellent gifts and attainments. He had sound judgment in practical affairs. He was a good Biblical scholar. He was an effective gospel preacher, analyzing and arranging his subject in a logical manner. He was happy in employing familiar illustrations, and his preaching appealed to common sense business men. The Rev. John M. Sherwood, of Fayetteville, N. C., was a very capable preacher, pastor and editor. Though he edited the North Carolina Presbyterian in his later years, yet he never ceased to preach the Gospel in churches in the surrounding country, and was ever popular and in demand. Father Hector McLean, of Fayetteville Presbytery, was a revered and honored member of that body, and a faithful and laborious preacher, until the infirmities of age did not allow him to toil. Dr. Neill McKay, of the same Presbytery, was a man of acute mind, a sound preacher, an able debater, and an active member of church judicatories. Rev. J. P. McPherson was for many years the stated clerk of Fayetteville Presbytery and very diligent and accurate in performing his duties. As a preacher he was scriptural, faithful and forcible in the preparation and delivery of sermons. Dr. David Fairley had a long, laborious and fruitful ministry. For about fifty years he was the active pastor of many country churches. He was attractive in his manners and popular among all classes, and especially to young people. Yet he did not suppress or compromise Christian principles and doctrines. He prepared his sermons with great care and delivered them with energy and unction. He was habitually an edifying preacher, heard with gladness by those to whom he most often published Gospel tidings. The fruits of his ministry were multiplied and apparent in every congregation in which he labored. They are found in converts made, in believers confirmed and matured, and in young men led to be heralds of the cross. One of his own sons is proclaiming the Gospel which his father taught, and he once wrote me that "he had brought into the ministry 16 young men". But one of the most impressive preachers of this Synod known to my boyhood, was Dr. James Phillips, of Chapel Hill. He was a man of rare pulpit power, and many of his sermons linger in my memory after the lapse of more than half a century. He studied his theme profoundly, he arranged it with clearness

and logical accuracy and he wrote his sermons in chaste and elegant diction. He delivered his discourses with a tenderness, a pathos and a spiritual power that swayed the mind and touched the heart. The stranger at first might mark the contortions of features that intense feeling caused, but soon he would be so gripped by the speaker's subject and earnestness as to forget everything else. I once heard him preach a sermon from the words, "Ought not Christ to suffer these things and to enter into His glory" His theme was "Christ's Glory, the Fruit of His Passion", and to this day I can remember the thrill produced by his grand thoughts and impassioned words. On another occasion I heard him preach from the text, "Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." As he portrayed Christ's riches before incarnation, the depth of poverty into which He descended for our sakes, and the riches of saints attained through Jesus' poverty, the minds and hearts of the congregation were profoundly stirred. The speaker himself manifested the deepest emotion and strong men bowed their heads and wept. My hearers, men like these have borne their testimony and passed from the earth. They have left with us their record; their names are registered in the Lamb's Book of Life, and they have joined "the General Assembly and church of the first born whose names are written in Heaven". Shall we not imitate their example and emulate their deeds?

THE LAST FIFTY YEARS—THE PRESBYTERIAN CHURCH AN EVANGELISTIC AGENCY

REV. R. F. CAMPBELL, D. D.

Asheville, N. C.

The subject assigned me implies two things: That during the first half century of its existence this Synod was not, to a high degree, an evangelistic agency; and, on the other hand, that its history for the last fifty years has furnished a notable object lesson in aggressive evangelism of the Presbyterian type.

I say "of the Presbyterian type", because, according to the definition of our standards, an evangelist is not an irresponsible "revivalist", but a minister under ecclesiastical control, who is "commissioned to preach the word and administer the sacraments in foreign countries, frontier settlements, or the destitute parts of the church". A Synodical evangelist, therefore, is simply a home missionary in the destitute parts of the Synod, and Synodical evangelism is only another name for domestic or home missions conducted by the Synod. I am to speak, therefore, of the Presbyterian Church in North Carolina during the last fifty years as an active and successful agency in home missions.

The growth of an institution may be illustrated by the growth of a plant. "The kingdom of Heaven is like a grain of mustard seed". Carrying out the simile of vegetation, the development of the Synod's evangelistic work has passed through four stages or periods: (1) The period of early germination; (2) A period of blight; (3) A period of re-vegetation; and (4) A period of vigorous growth and propagation.

1. The Period of Early Germination (1852-1861).

To include the beginning of this period I must go back eleven years beyond the date indicated by the title of my address, for as I examine the life history of this tree with its wide-spreading branches, I find that the seed of the Synod's home mission work was planted in 1852, when the following resolution was adopted: "Resolved, That this Synod will appoint one agent on each of the boards of foreign missions, domestic missions, and education, and that these agents be required to take into consideration the whole field committed to their supervision, and present at each meeting of Synod a written report of all that is doing within the boundaries of the Synod on the subject assigned to them; and that the consideration of these reports shall be a special order at each meeting of the Synod."

This marked the beginning of a new era. It indicated that the Synod had begun to feel the community consciousness, a sense of corporate responsibility for evangelization at home and abroad.

A contemporary witness declares that "*before this no order of the day was ever made on the docket for an hour to be devoted to the consideration of missions.* Often did the Synod meet and adjourn without speaking a single word or hearing a single report for the furtherance of any of the boards, only as it came from some agent from abroad." (Rev. Archibald Baker.)

The good results of the new policy soon became manifest. By 1859 the contributions to Foreign Missions had increased more than \$3,000 and the gifts to home missions had grown from \$1,714 to \$6,424, an increase of nearly 275 per cent. in seven years.

If the Synod ever erects a Hall of Fame, there should be placed upon its walls a conspicuous tablet to the memory of the Rev. S. A. Stanfield, who introduced the resolution that marked the change from the old order to the new.

It was in this period that the Synod, having become conscious of itself as an evangelistic agency, felt the need of an organ for the expression of this consciousness and established in 1857 "*The North Carolina Presbyterian*", now "*The Presbyterian Standard*".

Other religious papers have made attempts from time to time to swallow and assimilate this organ, but the Synod has always risen in its might and rescued its "*darling from the power of the dogs*".

2. A Period of Blight (1861-1868).

The young tree which had made so fair a start was now blistered and blighted by the fires of the war between the sections.

The army was recognized as the neediest and most clamant field of evangelism, and many of the Synod's ministers went as chaplains to kindle and keep alive the flame of piety in the hearts of those who were enveloped in the flames of war.

During these four years of blasting heat, the Presbyterian Church in North Carolina gained only eight ministers and five churches, and lost more than two thousand communicants! The loss consisted very largely of young men, in the prime of life, who were the hope of the church, some of them candidates for the ministry.

At the close of the war there were only five home missionaries at work within the bounds of the Synod, as against nineteen at the opening of the great conflict, and the contributions to home missions had fallen from \$6,424 to about \$1,000.

3. The Period of Revegetation (1868-1888).

For several years after the close of the war, the interest in home missions seemed almost dead. But, as the patriarch Job remarked long ago, "*There is hope of a tree, even if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.*" A few years ago there was a great freeze in California in the spring of the year, when the sap was beginning to rise. As a result many trees several feet in diameter seemed to be hopelessly blighted. The bark was not only blackened through and through, but in many cases was split clear to the wood almost from top to bottom of the trees. Scores of these trees were cut down, on the theory that they

were beyond resuscitation. In many instances, however, wiser counsels prevailed and, after pruning, the blighted trunks were allowed to stand. And now the news comes that these trees on which the bark was split and black and loosened from the wood have been rejuvenated. The bark is green and full of sap, and the boughs have put forth rich and abundant foliage.

So it was with the Synod's tree of home missions. Blighted by the war, it stood several years like a blackened trunk without hope of resuscitation. But all at once the pruned and blighted tree began to show fresh signs of life. In 1868 it sent out a bough toward the sea in the new Presbytery of Wilmington, which was formed with the avowed purpose of evangelizing eastern North Carolina. The next year it put forth a branch toward the mountains in the erection of the Presbytery of Mecklenburg for the evangelization of the western part of the state.

As this multiplication by division has been a distinctive element in the policy of this Synod's work of home missions, the cutting off of territory belonging to the older Presbyteries to form new ones for the purpose of more thorough evangelization, ought not to pass unnoticed. The Rev. S. C. Alexander, in his little book, "Miracles and Events", has given an interesting account of the struggle that took place over this question. "Immediately after the war," says he, "some of us thought it best to have Wilmington Presbytery set up for the express purpose of evangelizing eastern North Carolina. The proposition met with earnest opposition by some strong men in the Presbytery, who said it would be a waste of men and money to try any more to evangelize that country. They said we have sent men into that section of the state for forty years and nothing has been done. We answered that was because the men you sent into that wilderness ran in and then out; they did not stay long enough to raise a crop of saints. The night before Presbytery met was spent by Mr. Alexander in prayer—the only time in his life, he says, that he ever spent a whole night in prayer. The next day the opposition gradually melted away. The Presbytery decided by practically a unanimous vote to ask for the erection of the new Presbytery and Mr. Alexander was elected evangelist for eastern North Carolina.

The struggle over the setting off of Wilmington Presbytery was one of the decisive battles in the development of the Synod's policy of reaching the destitutions within its bounds. Since that battle was won, the Presbyteries of Mecklenburg, Albemarle, Asheville and King's Mountain have been erected, and a movement for the creation of several additional Presbyteries has been inaugurated.

This policy should be projected to a higher plane in an overture from the Synods concerned, asking the General Assembly to erect the Synod of Appalachia, to be constituted of the Presbyteries in the Appalachian Mountains. Why should not this venerable body signalize the beginning of the second century of its life by requesting the other Synods having mountain mission fields to unite with it in appointing a joint committee to investigate this question and report the result as a basis for future action?

From 1869 to 1881 the Synod, though not yet engaged in home mission work, showed an increasing interest in the work of home missions carried on by the Presbyteries. In reviewing the history of this period, we can touch only two or three of the high places. In 1875 a committee was appointed to consider "the whole question of the absolute and relative aggressiveness of the Presbyterian Church in North Carolina, to indicate the causes of delinquencies and point out the remedy." The committee reported that the church had not done its full duty, and recommended the more general employment of evangelists, more earnest efforts of pastors to do missionary work in regions bordering on their churches, and an awakening of the elders and deacons to the importance of their work as an aid to evangelization. Again in 1879 the Synod took a long step forward in electing a Synodical Agent of Evangelistic Labor. *By this action the work of home missions was given separate and individual standing*, having been previously combined with sustentation and the invalid fund under the care of the agent of sustentation. The following year the Rev. C. M. Payne, who had been elected agent of evangelistic labor, made his first report in which he showed that of the 94 counties in the State, there were 29 in which there was no Presbyterian Church, and 24 which had only one Presbyterian Church each, and that for these 53 counties there were only two evangelists, and that the total amount contributed in all the Presbyteries for evangelistic work was less than \$2,300.

The year 1881 deserves to be marked with red, or to speak in accordance with the color scheme of Presbyterianism, with ultra-marine letters, on the Synod's calendar. The Synod met in Salisbury. A paper was offered by the Reverend (they should be styled the *Right-Reverend*) H. G. Hill, Luther McKinnon, D. E. Jordan, W. E. McIlwaine, and C. M. Payne, recommending *that the Synod itself undertake by Synodical effort to reach the unevangelized parts of the State*. This was considered so radical and dangerous a proposition that only after a hard fought battle, extending at intervals through several days, did victory perch on the banner of the progressives. Following this action the Synod elected two Synodical evangelists, the first of their kind, and a Synodical committee of home missions, the first of its kind, was appointed, consisting of the chairmen of the Presbyterial committees, to take supervision of the Synod's work.

This action cleared the way for the later development of Synodical home missions. It prepared room for the tree that had been planted in 1852, that "it might take root and fill the land, that the mountains might be covered with the shadow of it, and that the boughs thereof might be like the goodly cedars; that it might send out its branches unto the sea, and its shoots unto the river."

Memorable, however, as this action was, it was followed by a period of reaction and discouragement, owing to financial difficulties. The new policy was almost immediately abandoned as a sad failure. The Synod thus estopped from evangelistic activity, expended its energy for the next seven years in the discussion of constitutional and judicial questions. These discussions may have had their value, but there was no new story to tell during these years of churches established in the 53 counties

reported at the beginning of the period as destitute, or nearly destitute, of the Presbyterian faith and order. It was a period of arrested development. But, as we shall see, the arrest of the Synod's evangelistic and vital functions was only temporary.

4. *And this brings us to the period of vigorous Growth and Propagation (1888-1913).*

In these years, the plant having reached maturity, not only blossoms and bears fruit, but scatters its seeds to germinate far and wide.

Once more, after seven years of drought, the languishing tree began to scent the water, and to bud and put forth boughs. In 1888 the Synod was to meet in Goldsboro. The first sign of a new flow of sap in the drought-stricken tree was manifested in the call for a convention to be held the day before the meeting of Synod, to consider the interests of home missions. This call was issued by the Rev. W. E. McIlwaine, and was signed by the chairmen of the home mission committees of the five Presbyteries.

When the Synod convened the next day two memorials of far-reaching influence were presented. One of these came from the convention, the other from the Presbytery of Orange. Both memorials called for a more equal distribution of the territory among the Presbyteries, inasmuch as Orange had twice as large an evangelistic field as the other four Presbyteries combined. The memorials also called for the placing of at least one Synodical evangelist in the field, in accordance with the plan inaugurated and abandoned in 1881.

The debate that followed was, perhaps, the most memorable in the history of the Synod. Certainly the most quotable, if not the most notable, of the masterly speeches delivered by the giants of those days, was that of the Rev. Dr. Marable. I owe to Dr. Peyton H. Hoge the following report of part of Dr. Marable's speech: Speaking of the Synod, he said he sometimes wondered whether the Synod of North Carolina could be saved if it were an individual. "Not the members of the Synod, mind you, but the Synod. Can anybody be saved that does nothing to save his fellowman? But in all my knowledge of this Synod, I have never known it to do anything to save one human soul. Why is this? Not because the members are not alive to the matter of saving souls, but because the Synod has formed a wrong idea of its functions. It has believed itself to be merely a body of review and control! And every year a hundred and fifty ministers and elders leave their homes and their work merely as a body of review and control! To review what? To review the records of five Presbyteries. To control what? To control Mecklenburg Presbytery!"

The immediate outcome of this debate was the adoption of the memorial of the convention, which called for three things: (1) The appointment of a committee to consider the question of the more equal division of the territory of Synod among the Presbyteries; (2) The appointment of a standing order to consider at each meeting of Synod the subject of home missions; (3) The placing of at least one Synodical evangelist in the field.

In accordance with the first recommendation of this report, a committee was appointed, to which was referred the memorial from Orange

Presbytery, and the selection of the evangelist to be placed in the field. Soon after the adjournment of Synod this committee met in Raleigh and elected, subject to confirmation by the Synod, the Rev. W. D. Morton, D. D., as Synodical evangelist. It also decided to recommend the erection of a new Presbytery in the northeastern part of the State, thus relieving the Presbytery of Orange of its surplus of missionary territory. The new Presbytery was baptized "Albemarle". With Wilmington and Mecklenburg, it formed a trio, set off by the Synod with the express purpose of reaching the more destitute parts of the State with the gospel as preached by the Presbyterian Church. Most of the counties without Presbyterian churches lay within these Presbyteries, and constituted chiefly the Synod's field of home missions, though the other Presbyteries, especially Concord and Orange, still had within their borders much unevangelized territory. The famous debate of 1888 settled the question, so long agitated, as to the right and the duty of the Synod to undertake the work of evangelization.

The decision reached was clearly formulated in the first article of the report adopted in 1891: "*Synod recognizes that upon it and its Presbyteries is laid the responsibility for the evangelization of its territory, so far as it can be done by the Presbyterian Church in the United States, and in humble reliance upon the Head of the Church receives this trust from His hand and pledges itself to its faithful prosecution.*"

The subsequent history of the Synod's home missions to the present time is just the story of the Synod's earnest efforts to discharge this solemn trust.

Into the details of this story I cannot go, for the time would fail me to tell of all those who in this period wrought righteousness and obtained promises, greeting from afar the long results of time and toil. Nor is it necessary for me to recount either their names or their deeds. Are they not written in the book of the chronicles of D. I. Craig, the scribe?

When Synod comes to erect its hall of fame, there will be no dearth of names to be commemorated. I can mention now, and only *mention*, the eight superintendents who have successfully directed the work: J. W. Primrose, Alexander Sprunt, Egbert W. Smith, William Black, A. J. McKelway, E. E. Gillespie, R. P. Smith and the present faithful and efficient incumbent, M. McG. Shields. These have been the worthy captains of the old ship of Zion. Of the stokers, who in dust and darkness, sweat and grime, have fed the furnaces and generated the steam, and who should be held in everlasting remembrance, it would be impossible to speak without transcending the limits of this address. Their record is on high.

"A tree is known by its fruits." What are the fruits of this tree? There are now eight Presbyteries in the Synod, whereas at the beginning of the half century we have had under consideration there were only three. And all five of the later ones were created with a view to the more vigorous prosecution of home missions.

Since 1888, when the Synod recognized its responsibility as a Synod for the evangelization of the destitute parts of the State, there has been a marked increase in fruitfulness. For the forty years preceding 1888

there was an average addition of three hundred communicants yearly to the Presbyterian Church in North Carolina; for the twenty-five years since 1888, there has been an average annual increase of 900. A quarter of a century ago, as we have seen, there were 29 counties in which there was no Presbyterian Church. Today there are only 13. There were 24 counties with only one Presbyterian Church each; now there are only 10. Seventy-nine churches and one hundred and seven Sunday schools have been organized through the Synod's work. Twenty-three thousand persons have professed conversion under the preaching of the Synod's evangelists, and thirteen thousand of these have united with the Presbyterian church. Twenty-five years ago this work began with one man, employed by the Synod's Committee; today there are thirty-seven.

The first year the contributions to Synodical missions amounted to \$3,764; last year to \$10,262.

This work, so far from hurting the work done by the Presbyteries, has immensely stimulated that work. When we remember that in 1880 the amount contributed for Presbyterian missions in North Carolina was less than \$2,300, and that in 1912 it was over \$55,000, we begin to appreciate what a quickening influence has come out of the principle adopted after a long struggle, that it is the Synod's right and the Synod's duty, as a Synod, to carry on the work of evangelization. The tree planted more than fifty years ago has weathered the storms and survived the blights that have come upon it, and has blossomed and brought forth fruit abundantly.

Not only so, but its seeds have been scattered far and wide. In 1893, when the General Assembly was considering the re-organization of its plan of home mission work, the North Carolina plan was adopted, and has continued in operation to the present time. Other Synods, too, have taken it up. And that not only in our branch of the church. The plan has been worked with great success by the Northern Presbyterian Church in the Synods of the great middle west. Certainly this tree has vindicated the wisdom of those who planted it and justified the labor of those who have nourished it.

And now, dear brethren, this history of home missions in North Carolina, so imperfectly sketched, lays upon us of this generation a solemn responsibility. This work is not only a heritage. It is a challenge. Other men labored, and we have entered into their labors. Should we not in our turn send up the prayer, "Let thy work appear unto thy servants, and thy glory unto their children"? There is much yet to be done. There are still 13 counties without a Presbyterian church, and 10 with only one each. If the destitutions were being reached by other denominations, there might be some excuse for lack of strenuous efforts on our part. But it is estimated that there are at least a million people in North Carolina who are not communicants of any church, and there are hundreds of thousands of children that have not been gathered into Sunday schools.

There is abundant room for the further growth of the tree planted by our fathers and watered with their tears. Shall it become barren and unfruitful through our neglect? Let us hear the word of the Lord, that a keener edge may be given to our hope and to our activity. "I will be

as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. From me is thy fruit found.”

THE LAST FIFTY YEARS—THE PRESBYTERIAN CHURCH AN EVANGELISTIC AGENCY

REV. J. M. ROSE, D. D.

Laurinburg, N. C.

The time allotted me allows nothing more than a very meagre sketch of the work done by our Synod in telling the story of redeeming love within the boundaries of North Carolina.

The period I am to consider dates from the year 1863—about the middle of the late Civil War. While appreciating the distinction conferred upon me, the more carefully I have studied the topic assigned me, the more deeply impressed I have been with the thought that it would have been wiser to have selected as the speaker a man who was an active member of the Synod during the decade preceding the inauguration of our great Synodical work of home missions in 1888.

The Presbyterian Church was planted in North Carolina about the year 1735 in Duplin County—shortly afterwards in New Hanover and Cumberland Counties—by Scotch Presbyterians from the Highlands of Scotland. About the same time Scotch-Irish Presbyterians settled in the western part of the State. There was a rapid increase through immigration, until at the period of the Revolution they numbered three or four thousand—about one-seventy-fifth of the population of the State. It would seem to us that with an educated ministry, and an intelligent, influential and wealthy constituency, our church ought to have been planted in every nook and corner of the State from the seaboard westward. But, as a matter of fact, in 1860 our church numbered only about 92 ministers, 185 churches, and less than 16,000 members, whereas when the Synod was organized in 1813 it consisted of 31 ministers, 85 churches and 4,000 members. It was divided into three Presbyteries—Orange, stretching from the Yadkin River to the Atlantic Ocean; Concord, from the Yadkin west to the utmost limit of the State, and Fayetteville, embracing the whole southern part of the State, from the Yadkin to the ocean. In more than one-half of the state, even in 1863, our church was almost absolutely unknown. Many grand opportunities for expansion, development and growth had been neglected and lost, and our brethren of other churches had come in and pre-occupied territory which our fathers might have won for our church. Our fathers regarded the work of home missions as exclusively a Presbyterian function, and the time of the Synod, at its annual session, was devoted to the discussion of great questions pertaining to the educational interests of the State and the church, and the spread of the Gospel in the regions beyond.

During the war the Presbyterian Church in North Carolina gained only eight ministers and five churches, and lost more than two thousand communicants—the latter consisting in large degree of our young men,

in the prime of life, the hope of the church, who had fallen in battle or had died in prison, or from disease and exposure. So that in 1875, ten years after the war, after all the horrible experiences of the Reconstruction Era, we had gained since 1860 only thirteen ministers, eight churches and six hundred members.

For the first twenty-five years from 1863 the only evangelistic work done was done by the Presbyteries. In 1863 Orange Presbytery had one evangelist and six missionaries in its extended territory, Concord one evangelist and five missionaries, Fayetteville five missionaries and no evangelist. In 1867 there were only five home missionaries regularly employed in the whole Synod. But a deep sense of responsibility was being felt, and a widespread recognition of the obligation to give the Gospel to our home people; and the Synod issued an address to the churches, full of affectionate counsel and admonition, calling the people to prayer, begging them to arise and build the waste places, and entreating them to undertake the support of evangelists and missionaries.

Thenceforward a new spirit of activity began to show itself, contributions increased, and the chief theme of discussions in the Presbyteries was the need of a larger measure of earnest evangelistic work in our bounds. One of the immediate results was the organization of Wilmington Presbytery in 1868—the motive actuating it being the evangelization of the southern part of eastern North Carolina—followed the next year, 1869, by the formation of Mecklenburg Presbytery for more efficient work in the west. The organization of these two Presbyteries—one in the east and the other in the west—was a forward movement which tended greatly to further the interest of evangelization in the State. That same year, 1869, the Synod issued an address to the churches—printed and widely distributed—in which it declared the necessity of having at least eight or ten evangelists to carry the banner of the cross outside of all our churches into the extended territory in eastern and western North Carolina destitute of Presbyterian churches.

“This is the great and crying want of the church in this Synod today,” it proclaimed. Our people began to realize as never before the great need of evangelization. The number of home missionaries and evangelists rapidly increased in all the Presbyteries, contributions for their support were more readily obtained, and a great deal of aggressive and effective work was done during the next ten or fifteen years. The plan, however, was faulty, the means at hand were wholly inadequate, the destitutions were too great, the territory to be reached far too large, so long as the task was regarded as exclusively the work of each individual Presbytery to look after its own territory. There was no possibility of doing the work effectively until the Synodical movement was inaugurated in 1888.

During these first twenty-five years, notwithstanding the inadequate methods of evangelization employed, and the almost unspeakable difficulties encountered, our Presbyteries increased in number from three to five, the number of ministers increased from ninety odd to one hundred and twenty-two, the number of churches from two hundred and ten to two hundred and sixty-two, the number of communicants from ten thousand to nearly twenty-three thousand.

I have not time to trace the history of the long contest lasting about ten years, which resulted finally in the adoption of our scheme of Synodical home missions, or to allude to the great debates which occurred year after year upon the questions involved, or to speak of the men who were active in achieving the result named—the inauguration of a new plan for the planting of our church in every section of the State. These hindering questions were largely constitutional—questions relating to the nature, warrant and function of the evangelist—questions pertaining to the powers of the Synod and the rights of the Presbyteries, etc., nor shall I speak of the great convention held in Goldsboro, in 1888, the day preceding the meeting of the Synod, or of the men by whom that convention was called, and who determined its policy. Suffice it to say that the Synod of 1888, at Goldsboro, marks a new era in the history of Presbyterianism in North Carolina. The same old questions of the constitutionality of Synodical evangelists, the right of the Synod to elect evangelists, and to appoint an evangelistic committee with power to act “had to be met, and were met in a masterly debate”.

The battle was fought and the victory won. The future policy of the Synod was definitely fixed. That policy was defined in these words, “Synod recognizes that upon it and its Presbyteries is laid the responsibility for the evangelization of its territory, so far as it can be done by the Presbyterian Church in the United States, and in humble reliance upon the Head of the Church receives this trust from His hand and pledges itself to its faithful prosecution.”

Animated in part by the splendid work done by the Synod of Kentucky, the Synod of North Carolina inaugurated its new scheme. In a very few months Dr. W. D. Morton, its first general evangelist, entered upon his work in June, '89. It was a happy selection. It gave universal satisfaction. His labors were wonderfully blessed and crowned with marvelous success.

He continued in this office till October, 1891, two and one-half years. During this period he held 1291 services, witnessed 806 confessions, and saw 578 persons added to the Presbyterian Church. At the Synod in 1889 Dr. E. W. Smith was unanimously elected general evangelist, in addition to Dr. Morton, and the special work of raising funds for placing more laborers in the field assigned to him. For this important work he exhibited marvelous ability and had unprecedented success. By his persuasive and burning eloquence he excited interest and enthusiasm throughout the Synod.

I mention personally these two men because of their unique relation to the work at its beginning. In 1890 the Synod had in its employ as evangelists these two men; in '95 it had nineteen men doing its work either as general or district evangelist. In 1900 it had sixteen; in 1905 it had twenty-five men; in 1910 it had thirty; in 1912 it had thirty-four. The Synod's committee expends now from ten to twelve thousand dollars annually in its work. It has planted the Presbyterian churches in fifteen counties where there were none before. Its workers have organized seventy-nine new churches, one hundred and seven new Sunday schools. Its evangelists have witnessed some 23,000 professions of faith, and received into the church upwards of 13,000 people. The Synod aids

in the support of 86 feeble churches, and supplies with preaching 76 mission points.

During the progress of this work, inaugurated by the Synod, three new Presbyteries have been founded—Albemarle in the east, Asheville and King's Mountain in the west. In each case the organization was effected for the better prosecution of the home mission work of the Synod.

This Synodical work has directly resulted in the establishment of numerous mission schools, for both sexes—schools which have offered educational advantages to thousands of boys and girls who would not have otherwise enjoyed them, and in return have given to the church scores of young men and young women, devoted followers of Christ, who have pledged their lives to the upbuilding of His kingdom—numbers of them having entered or preparing to enter the gospel ministry. Some of these schools should be mentioned by name: Lees-McRae at Banner Elk, Plum Tree in Mitchell, Elise at Hemp in Moore County, the Glade Valley, the Maxwell Memorial School at Canton, Crabtree, Dillsboro, Robinsville, Barnardsville, etc., all of them flourishing and doing a splendid work in promoting the growth of the kingdom of Christ.

In 1888 there were five Presbyteries, now there are eight. In 1888 there were 122 ministers in the Synod, now there are 230 odd. In 1888 there were 262 churches in the Synod, now there are 489 or more. In 1888 we had 22,553 members, now we have nearly 50,000.

In 1888 there were 27 counties in North Carolina without a Presbyterian Church; now the number is reduced more than one-half.

All of this work and its splendid results are not due directly to the Synod's work, but indirectly they are.

Zeal and enthusiasm in the conduct of Presbyterian home mission work have generally kept pace with the splendid work done by the Synod. In 1888 there were 6 Presbyterian evangelists in the bounds of the Synod, giving their whole time to the work entrusted to them. I cannot give the number accurately now, but in 1907 there were 21. In addition to those who are commissioned to preach, there is a great host of teachers, male and female, engaged in doing evangelistic work and speeding the progress of the kingdom.

It is not my mission today, as I take it, to speak of men, the workers, but rather of the work. However, it would not be right to conclude this sketch of the Presbyterian Church as an evangelistic agency, without making at least a bare mention of a few names to whom the Synod of North Carolina owes a debt which it can never pay. I mention first a few to whom chiefly we are indebted for the great movement known as Synodical home missions: Drs. Marable, Rumble, H. G. Hill (still the valiant "defender of the faith"), Primrose, J. C. Alexander, W. E. McIlwaine, D. E. Jordan, L. McKinnon, D. I. Craig, F. H. Johnson, P. H. Hoge, and others.

Ruling elders: Allen, B. F. Hall, J. T. Hall, J. M. Rogers, Dr. McNeill, Belk, and others too numerous to mention.

The honorable list of superintendents: Alexander Sprunt, E. W. Smith, Wm. Black, McKelway, Eugene Gillespie, R. P. Smith, and last but not least, M. McG. Shields.

The name of Wm. Black should be especially emphasized. In the last 19 years he has perhaps done more to evangelize North Carolina than any man who ever lived in the State. He has traveled more hundreds of miles, held more religious services, preached the Gospel to more people, and witnessed more confessions of Christ than any other living man. The loving benediction of thousands abides upon him.

These past twenty-five years especially have witnessed a great work done; more ought to have been done; more might have been done; much more remains to be done. Splendid opportunities await us and hundreds of doors are flung wide open. May the great Head of the Church give to our Presbyterian Church in North Carolina grace to enter these open doors. Let us speed on our work without tarrying.

“MOVE TO THE FORE

“Move to the Fore,
Not yours to shrink, as the feeble ones may,
Men whom God hath made fit for the fray;
Not yours to parley and quibble and shirk;
Ill for the world if ye do not God’s work,
Move to the Fore.

“Move to the Fore,
God himself waits and must wait till thou come;
Men are God’s prophets, though ages be dumb.
Halts the Christ Kingdom with conquest so near?
Thou art the cause, then, thou man at the rear,
Move to the Fore.”

PRESBYTERIANS IN EDUCATIONAL WORK IN NORTH CAROLINA SINCE 1813

BY C. ALPHONSO SMITH

Poe Professor of English in the University of Virginia

No one can read the history of North Carolina without conceding to Presbyterians both priority and primacy in education. Indeed those who are not Presbyterians have paid tribute to Presbyterian influence in education more unreservedly than have Presbyterians themselves. Dr. Kemp P. Battle*, a distinguished Episcopalian, says that the Scotch-Irish, another name for Presbyterians, gave to North Carolina not only many of its leaders in peace and war—the Grahams and Jacksons and Johnstons and Brevards and Alexanders and Mebanes and hosts of others, “but, above all, most of its faithful and zealous instructors of youth, such as Dr. David Caldwell, of Guilford, and Dr. Joseph Caldwell, of the University, Dr. David Ker** and Mr. Charles Wilson Harris†, the first professors in the University, and that progenitor of a line of able and cultured teachers and founder of a school eminent for nearly a century for its widespread and multiform usefulness, William Bingham‡, *the first*”.

Dr. Charles Lee Raper§, a Methodist, and dean of the graduate department in the University of North Carolina, after mentioning such Presbyterian schools and churches as Sugar Creek, Poplar Tent, Centre, Bethany, Buffalo, Thyatira, Grove, Wilmington, and the schools and churches of Orange and Granville Counties presided over by the famous Henry Patillo, declares that “the Presbyterians have been more thoroughly devoted to education than any other denomination. It has meant life as well as light to them; it has made them independent and

* “History of the University of North Carolina”, (1907), I, 38.

** Dr. David Ker (1758-1805) was not only the first professor to be called to the University but as “presiding professor” he was the first executive or president. He had been a Presbyterian preacher and teacher in Fayetteville.

† Mr. Charles Wilson Harris (died 1804), professor of mathematics at the University, was the second professor called to the new institution. He organized the first literary society at the University, was for a time “presiding professor”, and suggested the name of his friend and fellow-Princetonian, Joseph Caldwell, to succeed himself in the chair of mathematics.

‡ He had preached and taught in Wilmington before coming to the University as professor of Latin in 1801. He resigned in 1805 to become the founder of Bingham School. Of his son, William James Bingham (1802-1866), father of William Bingham, the author, and of Major Robert Bingham, the present distinguished principal of Bingham School, Mr. Walter P. Williamson says (in “Our Living and Our Dead”, II, p. 372): “I venture to say he was the means of putting more teachers upon the rostrum, more professional men into the various professions, more preachers in the pulpit, and more missionaries into the field than any ten other men in the State.”

§ “The Church and Private Schools of North Carolina”, (1898), p. 31.

patriotic, strong and noble. They are really our first teachers, and during the latter half of the eighteenth century they were well-nigh our only ones." "In North Carolina, as in several other States," says Dr. Charles Lee Smith*, a Baptist, and the only historian of education in the State, "the higher education owes its first impulse to the Presbyterian Church and Princeton College. To the Scotch-Irish Presbyterians occupying central and piedmont Carolina is due the lasting honor of having established the first academies in the Province, and it is said that it was through their influence that the clause providing for a university was inserted in the initial Constitution of the State."

No further testimony is needed to show that in educational work in the State the Presbyterian Church has been first and foremost†. It shall be my purpose not to trace the history of Presbyterian schools, not to speak of what the Synod as a Synod has done, but to put the emphasis on a few great Presbyterian leaders. There are six names that seem to me both typical and representative. I shall try to individualize these and to indicate the distinctive achievement of each. These names, if I understand their significance, not only link the years of the century into oneness of aim and achievement but project the light of a larger promise into the new century upon which the Synod of North Carolina today enters.

I. DAVID CALDWELL (1725-1824)

There is no difficulty in selecting our first most representative figure, for when the Synod of North Carolina was formed a hundred years ago the most famous educator in the South was David Caldwell. He was eighty-eight years old at this time and had only recently begun to show the physical marks of age. His mind, however, was still vigorous, his memory tenacious, his humor unflinching, his will unbroken, and his appearance majestic. Only a few months before, when Virginia had been threatened by a British invasion in the war of 1812, and volunteers were called for from Guilford County, Dr. Caldwell had been helped up the steps of the old courthouse to make the appeal. His text was: "He that hath no sword, let him sell his garment and buy one." So ardent was the old Dominion's patriotism and so irresistible his message that not only did more than the required number of Guilford men start forthwith for Virginia, but among them a young Quaker found himself. Bidding defiance to all inherited and acquired convictions, this young man served faithfully in the ranks and returned to attest not so much the willingness of one Southern State to help another as the impossibility of standing unmoved before David Caldwell when David Caldwell was aflame with a great theme.

At this time, however, Dr. Caldwell was already looked upon as belonging more to the past than to the present. But what a past it had

* "The History of Education in North Carolina", (1888), pp. 23, 52.

† In 1810 the University of North Carolina conferred three D. D.'s and five M. A.'s. Each one of the eight recipients was a Presbyterian preacher who taught as well as preached in central or piedmont Carolina. It looked very much like a called meeting of Orange Presbytery. See Battle's "History of the University of North Carolina", I, 186.

been! This man's life had spanned the most dramatic transition of modern history. He was born when Peter the Great, of Russia, lay dying. He had lived under George I, George II, George III, Washington, Adams, Jefferson, and Madison. He was to die under the presidency of Monroe. He had corresponded since early manhood with his friend, the great Dr. Benjamin Rush, of Philadelphia, "the Sydenham of America". Pastor of Alamance and Buffalo Churches since 1768, his fame as preacher, teacher, physician and patriot far transcended State lines. Students had come to him from every section of the country south of the Potomac. From his log school-room, which was also his home, there had gone forth five governors and more than fifty ministers. He had been a member of the State Constitutional Convention of 1788, and was the first to whom the presidency of the new university had been offered. He was more familiar with the earlier and later stages of the Revolutionary War in North Carolina than any other man, living or dead. He had been with the members of his two congregations when they fought at Alamance and at Guilford Court House. A price had been set upon his head. He had reasoned with Governor Tryon, argued with Cornwallis, and counseled with General Greene.

The greatest personal loss that had come to him was in the wanton and deliberate burning of his books, letters, and manuscripts of every kind. His family was compelled to stand idly by and see armful after armful of these memorials of an heroic past dumped by the British into the flaming oven in the Doctor's back yard. Though his books were his tools, Dr. Caldwell was often heard to say that he regretted most of all the loss of his private papers. Had these been preserved, I believe that Dr. Caldwell's name would appear in every history of the American Revolution, while now it appears in none, and that the part played by North Carolinians in that great struggle would never have been subject to either cavil or question.

All honor to your second pastor, men of Alamance and Buffalo, Dr. Eli W. Caruthers. Had he not written the life of Dr. Caldwell, the name of the great educator would today be but a rumor. Dr. Caruthers could not, however, in 1842, make amends for British barbarism in 1781, but he did what he could. Like Walter Scott's Old Mortality, who found pleasure in cleansing the gravestones of the martyred Covenanters, Dr. Caruthers has lovingly removed the mosses and lichens from the grave of a great man. He has thus rescued and restored the name and fame of one who would otherwise have been but a drifting tradition.

A teacher's eminence may be measured in part by the eminence of his contemporaries; his services, by the achievements of his pupils. On both counts Dr. Caldwell's fame is enhanced. He had as contemporaries such Presbyterian teachers as Dr. John Makemie Wilson (1769-1831) and Dr. James Hall (1744-1826). Both had gone with him in 1810 to receive the degree of Doctor of Divinity from the University of North Carolina. Dr. Wilson, a playmate of Andrew Jackson, had opened a classical academy one year before the Synod of North Carolina was formed and in twelve years he had trained twenty-five Presbyterian ministers. Dr. Hall, a scientist, theologian, educator, scholar and soldier, reminds one of "the spacious times of Great Elizabeth", when

men, uncertain whether the pen was really mightier than the sword, compromised by handling both with equal skill. A special interest attaches to this warrior-preacher at our centennial celebration because as a delegate from Orange Presbytery he had served as Moderator of the General Assembly in Philadelphia and because he was the Moderator of the Synod of the Carolinas when it met for the last time as a combined Synod in 1812.

Among Dr. Caldwell's graduates we shall mention only three, but each added a distinct chapter to educational achievement in North Carolina. Rev. Samuel E. McCorkle, D. D., (1746-1811), was offered the first professorship in the University of North Carolina, but declined. He was the orator of the day on that famous October 12, 1793, when the cornerstone of the Old East was laid. The first graduating class at the University numbered seven, of whom six had been pupils of Dr. McCorkle. In the first Board of Trustees of the new University he was the only preacher and the only teacher. He was the author of the by-laws of the University, which contained also courses of study for all the classes; and his famous academy, Zion-Parnassus, at Thyatira, six miles west of Salisbury, had the first normal school in America. Archibald D. Murphey (1777-1832), another pupil, said in 1827: "The usefulness of Dr. Caldwell to the literature of North Carolina will never be sufficiently appreciated." The same has often been said of Murphey himself. "When our history is written," says W. J. Peele*, "if greatness is measured by the public benefit it confers, perhaps Macon, Murphey and Vance will stand together as the three greatest men the State has yet produced." In 1817, as chairman of the committee appointed by the preceding legislature, Mr. Murphey filed his famous report on education. "I doubt if a more able and scholarly report," says James Y. Joyner, Superintendent of Public Instruction, "was ever filed by any man on any subject in any North Carolina legislature." John Motley Morehead (1796-1866), twice governor of North Carolina, attended Dr. Caldwell's school when his teacher was ninety years old, but when his ability as an educator and his range as a scholar were, in Governor Morehead's opinion, worthy of all praise. John Motley Morehead became distinctively our greatest industrial governor, but he made educational history when he founded in Greensboro the famous Edgeworth Female Seminary, the only school for women in the State founded and owned by an individual. It lasted from 1840 to 1871 and its grateful and loyal alumnae may still be found in every Southern State.

Though dead nearly a hundred years, Dr. Caldwell reminds us better than any other teacher in our history that education means the development of personality through contact with personality. His students did not go to a library, a laboratory, a faculty, or even a school or college. They went to David Caldwell. He died just as the forces that tend to institutionalize and impersonalize education were girding themselves for the century-long contest. They are in the saddle today, but the time is coming when the voice of the old Dominie, like the voice of Johnny Armstrong in the old ballad, will be heard saying:

* "Lives of Distinguished North Carolinians", (1898), p. 125.

“Fight on, my merry men all,
 And see that none of you be ta'en,
 For I will stand by and bleed but awhile,
 And then will I come and fight again.”

II. JOSEPH CALDWELL (1773-1835)

When David Caldwell died in 1824 the sceptre passed to Joseph Caldwell, first president of the University of North Carolina. Though not related one to the other, the two men had much in common. Both were of Scotch-Irish descent, the elder from Lancaster County, Pennsylvania, the younger from New Jersey; both were graduates of Princeton; both were preachers as well as teachers; both were students of science as well as of the classics; both were men of affairs as well as of books; both fought persistently and successfully the forces of French infidelity that were making rapid headway in the new republic; and both lived long enough to glimpse the after-glow of their own widening fame. The difference between them was one chiefly of temperament. There was a sweetness, a balance, a poise and patience about David Caldwell which, if not conspicuously lacking, were not distinctively present, in the character of Joseph Caldwell. The first president drove from Princeton to Chapel Hill in a sulky, arriving in time to take the chair of mathematics at the beginning of the session of 1796. He was twenty-three years old and the University one year old.

From the opening of the University until the enforced resignation of President David Lowry Swain in Reconstruction times, the University was presided over continuously by Presbyterians. For the first nine years of its existence (1795-1804) there was no president but a presiding professor. The two presiding professors, before Dr. Caldwell became president in 1804, had been Dr. David Ker and Mr. Charles Wilson Harris, both Presbyterians. Of his Professor of Latin, William Bingham, a Scotch-Irishman of Ulster, and an honor graduate of the University of Glasgow, Dr. Caldwell afterwards wrote: “Whoever shall have occasion to be acquainted with this man shall find him to be one of those whom the great poet of England has denominated to be among ‘the noblest works of God.’”

Joseph Caldwell found himself, then, among congenial colleagues. As first president of the oldest State University in America he occupied a position of rare opportunity but of almost unexampled difficulty. There was no precedent to follow and no one to whom he could turn for assured guidance in that dim neutral belt of authority that lay between the faculty on the one hand, the Board of Trustees and the Legislature on the other. He resigned once with the intention of devoting himself exclusively to the study of higher mathematics, his favorite field; but at the end of three years he was unanimously re-elected to his old position, which he held till his death in 1835. During these years the University grew rapidly in renown, in resources, in fruitful scholarship, and in public service. The man and the place had met.

Dr. Caldwell was not only a scholar and administrator; he was a great citizen. He advocated so ably the building of railroads that

he was called the father of internal improvements. "So long," said Paul C. Cameron, "as the great trunk line railroad from Morehead City shall increase the wealth and commerce of the State, the name of Caldwell will be remembered as its first projector in the letters of 'Carlton'." He was appointed scientific expert to run the boundary line between North and South Carolina in 1813. He erected a building in which to use the costly astronomical instruments bought by him in London, and thus inaugurated the first college observatory in the United States. He was so ardent an advocate of common schools and academies that the new Presbyterian institute at Greensboro, established a year after his death, was promptly named for him. Among its earliest teachers were Dr. Alexander Wilson, Mr. Silas C. Lindsay, and Rev. John A. Gretter. "This trio," said Dr. Charles Phillips, "taught a school of the highest pretensions ever known in North Carolina. Its students joined the junior class in the University." Six years after Dr. Caldwell's death his name was given to Caldwell County, the first county in the State to honor the name of a teacher.

Near the top of the monument erected on the campus of the University "by the President of the United States, the Governor of North Carolina, and other alumni" to the memory of Dr. Caldwell may be seen a railroad wheel, an engineer's transit, and the Bible. The union of these symbols, rather than the symbols themselves, together with the inscription on the south face—"He was an early, conspicuous, and devoted advocate of the cause of common schools and internal improvements in North Carolina"—indicate the public services by which Dr. Caldwell received and will retain the lasting gratitude and affection both of the Presbyterian Church and of the State of his early adoption.

III. ELISHA MITCHELL (1793-1857)

During Dr. Caldwell's absences from the University the position of acting president had always fallen to Professor Elisha Mitchell. Immediately after Dr. Caldwell's death Dr. Mitchell was made president pro tem. and filled the position till the election and arrival of President David Lowry Swain. Dr. Mitchell was a graduate of Yale in the class with Denison Olmsted, James Longstreet, author of "Georgia Scenes", and George E. Badger, Senator and Secretary of the Navy. Dr. Olmsted, a Presbyterian, was his colleague at Chapel Hill for a short time and it was these two men who began the great work of making the soil, the climate, and the resources of North Carolina known to the citizens of the state and to those far beyond the state.

Dr. Mitchell came to Chapel Hill in 1818 and was ordained a Presbyterian minister in 1821. Till 1825 he filled the chair of mathematics and natural philosophy, but when Dr. Olmsted was called from Chapel Hill to Yale Dr. Mitchell entered upon his chosen field of geology and mineralogy. During his thirty-nine years of service he grew steadily in mental stature, in usefulness to the state, and in the esteem of all who knew him. "His massive, tireless frame," says Dr. Battle*, "his

* "History of the University of North Carolina", I, 681.

encyclopedic information and readiness to impart it, his broad humor, his firm but not narrow Calvinism, his genial manners, his laborious reading, his kindness of heart and unflinching generosity, his intrepid spirit, his firm reliance on his opinions, would have made him conspicuous anywhere."

It was an able faculty in which he served, the Presbyterian members alone constituting a body of men of whom any university might be proud. Of President Swain, an elder in the Presbyterian Church, Governor Vance* said: "He who would fully comprehend the great work of David Swain's life would have to stand upon the battlements of Heaven and survey the moral world with an angel's ken". There was also Dr. James Phillips, Presbyterian minister and professor of mathematics, whose public services, if they have suffered eclipse at all, have suffered it because they have been overshadowed by the combined services of his son, Dr. Charles Phillips, and his daughter, Mrs. Cornelia Phillips Spencer. When some one said in Governor Vance's presence that Mrs. Spencer was the brainiest woman in the State, he replied promptly: "Yes, and man, too."

Able as were his friends and colleagues, however, Elisha Mitchell seems to me to have made a deeper and more personal impress upon the State than any of them. He was the first who saw clearly and wrought for a lifetime to make patent and potent the vision of physical North Carolina,—its illimitable wealth of forest and field and mountain, its hidden ores, its majestic waterways, its cities and sanitariums, its workshops and factories and, above all, its one mountain peak, unequalled but unacknowledged. He knew no Eastern Carolina or Western Carolina but only North Carolina as God made it. He became a martyr not to science in general but to the scientific development of North Carolina. His death on the highest peak of the Blue Ridge, which he had proved to be the highest, swept the state with a wave of patriotic and personal devotion unparalleled in our history. Of the many resolutions which his death called forth none seem to me quite so beautifully phrased as those from Davidson College: "Through the whole of a long life he was an assiduous and enthusiastic devotee of science, and to us there is something of a melancholy, poetic grandeur and greatness in the place and manner of his death, whereby science in burying one of her worthiest sons has hallowed a new Pisgah, which future generations shall know and mark."

Dr. Mitchell lives today not because Mt. Mitchell and the Elisha Mitchell Scientific Society and Mitchell County perpetuate his name, but because he wrought at a splendid design. He did not live to complete it—it is not completed yet—but by scientific reports in many national journals, by special articles in magazines and newspapers, by personal appeals in season and out of season, by repeated visits and prolonged investigations, he affected powerfully the public opinion of his time and left North Carolina a richer, a wiser, a more forward-looking state than he had found it. I can never read Browning's great poem, *The Grammarian's Funeral*, without thinking of the burial of Dr. Mitchell. As the grammarian's pallbearers ascended the mountain they

* W. J. Peele's "Lives of Distinguished North Carolinians", p. 244.

chanted, you remember, the praises of their hero, catching more and more of his spirit as they neared the far summit:

“That low man seeks a little thing to do,
Sees it and does it:
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred’s soon hit:
This high man, aiming at a million,
Misses an unit.
Here—here’s his place, where meteors shoot,
Clouds form,
Lightnings are loosed,
Stars come and go.
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.”

IV. WILLIAM JOSEPH MARTIN (1830-1896)

Dr. Mitchell was succeeded by William J. Martin. He was a native of Virginia, had been a graduate student of the University of Virginia, and for three years had served with distinguished success as professor of natural philosophy and chemistry at Washington College, now Washington and Jefferson College, Washington, Pennsylvania. He succeeded at once in securing a large appropriation for laboratory work at the University of North Carolina, and thus put the study of chemistry upon a higher and more scientific plane than it had before occupied. On September 21, 1861, after drilling the students in military tactics, he resigned his chair and entered the Confederate Army. After serving as Captain of the Twenty-eighth North Carolina Infantry he was made Lieutenant-Colonel of the Eleventh, the famous “Bethel Regiment”. After the Battle of Gettysburg he was made Colonel. Four times wounded, his commission as General had just been signed when the surrender at Appomattox gave him again to the cause of education. After serving two years longer at Chapel Hill, he founded the Columbian High School at Columbia, Tennessee, was elected professor of chemistry at Davidson College in 1869, and arrived at his new post in 1870. Here his life work began and here his fame as a teacher and moulder of men was established.

Davidson College had opened its doors in 1837. No more favorable place for a Presbyterian college could have been found in the entire South. Not far from its site had flourished such classical schools as Crowfield, Sugar Creek, Queen’s Museum, Zion-Parnassus, Providence, Rocky River, Poplar Tent and Bethany, all under Presbyterian control. Though founded long after the Revolutionary War, Davidson College gathered up and conserved the best traditions of that heroic age and took its name from General William Davidson, a noted Revolutionary soldier, on whose broad acres the college was built and whose heroic death at

Cowan's Ford had hallowed both his name and his estate. Among the presidents of Davidson College who have passed to their reward may be mentioned Dr. Robert Hall Morrison, Dr. Samuel Williamson, Dr. Drury Lacy, Dr. J. L. Kirkpatrick, and Dr. George Wilson McPhail. When Colonel Martin came to Davidson it already counted on its honor-roll of professors such men as General D. H. Hill, soldier and litterateur; Washington C. Kerr, who as State geologist continued the work of Elisha Mitchell; Dr. Charles Phillips, who helped Dr. Kemp P. Battle and Mrs. Spencer to lift the University out of the chaos of Reconstruction, and many others who had given the institution high rank throughout the South, a rank more than maintained from that day to this.

Colonel Martin's professorship, lasting from 1869 to 1896, is still the longest in the history of Davidson. From 1880 to 1884 it was my privilege to know him in his classroom and in his home, and of all the college professors under whom it has been my lot to sit, my heart and head yield first place to William J. Martin. As a teacher it was not his scholarship that made the deepest impression, though his scholarship was ample and constantly renewed. It was first of all his ability to distinguish with lightning rapidity between the essential and the non-essential. He pierced instantly to the centre of a subject and expounded it from the centre outward, not from the circumference inward. His philosophy seemed to be, "Take care of the centre and the circumference will take care of itself." In his presence I felt a new reverence for nuclear fact and nuclear truth. Chemistry did not seem to be an end in itself but rather one of the windows through which Nature peered to let us know how she looked and how she acted.

It has always seemed to me that with but little additional training Colonel Martin would have made a great teacher of history, literature, sociology or anything else, not because his range was wide, but because his vision was central and unerring. His method was essentially that of the soldier,—he captured the outworks only as an incident to his march to the citadel. Prescott tells us that the secret of the brilliant victory won by Cortez over the Aztecs at the Battle of Otumba was that the Spanish commander, disregarding the two hundred thousand Aztec soldiers that stood in front of his little band, ordered his men to strike straight for the person of the commander-in-chief. "There is our mark!" said he. "Follow and support me!" That was Colonel Martin's method, and it is a method as applicable to the study of literature as to the study of chemistry, to the conduct of life as to the attainment of learning. But I am sure that I speak for all those who knew Colonel Martin when I say that the man was greater than the professor. He taught chemistry professionally, he impressed manhood unconsciously. We were predisposed to admire him, for we knew that this prompt and resilient figure had come to us, like Little Giffen of Tennessee.

"Out of the focal and foremost fire,
Out of the hospital walls as dire."

I never heard him allude even remotely to the war, but the sulphur-fumes in his laboratory spoke to my imagination of battle, and the imperial figure that moved amid them was always that of the Confederate soldier, the "gentleman unafraid."

It has been said that higher education in the South was retarded shortly after the war because so many Confederate soldiers became teachers, the implication being that the four years given to battle might more profitably have been given to books. The charge rests on a curious misconception of what higher education means. If it means bookishness the charge has much to support it. But if it means manhood, self-reliance, disciplined conduct, instant obedience to authority, the ability to ally oneself for life or death with a great cause, then I know no breed of men to whom the South owes more than to her soldier teachers, her Robert E. Lee, her D. H. Hill, her Robert Bingham, her William J. Martin.

V. CALVIN HENDERSON WILEY (1819-1887).

But if Presbyterian educators have profoundly influenced college and university standards, they have had an even greater influence upon the common schools. From 1861 to 1865 the colleges and universities of the South found themselves depopulated. Students had become soldiers. The University of North Carolina, Davidson College, Wake Forest, and Trinity either closed their doors or ministered to a constantly diminishing student-body. But a still greater peril threatened; it was that the common schools might be closed and the money collected for them used for war purposes. That our schools were not closed and that the funds were not diverted is due to one man, Calvin Henderson Wiley. To him belongs the greatest single-armed achievement in the history of public instruction in the South. If Caldwell Institute in Greensboro had done nothing else than prepare this man for college, it would have justified its existence and vindicated the faith of its founders. North Carolina had already produced men to whom the common schools were a theory, a possibility, even an ideal. With Calvin H. Wiley they were a passion.

Dr. Wiley's life was uneventful except for the new ideas at which he wrought. He did not find the handle of his being until 1852. From 1845 to 1852 his ambition was to make the history of North Carolina known at home and abroad through historical novels. I have always had a peculiar sympathy and admiration for him in this effort. It bespoke the patriot and the far-sighted patriot. If the history of North Carolina is ever to become a part of the cultural consciousness of men, as I believe it is destined to become, it must be interpreted by the constructive imagination as well as by the analytic reason. It must be told not merely in chronicle and textbook but in song and story. In Scotland it is said that every spot has its legend and every stream sings its song. But it was not the historians that made it so: it was Walter Scott and Robert Burns. Nobody in North Carolina had seen this so clearly, I think, as Dr. Wiley. To put his ideas into effect he published in New York in 1847 a novel called *Alamance, or the Great and Final Experiment*. Chapter 47 describes the Battle of Guilford Court House, and Dr. David Caldwell is one of the leading characters. In 1849 appeared *Roanoke, or Where is Utopia?* This novel was published in London under the title of *Old Dan Tucker and his Son Walter, a Tale of North Carolina*. In 1852 his last novel was published in Philadelphia

and was called *Life in the South: a Companion to Uncle Tom's Cabin*. Strange to say, it is a story of the eighteenth century ending with the Battle of Moore's Creek Bridge. But more astonishing still is the beginning: "Whoever will examine the map of North Carolina will at once be struck with the fact that Providence did not design the State for a commercial one. * * The wild and restless demon of Progress has not yet breathed there its scorching breath on the green foliage of nature." Plainly Dr. Wiley had not yet found himself.

But in 1852 he was elected our first superintendent of education and a new era in North Carolina history began. From 1852 to 1865, when the position of superintendent was abolished, Dr. Wiley was the foremost common school advocate in the United States*. These figures tell their own story: In 1853 there were 800 teachers in the public schools of North Carolina; in 1860 there were 2,286. In 1853 there were 83,373 pupils; in 1860 there were 116,567. In 1853 the receipts were \$192,250; in 1860 they were \$408,566. In 1858 North Carolina had a larger school fund than Georgia, Virginia, Maryland, New Jersey, Massachusetts or Maine.

Dr. Wiley continued his activity in behalf of the public schools till his death in 1887. His fame was national and he was a familiar platform figure in many states. In 1866 he was ordained a Presbyterian minister. But his greatest work was done between 1852 and 1865. The monument erected to him in Winston in 1904 bears this inscription: "Erected by the pupils of the Graded Schools of Winston to the memory of the Rev. Calvin H. Wiley, D. D., as one of the founders of the schools of this city and as the father of the public school system of North Carolina." But the best comment on his service is found in his last report made to Governor Jonathan Worth, January 16, 1866: "To the lasting honor of North Carolina her public schools survived the terrible shock of cruel war, and the state of the south which furnished most material and the greatest number and the bravest troops to the war did more than all the others for the cause of popular education." Well does Superintendent James Y. Joyner says†: "If ever man was inspired and called of God to a work, Calvin H. Wiley seems to me to have been inspired and called to his."

VI. CHARLES DUNCAN McIVER (1860-1906)

When Calvin H. Wiley died, Dr. McIver was principal of the literary department of Peace Institute in Raleigh; when Colonel Martin died, Dr. McIver was president of the State Normal and Industrial College for Women in Greensboro. During these nine years no one brain in North Carolina developed more rapidly than his and no one man did a work of vaster or more beneficent import.

I need not dwell upon his life. You know it as well as I. You men and women of Buffalo and Alamance and Greensboro can still see his

* Horace Mann, with whom Dr. Wiley is often compared, became president of Antioch College in 1852 and died in 1859.

† Address at the Unveiling of the Monument to Calvin H. Wiley, at Winston, Sept. 9, 1904.

hurrying Scotch figure moving upon the streets of the city that guards his remains. His interests and activities were many, but one purpose, one passion dominated them all. He belongs with Dr. Wiley rather than with any of the others whom I have mentioned. Neither he nor Dr. Wiley was a great teacher or a great scholar in the modern sense. They were moulders of public opinion rather than of individual lives. It was the multitude rather than the one man that sent the challenge to their souls. When the crisis came they confronted a whole State, a State that was either openly opposed to them or passively indifferent. They said to the State: "I am no better than you and no wiser; but in this one matter I see more clearly than you. I will not go to you; you shall come to me." And the State came.

When Dr. McIver was called to Peace Institute, the education of women at State expense had no strong advocates in North Carolina. The Presbyterian Church, it is true, had given to the cause of woman's education such men as Professor Richard Sterling and Rev. J. M. M. Caldwell (grandson of Dr. David Caldwell), both at Edgeworth Female Seminary in Greensboro. It had given Dr. Robert Burwell and his son, Captain John B. Burwell, the first principals of Peace Institute. But Dr. McIver's conception of woman's education does not seem to me to have been suggested or even remotely influenced by his Presbyterian predecessors.

Dr. McIver's distinctive contribution to the educational history of North Carolina lay in his advocacy of woman's education not as an end in itself but as a means of decreasing the alarming illiteracy prevalent in the State. He and Dr. Wiley were thus making for the same goal, but they saw the goal from different angles and approached it by different routes. Dr. McIver's service to the State touched, it is true, every phase of educational effort; but his central and controlling thought from first to last is found in such sayings as these: "The cheapest, easiest, and surest road to universal education is to educate those who are to be the mothers and teachers of future generations." "An educated man may be the father of illiterate children, but the children of educated women are never illiterate." "The proper training of women is the strategic point in the education of the race." "Educate a man and you have educated one person, educate a mother and you have educated a whole family." "We could better afford to have five illiterate men than one illiterate mother."

It is easy to say that the underlying thought in these selections is not new. Perhaps it is not, though I for one have never seen the same thought expressed with half the same directness or sense of personal conviction. But Dr. McIver's life work was not a new thought: it was a new era. No reformer builds on a new thought. He takes an old but unrealized thought, interprets it in terms of practice and policy, translates it from the passive voice into the active voice, dedicates himself to it, inscribes it on a banner, rallies the hostile and heedless to its defence, till at last it becomes self-supporting and self-pro-

* Address at the unveiling of the Monument to Calvin H. Wiley, at Winston, September 9, 1904.

elling. This was Dr. McIver's mission and this is the heritage that he leaves to all reforms, whether in church or state, who in the long years may follow him.

Such, ladies and gentlemen, is the story in meagre outline of some of the men whom the Presbyterian Church during the lifetime of this Synod has given to education in North Carolina. One hazards nothing in saying that if these six men had never lived or if they had devoted their constructive effort to more personal ends, the history of the State would have to be rewritten. David Caldwell spoke for them all when he said: "I have never tried to be rich but only useful." It is the old but always uplifting story of a man's finding himself by losing himself in a great but needy cause. David Caldwell was not David Caldwell till students began to flock to him and he felt the thrill of imparting light and leading to those who were to be the heralds of a new democracy and the builders of a new continent. Joseph Caldwell was himself re-made by the years in which he was shaping the destiny of a great commonwealth by shaping the destiny of its nascent university. Elisha Mitchell would have remained only Professor Mitchell of Yale had he not come to feel himself the trustee of the regnant promise of physical North Carolina. William J. Martin would have left an honored but not a loved name had not the call come, as it came to his great chieftain at Lexington, to beat his sword into a ploughshare and to till and plant for eternity. Calvin H. Wiley would have died an unknown lawyer or a would-be novelist had he not heard the pathetic voices of little children calling to him out of the dark. And Charles Duncan McIver would still be teaching girls the exceptions in the Latin third declension had not a passion for human service flamed into his young life and burnt it to its untimely but victorious end.

"Heroes of old! I humbly lay
The laurel on your graves again;
Whatever men have done, men say,—
The deeds you wrought are not in vain."