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A HISTORY

OF THE

*Development of the Presbyterian
Church in North Carolina,*

AND OF

Synodical Home Missions,

TOGETHER WITH

EVANGELISTIC ADDRESSES BY JAMES I. VANCE, D. D.,
AND OTHERS

BY

Rev. D. I. CRAIG.



RICHMOND, VA.:
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Yours cordially
D. J. Craig

DEVELOPMENT OF THE PRESBY-
TERIAN CHURCH IN NORTH
CAROLINA.

INTRODUCTION.

BY REV. H. G. HILL, D. D.

It is well to write the history of Synodical Home Mission work in North Carolina at the present time. Nearly a score of years have passed since it was inaugurated. It met with considerable opposition, on the part of conscientious brethren, who doubted the constitutional right of Synod to engage in this work. The plans and methods of conducting it were altered and amended, as experience and wisdom demanded. The present scheme of conducting it, by a synodical committee, consisting of one minister and one elder from each Presbytery, with an executive committee of five members of the whole committee, aided by a superintendent and a general evangelist, is the result of long experience and varied experiment. The wisdom of this plan has been manifested by the success attained, and by the fact that substantially the same plan has been adopted by other Synods. The results achieved by Synodical Home Mission work, both direct and indirect, have been most gratifying and inspiring. The efforts of the Synod have lifted our people to a higher plane of giving, and have stimulated the Presbyteries to more vigorous endeavors at evangelization within their own bounds. In less than a score of years, churches of our faith have been planted in all the counties of the State except twelve or thirteen; the number of the Presbyteries has risen from four to eight; and the roll of communicants has increased from 25,000 to more than 40,000. Surely, results like these have more than justified all the thought, money and labor that have been ex-

pendent upon Synodical Home Missions in North Carolina. But many of the actors in these stirring scenes have passed away and others are nearing the close of their earthly career. It is wise, therefore, to gather up the facts connected with Home Mission work in this State while some survive who are familiar with them, and before they pass from the memory of the living. The story of Presbyterian Gospel progress in North Carolina will be profoundly interesting to future church historians, and will edify and stimulate generations yet to come. The author of this history of Synodical Home Missions in North Carolina, Rev. D. I. Craig, of Reidsville, N. C., deserves the approbation of his cotemporaries and will be entitled to the gratitude of posterity for his laborious and successful efforts to preserve for the church and the world the interesting facts recorded. Having been stated clerk of the Synod of North Carolina for many years, having personal knowledge of many of the events mentioned, having ready access to the documents furnishing information, and having corresponded with many of the most active promoters of mission work in this and other States, the author is eminently qualified to become the historian of this synodical movement. To those who know him, it is needless to say that he has been very diligent in collecting the material, and used the greatest care to render his statements truthful, accurate and profitable to his readers. It enhances the value of the work he has done for the church to know that he has prosecuted it with comparatively little help or encouragement, and without hope of pecuniary reward for his toil. But useful labor is largely its own reward, and it is hoped that this publication will receive from the Presbyterians of this Synod a most hearty welcome, and find a place in every home within our bounds.

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The Presbyterian Church in North Carolina.

CHAPTER I.

A BRIEF RETROSPECT OF THE PRESBYTERIAN CHURCH IN NORTH CAROLINA PRIOR TO 1812.

In order to get a clear conception of the development of the Presbyterian Church in North Carolina, it seems necessary to take into consideration some of the facts and conditions of the church from an early period in her history down to the time of the *formation* of the Synod of North Carolina. Consequently the first chapter of this book is devoted chiefly to a brief statement of some of these facts and conditions, touching the progress of the church, and also the dates showing the time of the formation of her courts.

The Presbytery of Hanover was formed by the Synod of New York in the year 1755, and its territory embraced indefinitely the whole southern country, and, of course, included North Carolina. The first Presbyterian church court (higher than a church session) ever held in North Carolina, so far as I have been able to ascertain, was that of Hanover Presbytery, which convened at "Lower Hico" Church, in Person county, afterwards called "Barnetts," on October 2, 1765. This meeting was held for the purpose of ordaining and installing the Rev. James

Cresswell as pastor of this church, together with Grassy Creek and Nutbush churches, in Granville county. At this meeting, also, the Rev. Henry Pattillo was called to the Churches of Hawfields and Little River, in Orange county.

The second meeting of Hanover Presbytery held in North Carolina was at "Middle Hico," now known as "Red House Church," in Caswell county, on June 4, 1766.

The third meeting of this Presbytery held in North Carolina was at Buffalo Church, in Guilford county, then Rowan county, on March 2, 1768. At this meeting the Rev. Dr. David Caldwell was installed pastor, though he had been serving this church for several years; the Rev. Joseph Alexander was ordained "sine-titulo," and the Rev. Hugh McAden was called from Duplin county to the churches on the "Hico." Mr. McAden had been a resident minister in Duplin county since 1757, and Mr. Alexander was the successor of the Rev. Alexander Craighead, who was called to Rocky River in 1758, and who died at Sugar Creek Church, in Mecklenburg county, in 1766. There is no record, so far as I know, of the installation by Hanover Presbytery of Mr. McAden at "Goshen" Church, in Duplin county, or of Mr. Craighead at Rocky River Church, in Cabarrus county. But in those days the synod often acted in a Presbyterial capacity when it was necessary; for we find that in 1765 a call from the "Catry's Settlement," in North Carolina (Thyatira Church) was presented to the Synod of New York and Philadelphia for the Rev. Elihu Spencer, and placed in his hands; and at the same time a call was presented from the Hopewell and Centre churches for the Rev. Mr. McWhorter, which was not placed in his hands. It would seem from this that Hanover Presbytery was not regarded by these congrega-

tions, and it is possible that Messrs. McAden and Craighead were installed by a commission from the synod.

The fourth and last meeting of Hanover Presbytery held in North Carolina was at Buffalo Church, in Guilford county, March 7, 1770. At this meeting an overture to the Synod of New York and Philadelphia was adopted for the erection of Orange Presbytery, and in May following the overture was granted, and on the 5th day of September, 1770, at the Hawfields Church, in Orange county, the Presbytery of Orange was organized.

Prior to 1765 very few regular Presbyterian ministers had resided or were then living in North Carolina. These were the Rev. Messrs. Hugh McAden, James Campbell, Alexander Craighead, James Cresswell, Henry Pattillo, David Caldwell, and James Tate, who was never connected with Orange Presbytery, but lived in Wilmington. It is also possible that the Rev. William Tennent lived in Granville county for a short time about 1743, and that the Rev. Samuel Black lived in Duplin or New Hanover county a short time about 1744. There were a number of missionaries sent through the State before this time, and the first missionary, and indeed the first Presbyterian minister, known to have preached in North Carolina was the Rev. William Robinson, about 1742.

Of the above named ministers, McAden, Cresswell, Pattillo and Caldwell, together with Joseph Alexander, Hezekiah Balch and Hezekiah James Balch, composed the original Presbytery of Orange in 1770.

In 1765 many boundaries were fixed, and many churches throughout the State were organized and re-organized by the Rev. Messrs. Spencer and McWhorter, who were commissioned by the synod to do this work, and in 1770 there were about forty or fifty churches in the State, with a membership of about 2,000.

The territory of Orange Presbytery at this time extended indefinitely to the south and west from the Virginia boundary, but practically only the State of North Carolina east of the Blue Ridge, and the upper part of South Carolina, were occupied by its ministers.

It is a matter of deep, though vain, regret that the records of Orange Presbytery, embracing the first twenty-five years of its history (1770-1795, and also from 1812 to 1827) are lost beyond recovery. They were burned with the residence of Rev. Dr. John Witherspoon, near Hillsboro, N. C., on January 1, 1827.

From 1770 to 1784 embraced the period in which occurred the Revolutionary War, the Declaration of Independence at Charlotte and at Philadelphia, and American freedom, with all the stirring scenes, events and hardships incident thereto; and yet during that period the Presbyterian Church seems to have strengthened and grown more rapidly than for a number of years afterwards. Fourteen ministers were added to the roll, and quite a number of churches were organized during that period. The names of the ministers were: John Harris, James Campbell (who belonged to the old South Carolina Presbytery), James Edmonds, Thomas Reece, John Simpson, Alex. McMillan, Samuel E. McCorkle, Thomas H. McCaul, John Debow, Thomas Hill, Andrew Patton, James Hall, Robert Archibald and John Cossan. The Rev. Dr. McCorkle became a member of the Presbytery in 1777, and the Rev. Dr. Hall in 1778, and these two men were the peers in the western section of the Presbytery; of Henry Pattillo and David Caldwell in the middle or eastern section, and all four of them were profound scholars, able statesmen and staunch patriots, and they wielded a tremendous influence in their day for civil liberty and Presbyterianism in North Carolina. The

names of these four men, together with Craighead, McAden, Campbell, Alexander and H. J. Balch, and others mentioned above, will never be forgotten in connection with the great struggle for American Independence and the advancement of the Presbyterian Church.

In 1784 there was a general adjustment of the boundaries of the Presbyteries throughout the United States, and during that year the Presbytery of South Carolina was set off from Orange by the Synod of New York and Philadelphia. The first meeting was held at Waxhaws in April, 1785, with the following members: Rev. Messrs. Alexander, Edmonds, Reece, Harris, Simpson and Francis Cummins. The State line between North and South Carolina now became, to a considerable extent, the southern boundary of Orange Presbytery.

In 1788 the Synod of New York and Philadelphia was dissolved, and the General Assembly of the Presbyterian Church in the United States of America was formed, and as a part of the formation the Synod of the Carolinas was erected.

The Synod of the Carolinas existed until 1813, and was composed of the Presbyteries of Orange, South Carolina, and Abingdon, the territory of the latter being chiefly in Tennessee. The first meeting of the synod was held at Centre Church, in Rowan county, North Carolina, on November 5, 1788. The Rev. David Caldwell preached the opening sermon, and was Moderator of the meeting. Only ten ministers and eight ruling elders were present, though the roll of the three Presbyteries at this time showed the names of twenty-eight ministers.

During the existence of this synod considerable efforts were made to extend the Gospel into the destitute regions of the State, and even beyond the State into Tennessee and Mississippi. The great cause of domestic missions was

freely discussed in what was then called "The Free Conversation," and various members of the Synod were appointed from time to time as missionaries, and these brethren would often spend weeks, and sometimes as long as six months, in their journeys travelling over the country and preaching the Gospel wherever they could command an audience. The Rev. James Hall, D. D., did a great deal of this kind of work in his day, and his reports to the synod, which, with others, are still on record, are elaborate and intensely interesting.

In 1795 the Presbytery of Concord was set off from Orange by the Synod of the Carolinas, with the following twelve ministers: Rev. Messrs. 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. The Yadkin river was made the line of division, cutting the State into two parts, Concord embracing the territory west and Orange east of this line. The first meeting of Concord Presbytery was held at Bethphage Church December 24, 1795.

In 1799 the first recorded statistics are given, and these show that the two Presbyteries of Orange and Concord had a membership at that time of twenty-nine ministers and fifty-five churches, but the number of communicants is not given.

In 1800, and for several years afterwards, the church witnessed and enjoyed one of the most remarkable and wonderful revivals of religion that this country has perhaps ever seen. It began in 1800, and lasted for several years, and it was remarkable in its extent, covering several States, and in the strange affections of mind and body which possessed the people without warning, and regardless of time or place. It seems to have had its

origin under the preaching of the Rev. James McGready, who was indeed a very remarkable man, and whose first charge was at the Haw River, Speedwell and Stony Creek churches in Orange Presbytery in the years 1793-'5. He removed to Kentucky, where the great revival began, and it gradually spread over a great portion of the whole southern country, and especially in North Carolina in the year 1802. Great numbers professed conversion and united with the church, and a lasting work for the Master seems to have been accomplished.

A particular account of the life and character of Mr. McGready and of this strange and wonderful work of grace may be seen in Dr. Foote's "Sketches of North Carolina."

In 1812, among the last acts enacted by the Synod of the Carolinas was to set off from Orange the Presbytery of Fayetteville, with the following eight members: Rev. Messrs. Samuel Stanford, William L. Turner, Malcolm McNair, Murdock McMillan, John McIntyre, William B. Meroney, Allen McDougald and William Peacock.

This Presbytery did not meet and organize at the time appointed, but held its first meeting at Centre Church, in Robeson county, October 21, 1813.

The Synod of the Carolinas then adopted, as its closing act, an overture to the General Assembly for the division of itself into two synods, to be known as the "Synod of North Carolina," comprising the Presbyteries of Orange, Concord and Fayetteville; and the "Synod of South Carolina and Georgia," comprising the Presbyteries of South Carolina, Hopewell and Harmony, and that the Synod of the Carolinas be dissolved.

The Synod of the Carolinas then adjourned *sine die* at New Providence Church, October 5, 1812.

During the existence of this synod a very great deal was accomplished along many lines, looking to the advancement of Christ's kingdom and the development of the Presbyterian Church. New Presbyteries were formed, boundaries were fixed, and a vast amount of missionary work was done. We must remember—and we too often forget—that in those days the educational, religious and missionary advantages were not what they are now, and that the chief mode of travel was on horseback, and that many of the ministers, pastors as well as missionaries, spent a large portion of their time in the saddle. The territory was almost unlimited, and many of the congregations were scattered and far apart, and, besides the daily travel and constant hardships, the occasional trips to the synod or to the General Assembly, the latter usually meeting in Philadelphia, were long and wearisome journeys. There were many difficulties to be met and obstacles to be overcome; there were no settled plans for systematic giving, for the extension and support of the Gospel, and the compensation of ministers was exceedingly small, but these men faithfully did their work and preached the Gospel in all its simplicity and purity, and left the results with God.

In those days the church was very jealous of the doctrines held and preached by her ministers, and of the pure life and character required of them. Consequently there were many cases of investigation and discipline in the synod and in the Presbyteries. Some of these cases were of long duration, and occupied much of the time of the church courts. Such were the cases of the complaint of the Rev. Hezekiah Balch against the Abingdon Presbytery, and the counter complaints of the Presbytery against him, and of the Rev. Colin Lindsay in Orange Presbytery.

The history of Mr. Lindsay in the church courts is a very remarkable one, and he had a very remarkable career. He was born in Scotland, and it is said of him, that he was a very scholarly man, of fine personal appearance, a good preacher, and that he commanded a great influence over his friends and adherents. He came from Scotland to North Carolina and united with Orange Presbytery in the year 1792, and from this time until 1803, when his ministerial career came to a close, he was almost continuously before the church courts, having been often admonished, several times suspended, and finally deposed from the ministry. During this period he served, at different times, the churches of Black River, Brown Marsh, Lumberton, Raft's Swamp, Shoe Heel (which is now Maxton), Gum Swamp and Bethel.

A most wonderful story has been told in connection with this man's birth, and while there have been many variations of the story and of its explanation, yet the main facts have been abundantly corroborated, and many of the people of Robeson county accept it as absolutely true. The story, in short, is this: The Rev. Colin Lindsay was born after his mother had died and had been buried! The explanation is as follows:

Mrs. Lindsay was a lady of culture, refinement and considerable wealth, and in the natural course of events she was taken sick, and to all appearances she died. The family believing her to be dead, the necessary preparations for burial were made, and in preparing the body for the tomb it was customary in Scotland to leave upon the person the individual jewelry, just as they had worn it while living, and, thus prepared, the body of Mrs. Lindsay was laid in the tomb and buried. On the night following the burial a band of robbers, desirous of obtaining the jewelry, repaired to the grave and opened it. They

removed the lid from the coffin and proceeded to remove a ring from a finger, and in doing this it was necessary to cut the finger, which drew blood, and immediately the dormant circulation in the body was restored and signs of life were apparent. The robbers fled from the scene in terror, and in their flight they were observed by some persons passing by who immediately repaired to the grave and found Mrs. Lindsay struggling and crying for help! They quickly removed her from the open grave and tenderly bore her to her home, which was hardby, and delivered her to her amazed and dumbfounded family! In a short time, it is said that Mrs. Lindsay recovered from the shock, and soon after this occurrence the Rev. Colin Lindsay was born!

In those days the church by no means neglected the great cause of education. The doctrine was held by our fathers that wherever a Presbyterian settlement existed and a pastor was located, there next to the church should be a school, and there were quite a number of excellent schools scattered throughout the State. The oldest of them was perhaps "Queen's Museum," afterwards called "Liberty Hall," in Charlotte, the charter of which was twice annulled by the King, and in which many stirring debates were held touching the great questions of the times, and doubtless among them the immortal Declaration of Independence. There was also the old "Grove Academy," in Duplin county, by the side of "Goshen" Church, which was perhaps the oldest Presbyterian church in the State. Here the Rev. Hugh McAden, the Rev. James Tate, and perhaps others preached and taught in the olden times. Then there were the famous schools of Caldwell in Guilford, of McCorkle in Rowan, of Hall in Iredell, of Wilson in Cabarrus, and others which were not a whit inferior in many respects to many seats of

learning much more pretentious in the present time. These classic schools educated many eminent men, and sent forth in their day many scholars of a high order.

The University of North Carolina was founded in 1793 under Presbyterian influences, and the majority of its principal teachers in early times were Presbyterians. It was demanded by our forefathers that all Presbyterian children should at least be taught to read, and we are told "not to be able to repeat the Shorter Catechism was a mark of vulgarity among the people who claimed a natural equality." It has also been said that "from the great efforts made by Presbyterian pastors and missionaries in establishing and promoting education among the people at large, and from the deep conviction of the importance of some degree of education impressed upon the hearts of Presbyterian families, it came to be a fact that in the bounds of the original Presbyterian settlements in North Carolina, very few persons grew up unable to read intelligibly." It is doubtful if the succeeding generations down to the present time, can produce the same evidences of careful teaching and training on the subjects of religion and education, notwithstanding the vastly increased facilities and advantages, that were apparent in Presbyterian Homes before and during the existence of the Synod of the Carolinas.

CHAPTER II.

THE SYNOD OF NORTH CAROLINA FROM THE TIME OF ITS FORMATION UNTIL THE CIVIL WAR.

The first meeting of the Synod of North Carolina was held at Alamance Church, in Guilford county, on Thursday, October 7, 1813. The following twelve ministers and three ruling elders were present: Rev. Messrs. 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, John Robinson, and Elders Hugh Forbes, John McDonald and William Carrigan.

The Rev. Dr. James Hall preached the opening sermon on the text: "Go ye into all the world and preach the Gospel to every creature." The Rev. Dr. Robert H. Chapman was elected Moderator, and also elected the stated clerk of the synod.

The synod was now fully organized, composed of the three Presbyteries of Orange, Concord and Fayetteville, and its territory embraced all of North Carolina and small portions of South Carolina and Virginia.

The Presbytery of Concord was now the largest in membership, while the Presbytery of Orange was the largest in territory, stretching from the Yadkin river to the Atlantic Ocean. The three Presbyteries in whole consisted at this time of 31 ministers, 85 churches and about 4,000 communicants.

For a long time after the organization of the synod the Presbyterian Church in North Carolina seems to have

been, in a large measure, "at ease in Zion," and yet some noble advances were made. From 1812 to 1861 embraced a period of national peace and great material prosperity, and the institution of slavery was at its flood-tide. The institution of slavery was not near so profitable in North Carolina as it was in some other States, and the mere fact that a man owned slaves by no means rendered it unnecessary for him to labor with his own hands, for indeed the master, in many respects, was often a harder toiler than any of his slaves; and yet slavery of itself was doubtless the occasion of much indolence among the people, and tended to foster a spirit of indifference to personal energy, and to high mental and moral attainments among the masses of the people. It is true that the church grew in those days, but it was more from the force of circumstances than from the energetic and systematic use of the abundant means at hand. There were many gracious revivals of religion throughout the country, and a great deal of attention was given in Christian homes to the religious training of the negroes, but there seems not to have been any general religious awakening from the time of the great revival in 1800-'3, until twenty or thirty years afterwards. New Presbyteries were formed, only soon afterwards to be dissolved.

In 1824 the synod set off from Concord the Presbytery of Bethel, lying chiefly in York and Chester counties, South Carolina; and at the same time the Presbytery of Mecklenburg was first formed, which was also dissolved in 1827. The Presbyteries of Roanoke and Morganton were formed in 1835, embracing practically the same territory now occupied by Albemarle and Asheville presbyteries, and they were dissolved in 1840.

Many noble opportunities for the expansion, development and growth of the Presbyterian Church were neg-

lected and lost, and other denominations came in and possessed much of the land which naturally and rightfully belonged to the Presbyterians.

In the early years of the synod, at the annual meetings, much of the time was consumed in discussing questions of law and order, and matters pertaining to the general interest of the church at large, rather than to the pressing interests of the church at home, and in looking to evangelization of the vast unoccupied territory. The southern professorship at Princeton College was an object and a theme much discussed, and large sums of money were raised in the synod for its endowment and support, but there was no systematic plan of giving or of collecting money for the benevolent causes of the church, and scarcely any thing was done for home and foreign missions.

In 1823 the following resolution was adopted:

“Whereas the cultivation of missionary fields does afford a most important aid to the cause of missions, and, whereas, such fields might be conveniently cultivated within our bounds, either by individuals or congregations collectively: therefore

“*Resolved*, That the members of this synod use special efforts with the churches under their care, to promote this laudable object.”

The cause of “Domestic Missions” was freely discussed in the “Free Conversation,” after the plan adopted by the Synod of the Carolinas, and a synopsis of which was published and placed on record, and various members of the synod were appointed as temporary supplies and to do missionary work. About this time and long afterwards, aside from the faithful preaching of the Word—and the Word was faithfully preached by a noble set of men—there were no settled plans for overtaking

the vast destitutions in the synod. Each Presbytery was expected to do the best it could in looking after its own unoccupied territory, it now being held more and more by many of the brethren that the synod as a body could do nothing, beyond a strict interpretation of the law of "review and control." The annual meetings of the synod were greatly enjoyed socially by those who could attend, but the attendance was usually small, and in 1823 an annual collection was ordered to defray the expenses of the representatives, and a very strong resolution was adopted enjoining attendance. The business of the synod, aside from the discussion of questions of general interest to the church and matters pertaining to the welfare of societies and institutions of learning, was largely routine.

In 1825 the Union Theological Seminary in Virginia began to be discussed, and the synod entered heartily into co-operation with the Virginia brethren for the formation and welfare of this school of the prophets, and it has nobly stood by the Seminary until this day.

In 1835 Davidson College began to engage the earnest attention of the synod, and it has never ceased to be an object and a theme of deep and increasing interest, and to-day the interest still abides, and the college stands as a monument to the everlasting honor, praise and wisdom of our fathers, and is the pride and joy of all Presbyterians.

In those days these institutions of learning especially consumed much of the time and attention of the synod, while the extension and development of the church, especially in the destitute regions of the State, did not receive that attention, and were not urged to that extent that might have been supposed. But the foundations of great things in the future were being laid, and the building of these foundations were in safe hands, building slowly but surely.

In 1832 a very careful though not complete record of statistics is given, and this record shows 64 ministers, 127 churches, 832 baptisms, 29 Sunday-schools, with more than 1,000 scholars, and the number of communicants was perhaps about 8,000. This shows a gain of 33 ministers, 42 churches, and the membership about doubled in about twenty years. The reports for this year of 1832 were very encouraging, great revivals of religion were enjoyed, especially in Concord and Orange Presbyteries. It is said that 163 persons were added to Rocky River Church, 126 to Poplar Tent and Ramah, and 130 to Charlotte and Sugar Creek churches. It was estimated that there were 2,000 conversions within the bounds of the synod, and that 600 of them were in the counties of Mecklenburg and Cabarrus. But the whole amount of contributions, raised in the synod and reported this year for the combined missionary, benevolent, temperance, Bible and tract societies was only \$1,734, and of this amount \$727 was contributed by a single church, the Milton Church, in Orange Presbytery.

In 1840 there were 78 ministers and 137 churches in the synod, showing a steady gain in membership, if not a commensurate gain in contributions.

About this time the synod was composed of a very able body of men, many of whom were excellent teachers and profound scholars, as well as able preachers of the Gospel. The roll at this time shows the names of the Rev. Drs. Caldwell, Caruthers, Graham, Harding, Lacy, McRee, McPheeters, Mitchell, Morrison, Phillips, Penick, Robinson, Smith and Wilson: and the Williamsons, the Pharrs, the Paisleys, the McIvers, McQueen, McNair, McLean, McIntyre, Stanford, Tate, Gretter, and a number of others, besides many noble and influential elders who usually attended the church courts.

The great influence and abundant labors of these men in their day, their efforts in founding and fostering some of the institutions of learning which we now enjoy, and in laying deep and broad foundations for future generations, as well as their fidelity in preaching a pure Gospel, deserve all honor and praise.

In 1850 there were 90 ministers and 150 churches, showing a gain of 12 ministers and 13 churches in ten years, and during the next ten years, from 1850 to 1860, there seems to have been a general awakening along all lines.

In 1852 a special committee, of which the Rev. S. A. Stanfield was chairman, presented the following resolution, which 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 subjects generally assigned to them; and that the consideration of these reports shall be a special order at each meeting of the synod.”

This was a most important and far-reaching resolution, and proved to be the beginning of a new order of things. The benevolent causes of the church until now were managed and controlled by the boards of the General Assembly, which received and disbursed the greater part of the contributions made by the churches. The synod had grown weary of being lectured by foreigners on these subjects, and the question now arose, Why not employ our own agents and do this work ourselves? And from this time ever afterwards a new spirit was apparent in

the synod, and there was a marked increase of interest and contributions for all the benevolent causes.

In the report on Foreign Missions for the year 1859 we find the following remarkable statement: "Previous to the year 1852 there was no fixed and well organized plan of sustaining missions in this synod. No permanent agents were appointed, as we have them now, to advance the claims of the boards in our churches. The consequence was, that our attention was seldom directed to these vital questions, and our energies lay comparatively dormant. Before this, no order of the day was ever made on our docket for an hour to be devoted to the consideration of missions. Often did our synod meet and adjourn without speaking a single word or hearing a single report for the furtherance of any one of the boards, only as it came from some agent from abroad. Far be it from your agent to intimate that these subjects were not dear to the ministers and elders that attended; they thought and prayed over them doubtless, but a mere glance at the minutes will show that up to 1852 there was no regular organization in this body for the permanent furtherance of the boards."

The author of the above report was the Rev. Archibald Baker, who further shows, as a result of the resolution adopted in 1852, that the contributions for Foreign Missions had increased more than \$3,000, and for Domestic Missions the amount contributed in 1855 was \$1,714, and in 1859 the amount collected and expended was \$6,424.

Another result attributed to the adoption of the resolution of 1852 as a decided step in the progress of the church was the establishment as the synod's organ in 1857 of the "North Carolina Presbyterian."

This paper was first published in Fayetteville, N. C., the first number being issued in January, 1858. The min-

utes of synod contain frequent resolutions of endorsement and commendation of the paper during all these years of its history. It has been an agency well nigh indispensable for the building up of the interests of the synod, and forwarding the institutions under its care. The first editor of the paper was the Rev. George McNeill, a brilliant and talented man, who died in 1861. The Rev. Willis Miller was associate editor with Mr. McNeill, and had charge of the paper for a time after his death. They were succeeded by the Rev. James McNeill as editor and the Rev. John M. Sherwood as associate editor. The Rev. James McNeill was a brother of George McNeill, and was the colonel of the Fifth North Carolina Regiment of Cavalry, and was killed while leading his regiment in a charge near Petersburg, Va., on March 31, 1865. The Rev. Mr. Sherwood then became the sole editor and owner of the paper until his death, in 1872. The paper was sold, and for a short time the Rev. Dr. H. G. Hill was editor as well as part owner. The paper was then transferred to Wilmington, N. C., and the Rev. T. L. De Veaux became editor, which position he held until his death, in 1876. He was succeeded for a short time by the Rev. Dr. Joseph R. Wilson as editor, and Mr. John McLaurin as business manager. For a short time the Rev. J. M. Rawlings was editor, in connection with Mr. McLaurin. The paper then became the property of Mr. John McLaurin, and he was the sole editor until 1898. He kept the paper for the synod and made it a strong arm of the church, and the synod will never cease to owe to him a debt of gratitude for his long and faithful service.

In 1898 he sold the paper to a joint stock company, and the Rev. A. J. McKelway, D. D., became the editor. The paper was removed to Charlotte, N. C., and launched

upon a wider mission as a paper for the whole church, and the name was changed to "The Presbyterian Standard." Dr. McKelway was a ready, vigorous and forcible writer, and few men ever wielded a pen with more clearness and power. He retired as editor in 1905, and for a year the Rev. Messrs. T. J. Allison and W. T. Waller had charge of the paper as associate editors, and they were succeeded by the Rev. Dr. P. R. Law and Rev. Dr. R. C. Reed, as editor and associate editor, who have charge of the paper at the present time. May it ever live and prosper, as it has lived and prospered in the past, as a mighty power for the extension of Christ's kingdom and the evangelization of the State.

In 1860 the synod met at Statesville, N. C. The Rev. R. H. Lafferty was Moderator, and 61 ministers and 50 ruling elders were present. The synod at that time was composed of 3 Presbyteries, 92 ministers, 184 churches and a membership of about 15,600.

When this meeting of the synod adjourned at Statesville, N. C., October 27, 1860, the members of that body, perhaps, did not even dream, much less think, that the last meeting of the Synod of North Carolina, under the old system and in connection with the old assembly, had been held; that the last hymn had been sung and the last prayer offered, and that a national crisis was at hand, and that before they should meet again the whole country would be in the throes of an unprecedented civil war! The dreadful war between the States (1861-1865), like a storm-cloud had been gathering for a number of years, and at length it suddenly burst upon the country in all its pitiless fury, and deluged the whole land with blood, and subjected the Church and the State to the most distressing circumstances, heartrending scenes and bitter memories.

It is not within the scope of this book to dwell upon that period, or to attempt a description of the deprivations and sufferings of the people, at home or in the army, during those dark and troublesome times. It is left to the faithful historian of the State and of the nation to tell the fearful story; and yet we must inquire into the welfare, progress and development of the church during and after those dreadful years.

CHAPTER III.

THE SYNOD OF NORTH CAROLINA DURING THE CIVIL WAR AND THE RECONSTRUCTION PERIOD.

On November 1, 1861, the Synod of North Carolina being convened in Raleigh, the following preamble and resolutions on the state of the country were adopted:

“Whereas the country is involved in a bloody internecine war, the desolations of which threaten our citizens, and the sacrifices of which have affected the church of our beloved State; and

“Whereas by the tyranny and usurpation of the government at Washington, the safeguards of the Constitution have been broken down, threatening all that is dear in civil liberty and all that is precious in the inheritance received from our fathers; and

“Whereas the several Presbyteries composing this synod have in view of these deeds, as well as in view of the extraordinary endorsement of them by the General Assembly of the Presbyterian Church of the United States, requiring us and our churches to approve and to pray for the success of measures so tyrannical and iniquitous, have formally and solemnly dissolved all connection with said General Assembly, declaring, however, their steadfast adherence in all respects to the Confession of Faith, Catechisms, Form of Government, Book of Discipline and Directory of Worship of the Presbyterian Church, and have severally appointed delegates to meet at Atlanta, Ga., and, with other commissioners from the several Presbyteries of the South, then and there to con-

stitute and form a General Assembly of the Presbyterian Church for the Confederate States of America: therefore, in the fear of God and under a solemn sense of duty, be it

“*Resolved*, by the Synod of North Carolina, 1. That the synod intelligently, cordially, solemnly approves the action of its several Presbyteries in the premises.

2. That the synod, set and appointed by her Divine Head as a witness for the right and for truth, deeply, truly sympathizes with the State and with the Confederate States in their present righteous struggle, and cordially approves their action in asserting and maintaining their sovereignty and severing the ties that bound us and them to the late United States of America.

3. That the synod regards the present war on our part as a war of defense, commending itself to our people's efforts, prayers and hearts, as a hallowed though stern contest for sacred rights, involving homes and altars, liberty and religion, and to it we solemnly, prayerfully commit our persons and efforts and energies and property, our sons and lives.

4. That the synod recognizes, and here with gratitude records the tokens of Divine favor extended to our struggling, bleeding country, leading our hosts in the day of battle, shielding them under fearful peril, and giving them brilliant victories, for all of which we desire to present fervent and unceasing thanksgivings.

“5. That the synod would embrace this momentous crisis in our country's history, to urge pastors, elders, private Christians and our whole people to the offering of unceasing prayers in behalf of the Confederate States, in their present noble struggle in defense of constitutional liberty, beseeching our Covenant God and Father to lead our armies, to drive back our enemies, and early to

enable us in His fear and love to achieve a new nation's greatness."

The foregoing paper is here recorded in full purely as a matter of history, and to show the mind of the church in view of the great struggle.

On December 4, 1861, at Augusta, Ga., the Southern General Assembly was formed, and the immortal address by Thornwell and the sermon by Palmer on that occasion have gone into history, and fully explain the causes from a Presbyterian standpoint of the great disruption and struggle. Thousands gave their lives for principles and for a cause which they sincerely deemed to be just and righteous, and time alone will prove the true character of those principles, and whether or not the thousands gave their lives in vain. In the providence of God the terrible war gave ample proof that the best soldiers, as a rule, are Calvinists, and true to their principles and deep convictions, the ministers, their sons and the sons of their charges, nobly bore their full share of the awful burdens of the times, and they have left to their descendants a history of untarnished honor in war and in defeat, and full of almost unparalleled examples of deprivation, suffering, hardship, heroism and bravery, of which they well may be proud.

In 1862 the resolution calling for the appointment of agents on benevolence and adopted in 1852 was amended, and the Rev. Messrs. J. Rumple, J. M. Sherwood, Neill McKay and C. K. Caldwell were appointed agents of Foreign Missions, Domestic Missions, Education and Publication, respectively; but the contributions to these causes were small and wholly inadequate to meet the urgent demands. It was said in the address to the churches that "the public mind was powerfully agitated

and in general preoccupied with public interests, to the partial or total exclusion of their religious concerns." And yet, "an unwonted spirit of prayer connected with a profound and growing sense of dependence on the favor of Divine Providence" was believed to prevail among the people, and was apparent in the prayer meetings and church services, which were well attended. The awful realities of war were now pressing hard upon the people, and the interests of the army chiefly engaged the attention of the church as well as the State.

At this meeting of synod the Rev. Neill McKay offered a resolution that each Presbytery appoint three men to collect and disburse funds for the education of the children of deceased soldiers, and this was done to a considerable extent until the close of the war. The synod in those days did nobly in its heroic efforts amidst confusion and conflicting duties, to meet the demands of the times. The waste places at home, and especially the army, were crying for help and greatly needed the ministrations of the Gospel, and many of the ministers entered the army as chaplains, while the synod bade them God-speed, and at the same time did everything possible in every department of Christian work.

At this time Orange Presbytery had in its employment one evangelist and six missionaries; Concord had one evangelist and five missionaries, and Fayetteville had five missionaries, and these brethren did a noble work, but they could not begin to supply the vacant churches and destitute fields.

In 1863 the Rev. John M. Sherwood, in his report, said, "We cannot hope to supply our feeble churches and missionary fields with the preached Word, as we would gladly do, while the war continues. We rejoice to know that something has been done. The work has not been

overlooked by the Presbyteries. In all of them efforts have been made to supply, as far as possible, the most pressing wants of our people. The wants of the army have been considered, and much has been done to supply our soldiers with the preached Word. There are at present eight members of this synod engaged in the regular work of the chaplaincy, viz.: The Rev. Messrs. Drury Lacy, E. H. Harding, H. B. Pratt, R. B. Anderson, J. W. F. Freeman, Colin Shaw, David Fairley, J. H. Colton, and until recently, J. M. Sprunt, who has been in the work from the commencement of the war."

In addition to the regular work of these brethren, all of the Presbyteries enjoined it upon their members to give a portion of their time to the army, and many of them cheerfully responded to the call. Among the last acts of the synod of 1863 was to proclaim and recommend a day of fasting, humiliation and prayer, to be observed in earnest prayer to God on behalf of the afflicted country.

In 1864 the synod met in Greensboro, and very little was done except the ordinary routine business. The most important acts, however, of this meeting were the formulation and adoption of an address to the churches and a paper on the state of the country. In the latter some of the terrible results of the war are enumerated, "calling loudly for humiliation and prayer," and some of the tokens of the Divine favor are gratefully noted and acknowledged," calling for devout gratitude and thankfulness," and while still believing in the justice of the cause and the injustice of the oppression, the synod again proclaimed "that as humiliation and confession may well be accompanied with thanksgiving and praise," that another day of humiliation and prayer be observed, as well as thanksgiving and praise, in view of the past his-

tory and present prospects alike of the country and of the church. The day appointed, November 16, 1864, was observed, and the people humbly and devoutly prayed to God that the cruel war might cease, and that the banner of peace might once more wave over the land. And before the next meeting of the synod the prayers of the people were answered, and the awful conflict, covering a period of four years, was ended, and had passed into history.

During these four years of war the Presbyterian Church in North Carolina gained only eight ministers and five churches, and lost more than 2,000 communicants! Of course the loss consisted largely of young men, in the prime of life, who were the hope of the church and who had fallen in battle, or who had died in prison or from disease and exposure on the field.

After the war was over the synod met in Fayetteville October 25, 1865, and intense anxiety, not to say deep disappointment and discouragement, was written upon every face and expressed in every tone. Indeed, the war was over, for which all were thankful, but the hearts of the people were sad! Their property was gone, their homes were desolate, their beloved and precious dead were silent, and confusion, demoralization and lawlessness were seen in everything and reigned everywhere. The institution of slavery was forever ended, and the negroes were free; but this great population of ignorant creatures had been freed and left by the victors in arms to shift for themselves, and they were homeless, helpless and dependent, and to meet this new condition of things grave and perplexing questions arose on every hand. What could the synod do? What better could it have done than to seek the help of the Lord? Therefore the synod resolved:

“Whereas, in times of rebuke and confusion, desolation and fearfulness, it is the duty of the people of God to draw near to their King and acknowledge the justice, holiness and goodness of His providential dealings with them, the synod hereby appoints a day of fasting, humiliation and prayer, that life may flow with new vigor from the great head of the church, to all the members thereof, and that the rulers of the land may be guided to wise counsels for its benefit.”

In the Narrative on the State of Religion the synod said, after deploring the increase of the evils of the times, “We now need an unusual amount of grace, if we would successfully resist the tide of iniquity which is rolling in upon us like a flood.”

The people had now entered upon that period which is commonly called the “Reconstruction Period.”

This period lasted about ten years—until about 1875—and for several years immediately after the war the people, in many respects, suffered as much, if not more, from misrule and corruption, than during the war. It is true the suffering was of a different character, for the horror of the war could scarcely be repeated or surpassed, but these horrors were followed by a reign of terror which tried men’s souls. The people had to endure for a time a military government, administered by aliens to the Commonwealth, and by men who were not in sympathy with those who suffered. They had to endure the intense bitterness engendered by bad men and by political factions, and they were made to feel the heavy iron heel of arbitrary force, and to drink the bitter dregs of some of the results of war. They were compelled to endure the arrogance and insolence of many of the enfranchised negroes, who had suddenly been raised, politically, as the peers of their former masters. They were without money,

except Confederate money, which was worthless, and they had to pay or promise to pay high prices for everything, and to depend upon domestic help and farm labor which was utterly unreliable and almost worthless. And, besides all this, a spirit of demoralization, disorder and lawlessness was abroad in the land, rendering social life miserable and unsafe. The people of God, many of whom were in deep poverty and sorrow, met these reverses of fortune and endured these trials in a manner and spirit manifesting the grace of patience as none but the people of God could do, and which is worthy of the admiration and praise of all people in all ages.

In 1866 the synod enjoined it upon Christian fathers and mothers to look specially to their own children, and to teach them the fear of God and obedience to lawful authority; and in 1867 the address to the churches was full of affectionate counsels and admonitions, calling the people to prayer and to arise and rebuild the waste places, and urging them to the support of evangelists and missionaries.

About this time there were only five home missionaries regularly employed in the synod, and not more than \$1,000 was contributed for Domestic Missions, and the aggregate membership of the church was about 15,000. But, from this time on, the leaven of hope and activity began to work, the contributions increased, and the great need of evangelization soon became the chief theme of discussion in all the Presbyteries.

In 1868 the Presbytery of Wilmington was set off from Fayetteville, with the following ten members, viz.: Rev. Messrs. H. A. Munroe, James Kelly, Colin Shaw, S. C. Alexander, D. B. Black, H. L. Singleton, B. F. Marable, J. M. Sprunt, L. McKinnon and S. H. Isler. The first meeting was held in Wilmington, N. C., November 21, 1868, in the house of Mr. Patrick Murphy.

The Rev. S. C. Alexander says, in his little book called "Miracles and Events," that "Wilmington Presbytery was organized for the express purpose of evangelizing Eastern North Carolina." He says there was considerable opposition to the movement, and that he "spent a whole night in prayer" before the meeting of the Presbytery, when these matters were discussed. He was the first evangelist of Wilmington Presbytery, a strong preacher, and a most ardent advocate for evangelistic work. He did a noble work in Eastern North Carolina at Black River, South River, Swansboro and Topsail from 1859 to 1873, when he removed to Mecklenburg Presbytery, and afterwards to the Synod of Arkansas.

In 1869 the Presbytery of Mecklenburg was set off from Concord, with the following twenty-three members, viz.: Rev. Messrs. R. H. Morrison, J. E. Morrison, J. D. Hall, W. W. Pharr, John Douglass, Robert Burwell, A. W. Miller, G. D. Parks, J. C. Williams, R. Z. Johnston, William McDonald, R. B. Anderson, J. F. W. Freeman, R. N. Davis, J. S. Barr, J. J. Kennedy, N. Shotwell, Robt. H. Chapman, T. E. Davis, W. N. Morrison, H. H. Banks, William Graves and Jacob Hood. The first meeting was held in Morganton, N. C., October 16, 1869, in the parlor of Mrs. Robert Pierson.

The formation of these two Presbyteries—one in the east and the other in the west—tended greatly to encourage the synod and to further the interests of evangelization in the State. This year more than 1,000 copies of the Address to the Churches was printed in pamphlet form and widely distributed, and in that address it was said: "We ought to have in this synod at least eight or ten evangelists to labor and carry the banner of the cross outside of all our churches into the wide regions beyond, in the eastern and western parts of the State. This is

the great and crying want of the church in this synod to-day." This shows the state of feeling in the church in 1869, and from 1870 to 1875 the state of the country gradually became more settled and peaceful, and the church began to realize as never before the great need of evangelization. The number of Home Missionaries and evangelists rapidly increased in all the Presbyteries, as well as the contributions for their support, and a great deal of aggressive and effective work was done during these years. But the plan of overtaking the destitutions and planting Presbyterianism where it had never been known, was confined solely to the efforts of each individual Presbytery, in looking after its own territory, until the great synodical movement was inaugurated.

CHAPTER IV.

THE ORIGIN OF SYNODICAL HOME MISSIONS IN NORTH CAROLINA.

In October, 1875, ten years after the Civil War, the Synod of North Carolina, representing five Presbyteries, 105 ministers 213 churches and 16,200 communicants, met in Greensboro, N. C.

The active operations of the synod at that time, in all its departments of work, were conducted solely through agents, who were appointed upon the basis of the resolution adopted in 1852, and who had the oversight of all the great causes of church work, and the most important causes were Foreign Missions, Sustentation, Education, Publication and Sabbath-Schools. The agent of Sustentation, however, was charged with the oversight not only of Sustentation proper, but also of evangelistic work and the Invalid Fund, which were classed under the one general head of "Sustentation."

The Rev. H. G. Hill, D. D., was the synod's agent of Sustentation in 1875, and from his report that year it appears that less than \$8,000 was raised in the whole synod, including all the salaries of all the evangelists, for these three combined causes, and the amount reported to the assembly as contributed by the churches was only \$2,264.

On the approval of Dr. Hill's report, the following resolution was adopted. It is not stated in the record who offered this resolution, but it is probable that it was offered by Dr. Marable, Dr. Rumble or Dr. Hill, and it

was the first key-note to the future rise and progress of synodical missions in North Carolina :

“ *Resolved*, That the whole subject of the absolute and relative aggressiveness of the Presbyterian Church in North Carolina be referred to a committee, with the instruction to consider it, and if it be found that our whole duty has not been performed, said committee shall indicate the causes of said delinquencies and point out the remedy.”

The following committee was appointed: Rev. Messrs. J. Rumple, B. F. Marable, R. Z. Johnston and Messrs. D. H. Morrison and George Allen.

The next year (1876) the synod met in Fayetteville, and the report of the Committee on Aggressiveness was heard, and after much discussion and debate the matter was recommitted to the same committee to further consider the subject and report next year, and Mr. D. F. Cannon and Hon. D. Schenk were added to the committee.

In 1877 the synod met in Charlotte, and the Committee on Aggressiveness presented an abstract of the report prepared, which was read and accepted, and a full report, together with the abstract, were referred to a special committee, consisting of Rev. H. G. Hill, Rev. E. F. Rockwell and Dr. C. L. Hunter, to consider the same and recommend action for the synod. This committee recommended the following action, which was adopted :

1. That the abstract furnished by the chairman of the original committee be published in the Appendix to the Minutes.

2. That the report be returned to the chairman, Rev.

J. Rumble, with the request that he forward the facts and suggestions of the report, embodied in at least six articles under appropriate headlines, to the "North Carolina Presbyterian" for publication.

The "Abstract" referred to above is as follows: "The Committee on Aggressiveness having considered the whole subject of the history and progress of the Presbyterian Church in North Carolina, would respectfully report that the Presbyterian Church was planted in North Carolina about the year 1736, in Duplin county, and shortly after this time in New Hanover county and Cumberland, by Scotch Presbyterians. About the same time the Scotch-Irish Presbyterians settled in the western part of the State. They rapidly increased, until at the period of the Revolution, they numbered three or four thousand, and constituted about one seventy-fifth of the population of North Carolina. At this time, after the lapse of a hundred years, they numbered 16,544 communicants in 214 churches, with 113 ministers. The number of members has been doubled about every thirty-five or forty years, and at this time the communicants in the Synod of North Carolina numbered about one in every seventy of population, or, counting the Associate Reformed Presbyterians and the colored Presbyterians, they numbered about one in every fifty of population. There has thus been both an absolute and relative increase of membership in our churches. The ratio of gain is about 33 per cent. on the increase of population.

In comparison with other denominations, the Presbyterians have increased in an intermediate ratio. They have far exceeded all other denominations in the State except two, and these two, according to the numbers reported by them, have largely exceeded the Presbyterians. Looking upon the whole work done by our church since

its origin in the State we have reason to thank God and take courage for the future.

At the same time, doubtless, we have failed to perform our whole duty. With our educated ministry, our intelligent, influential and wealthy members, we ought to have planted the Presbyterian Church in every corner of the State. Without pausing to particularize the various hindrances to our success, your committee would briefly point out the measures they deem proper for the future growth of Presbyterians.

1. The first is the more general employment of evangelists. Let synods and Presbyteries and ministers press this work, enlighten the churches, and strive to secure more liberal contributions to this cause.

2. The next is the more frequent efforts of our settled ministers to do missionary work in regions bordering upon their churches.

3. An effort to preach more popular sermons and a greater endeavor to secure immediate results from their labors.

4. An awakening of our eldership to a sense of the responsibility resting upon them, especially in attending church courts and shaping the legislation of the church.

5. The more systematic, orderly and punctual administration of our financial affairs under the control of the deacons. (Signed) J. RUMPLE, *Chairman.*

The foregoing paper and action of the synod seem not to have been fully satisfactory, for on the next day the following resolution was adopted:

“*Resolved*, That a committee of five be appointed to report at the next meeting of synod, ‘as to what can be done to promote the greater efficiency of evangelistic work within our bounds.’”

It is not stated in the record who offered this resolution, but it is altogether probable that it was offered by the Rev. Dr. B. F. Marable, who was at this time one of the strongest debaters, as well as one of the strongest advocates for aggressive evangelization in the synod. The Moderator appointed as the committee to consider this matter the Rev. Messrs. B. F. Marable, H. G. Hill, J. W. Primrose, G. D. Parks and B. L. Beall.

Perhaps one of the greatest hindrances to aggressiveness in evangelistic work at this time was the confusion produced in the minds of many of the brethren by the different views held and advocated as to the nature, warrant and functions of the evangelist. Consequently a committee had been appointed at the last meeting of synod to bring in a report on this subject. The Rev. John W. Primrose was chairman of this committee, which reported the following resolution, which was adopted:

“Resolved, That in the judgment of this synod, a scriptural evangelist is just a presbyter commissioned to preach the Gospel without pastoral charge, wherever in the judgment of the Presbytery his services may be needed for the conversion of sinners, and entrusted by the Presbytery with just so much of the joint power as in each case may be lawful and expedient.”

Dr. Primrose was an evangelist of Orange Presbytery, in the eastern part of the State, from 1871 until 1880, and under his labors the churches of Tarboro, Nahalah, Littleton and Rocky Mount were organized. He then became pastor of the Oxford, Shiloh and Grassy Creek churches, and afterwards, for six years, he was pastor of the Second Church in Wilmington, and in 1891 he returned to his first love, the evangelistic work, having accepted

a call from the Synod of Missouri. He died at Greenville, Miss., February 13, 1907. His varied and fruitful labors were crowned with abundant success. He was a fine scholar, a forcible writer, preacher and debater, an organizer and a teacher of youth, and he died beloved and honored in the midst of abundant labors. In the Synod of North Carolina in his day he ranked with Hill and Marable, Alexander and Rumble and others in their noble fight for aggressiveness in overtaking the destitutions.

In 1878 the synod met in Goldsboro, and the Committee on "What can be done to promote the greater efficiency of Evangelistic Work in our bounds," made its report, which was received. After considerable discussion the whole subject was again recommitted to the committee, with the exception of the first item of the report, with the instruction to report next year. The Rev. Dr. Rumble was added to the committee, and the first item of the report which was adopted was as follows:

"That synod does most earnestly urge upon those Presbyteries having destitute territory that they employ each at least one evangelist for his entire time."

In advocating the adoption of this resolution, the Rev. Dr. Hill took the advanced ground that each Presbytery, regardless of destitute territory, needed and should employ at least one evangelist. This position met with strong opposition, and called forth a warm debate, but the leaven was working and the time was not far distant when this very position became the settled policy of the church.

The following resolution was also adopted at this meeting:

Resolved, That the synod shall hold a synodical mis-

sionary meeting on Friday night of each session; that the agent, in addition to reading his report, be directed to secure speakers to make addresses on the subject, and that a collection, in connection with these services, be taken for this cause."

In 1879 the synod met in Statesville, and the Rev. Dr. Marable, the chairman of the Committee on "What can be done to promote the greater efficiency of Evangelistic Work in our bounds," was absent. The committee, however, submitted a report, which was laid on the table, but the following resolution was adopted:

Resolved, That the synod hereby appoint a synodical agent of evangelistic labor, to consider and report annually on white and colored evangelization in its bounds."

By this action the cause of evangelistic labor was separated from the general cause of Sustentation, and it now became the object of general interest and the subject of much discussion in the church courts.

The Rev. Charles M. Payne was elected the first agent of Evangelistic Labor, and on the evening of his appointment, October 24, 1879, the first synodical home missionary meeting in North Carolina was held. These were long steps in advance of anything done as yet along the line of "aggressiveness" in overtaking the destitutions.

In 1880 the synod met in Raleigh, and the agent of evangelistic labor, Rev. C. M. Payne, made his first report. A summary of this report will show the vast destitution of Presbyterian churches and Presbyterian preaching in North Carolina at that time.

In Orange Presbytery alone there were 18 counties which had no Presbyterian church within their bounds, and nine counties had only one church each, making 27

counties in one Presbytery alone almost entirely destitute of the Gospel through our church.

The synod at this time had five Presbyteries, 226 churches, and 18,356 communicants, and it included within its bounds 94 counties. Of these 94 counties 29 had no Presbyterian church, 24 had only one each, making a total of 53 counties in the State almost totally destitute of Presbyterianism. And for this vast field there were just two evangelists, Rev. Messrs. S. C. Alexander and J. H. Thornwell, employed for their whole time, and five others who gave as much as one-fourth of their time to the work, but principally in old fields and not in purely missionary territory. And the total amount contributed in the synod for evangelistic work was not quite \$2,300.

This report disclosing these facts necessarily called forth "considerable discussion," and doubtless awakened in the minds and hearts of the brethren the stern fact that these conditions must be met, and met heroically. Consequently many were the ways and means suggested and devised, but as yet the remedy seemed to lie within the province of each Presbytery to act for itself. Therefore the following resolution was adopted:

Resolved, That the Presbyteries be urged to place evangelists in their destitute fields; that the settled ministers be urged to do as much missionary work as possible, and that the churches be urged to give freely to this exceedingly important cause."

This resolution was offered by the Rev. Dr. L. McKinnon, who at that time was one of the most active and vigorous members of the synod, and he very strongly advocated the plan as one remedy for overtaking the destitutions; that the settled ministers, especially in the towns and cities, become missionaries, to the extent of

giving an occasional Sunday and several days in the week during a month to the great work outside of their own congregations.

It would seem that almost every possible suggestion had now been made to the Presbyteries, and the ministers, elders, deacons and membership of the churches had been repeatedly urged to put forth their best endeavors along the line of aggressiveness, in overtaking the destitutions; and while a great deal had been accomplished, yet "much land remained to be possessed."

In 1881 the synod met in Salisbury, and this meeting marks an era in the history of the Presbyterian Church in North Carolina.

The agent of Evangelistic Labor made his report, which was approved, and it appeared from the report that the resolutions adopted last year had not been without substantial results, especially among settled ministers who had done much missionary work.

A paper was now offered, undersigned by the Rev. Messrs. H. G. Hill, L. McKinnon, D. E. Jordan, W. E. McIllwaine and C. M. Payne, touching the supply of the destitutions of the synod *by synodical effort*.

Attention is called to the names attached to this paper. These names, together with B. F. Marable, J. Rumble, J. W. Primrose and others, among whom were S. C. Alexander, G. D. Parks, F. H. Johnston and J. C. Alexander, and the elders, George Allen, B. F. Hall and others, represent some of the leading spirits in the early rise of the synodical movement. The names of the Rev. Dr. Hill and Mr. B. F. Hall have been intimately associated with the synodical movement from its very inception until the present time.

The paper now offered presented an entirely new feature from all previous suggestions in the missionary

operations of the synod. It raised the old questions of the rights, functions and prerogatives of the synod as a court or legislative body, and it naturally created "much discussion." The paper met with strong opposition, and the debate continued at intervals for two or three days, the question at issue being, "Did the synod, as a body, have the right to conduct evangelistic work?" This question of long standing was now fought out and settled in the affirmative, and *Synodical Home Missions was born!*

The paper having been carefully considered seriatim, amended and adopted, is as follows:

"In view of the fact that there are in the bounds of this synod about 53 counties of the 94, and about 500,000 people destitute, or nearly so, of any church ministrations of our faith and order; and as this destitution is so unequally distributed among the Presbyteries, that some of them cannot possibly for at least a number of years occupy their destitute regions, the following scheme of missionary labor is presented to the synod for careful consideration, and, if found practicable, for adoption:

"1. That this synod appoint two ministers to labor in the destitute regions of our bounds, and that Presbyteries comprising this synod be requested to authorize these ministers to labor in their bounds as evangelists.

"2. That a committee, consisting of Mr. George Allen, of Orange Presbytery; Mr. William R. Kenan, of Wilmington Presbytery; Mr. S. H. Wiley, of Concord Presbytery; Mr. E. T. McKethan, of Fayetteville Presbytery, and Gen. R. D. Johnston, of Mecklenburg Presbtery, be appointed to raise the sum of \$3,000, not by ordinary church collections, but by special efforts among individuals of means and such as feel an interest in this work.

"3. That those home missionaries appointed by synod are not to enter upon their work until the chairman of the committee appointed to raise the funds shall report to the chairman of the Committee of Synodical Evangelistic Labor that the necessary funds have been secured.

"4. That Rev. C. M. Payne, Rev. H. G. Hill, D. D., Rev. J. Rumble, Rev. G. D. Parks and Rev. J. C. Alexander, or their successors in office as chairmen of Home Missions in their respective Presbyteries, be appointed a *Synodical Evangelistic Committee* to superintend the general conduct of this work, and, if necessary, between the meetings of synod, fill vacancies by election.

"5. That in order to prevent any conflict between Presbyterial and Synodical rights and duties, these home missionaries shall labor in any Presbytery only when invited by the chairman of Home Missions in that Presbytery, and then in conformity to the suggestions of the local authorities of said Presbytery."

Thus synodical Home Missions was launched, and it was ordered that a committee of five, consisting of Revs. D. E. Jordan, L. McKinnon, C. M. Payne and Elders A. G. Neel and S. C. Rankin, be appointed to nominate the first synodical evangelists or home missionaries.

This committee reported recommending the Rev. D. E. Jordan and the Rev. W. E. McIllwaine. The report was adopted, and these brethren were duly elected as the first synodical missionaries.

In 1882 the synod met in Asheville. The Rev. C. M. Payne, chairman of the new Synodical Evangelistic Committee, made his report, which seemed to forecast a complete failure of the scheme of the synod. For the past year the success of the scheme depended upon the raising of \$3,000 *before* the evangelists could enter upon their work, and a more serious question was to arrange for a

similar amount from year to year. Both the Finance and Evangelistic Committees used every means possible and labored faithfully to secure the required sum immediately after the last meeting of synod, and a considerable amount was raised, but not the whole amount. And in the meantime the Rev. D. E. Jordan had accepted and the Rev. W. E. McIllwaine had declined the position of synodical missionary. The committee met in Salisbury February 7, 1882, and elected the Rev. L. McKinnon in the place of Mr. McIllwaine, and resolved to renew their efforts. The committee met again in Raleigh February 24, 1882, and in the mean time the Rev. Mr. McKinnon had declined to accept the position of missionary, and the Rev. Mr. Jordan had been hindered from entering the field on account of the failure to raise the required \$3,000, and the Finance Committee reported that the amount already pledged had been promised conditionally, and that there was no prospect of raising the required \$3,000 under the present plan. This committee claimed that another plan must be devised, which would provide for the future, and enlist the co-operation of the Presbyteries and the churches. It was said that the scheme had failed to enlist the endorsement and co-operation of the Presbyteries, and had met with "decided opposition all over the synod, as being inexpedient and impracticable."

The Evangelistic Committee, after calling attention to the greatly increased interest and activity by the Presbyteries in the work during the past year, which was rightly attributed to the synodical movement, with deep regret asked to be discharged. The "movement" at present seemed to be a dismal failure, and its promoters were keenly disappointed and greatly discouraged, but it was not a failure—it had been born, and, like an infant, it

must needs be helpless and dependent for a time, *but it had been born and born to live.*

In 1883 the synod met in Wilmington. The Rev. C. M. Payne tendered his resignation as agent of Evangelistic Labor, and the Rev. James C. Alexander was elected as his successor.

Dr. Payne did a splendid work during the time of his being agent of Evangelistic Labor, and indeed he never ceased to be, as long as he lived, a man of power and a brother beloved in the synod. He was a man of commanding personal appearance, endowed with fine intellectual qualities, and possessed a voice and manner as soft and gentle as a woman, and through his untiring efforts by preaching, visiting, letter-writing, persuasive manners, and general popularity, many souls were won for the Master and much was done in awakening the minds of the people and arousing interest in the great cause of missions. He was a staunch friend of the great Synodical Movement, which he helped to launch in 1881, until the time of his death, which occurred September 13, 1900.

During the time of the agency of the Rev. J. C. Alexander, after the retirement of Dr. Payne, the synod for several years was occupied largely with other things than the cause of Home Missions, especially with judicial matters.

Mr. Alexander was a man of great executive ability, and he worked faithfully and zealously for the great cause, which temporarily had received a backset, but which was destined to arise again, in due time with renewed vigor and power.

In 1884 the synod met at Winston, and the agent's report showed that 14 ministers were employed as evangelists by the Presbyteries for a part of their time; and

that a net gain of eight churches and 270 members had been made during the past year; but there still remained 29 counties in which there was no Presbyterian church, and 24 counties in which there was but one church each.

In 1885 the synod met at Reidsville, and this meeting was largely occupied with a judicial case. The agent of Evangelistic Labor, Rev. J. C. Alexander, was the Moderator of this meeting, and his report this year showed the work to be "prosperous and encouraging."

At this meeting the Rev. J. Henry Smith, D. D., was appointed to deliver an address next year on the "Rise, Progress, and Prospects of the Presbyterian Church in the United States," and the Rev. W. E. McIllwaine was appointed to deliver an address on "The Duty of the Church in Securing a Larger Number of Ministers."

The next year, in 1886, the synod met in Concord, and was still occupied with judicial matters.

The Rev. Dr. Smith delivered his address on the "Rise, Progress and Prospects of the Presbyterian Church in the United States," and the Rev. Dr. Hill delivered an address on "Ministerial Support," and both of these brethren received the thanks of the synod.

At this meeting the Rev. J. C. Alexander laid down the work as agent of Evangelistic Labor, and the Rev. J. W. Primrose was elected as his successor.

On November 15, 1886, soon after this meeting of synod, the Rev. J. C. Alexander suddenly passed from earth to heaven. He was a faithful preacher and a zealous workman—practical, pointed, earnest and judicious. In Orange Presbytery, especially, he was a wise and trusted counsellor and a brother beloved. He was a man of deep convictions and steady purpose, and untiring in his efforts for the spread of the Gospel. For many years he was entrusted with the conduct of Home Missions in

Orange Presbytery, and the additional work of the synod, together with the cares of a large pastorate, were thought to be by his friends too heavy a burden to bear, and possibly shortened his days. He did a noble work, and left behind him a noble record. He loved his God and his people, and his people loved him, and his end was perfect peace.

In 1887 the synod met in Fayetteville, and continued to be much engaged with judicial matters.

The Rev. W. E. McIllwaine at this meeting, according to appointment, delivered his address on "The Duty of the Church in Securing a Larger Number of Ministers," and he received the thanks of the synod for the address.

The closing words of the report of Dr. Primrose, now the agent of Evangelistic Labor, were as follows: "There is gratifying evidence of progress and increasing zeal in this department of labor throughout the synod."

This being true, and yet no action being taken, and no effort being made to revise the plan and carry out the great principle adopted in 1881, was calculated to discourage many of the members of the synod, and consequently some of them, particularly the Rev. W. E. McIllwaine, went away from this meeting of synod much dissatisfied on account of what was not done, and determined that something should be done at the next synod, looking to the evangelization of the State, either by Synodical Home Missions or by some other possible and feasible plan. And the next meeting of synod was destined to be a memorable one in North Carolina.

CHAPTER V.

THE INAUGURATION OF SYNODICAL HOME MISSIONS IN NORTH CAROLINA AND THE MEN OF THE TIMES.

The meeting of synod held in Goldsboro in 1888, in many respects, was unquestionably one of the most remarkable meetings of the kind ever held in the State.

It was remarkable from the fact that a ruling elder, for the first time in the history of the church, was elected Moderator, the Hon. A. M. Scales, who at this time was the Governor of North Carolina, was the Moderator of this meeting. It was remarkable from the fact that it was freighted with an unusual number of memorials, praying for relief and demanding great and important changes, and laying the foundation for great enterprises. It was also remarkable from the fact of the able and memorable speeches that were made, the amount of work accomplished, and last, but not least, the inauguration of Synodical Home Missions.

Another thing in connection with this meeting which was remarkable, was the calling of a *convention* in Goldsboro on the day before the synod met, October 23, 1888, to consider the interests of Home Missions.

There is no record of this convention in the minutes of synod, but the facts are these: The Rev. William E. McIllwaine was one of the brethren who went away from the last meeting of synod at Fayetteville, feeling much discouraged on account of what was not done for the

cause of State evangelization, and it was he who conceived the thought of calling this convention. He wrote to the chairmen of the Home Mission Committees of the Presbyteries, he himself being the chairman in Mecklenburg Presbytery, and sent to them the following call for the convention, which was duly signed by each of them.

SYNODICAL HOME MISSIONARY CONVENTION.

“After conference with a number of the friends of this cause in the synod, we the undersigned chairmen of the Home Missions Committee in our respective Presbyteries do hereby call a convention to meet in Goldsboro, N. C., on Tuesday the 23d of October (inst), for the purpose of giving this subject a more thorough consideration than it usually receives in the synod. The following program has been agreed upon:

“The opening address—Rev. F. H. Johnston, D. D.; addresses by each of the chairmen of the Home Missions Committees in the different Presbyteries, setting forth as briefly as possible the extent, needs, and prospects of their respective fields; addresses of evangelists of Presbyteries, with the map of synod before them, in reference to their special work; a general discussion of the following subjects, in which all present shall be invited to participate—

“1. Ought there not be a more equal division of the synod among the Presbyteries?

“2. Would it not be advisable for the synod, at the approaching meeting, to take steps to place at least one evangelist in its mission field?

“3. What are some of the hindrances to this work in the Presbyteries and synod, and how can these be removed?

"4. What should be done to secure a thorough consideration of the subject of Home Missions at each regular meeting of synod?"

(Signed) ALEXANDER SPRUNT, Orange Presbytery;
 R. B. ANDERSON, Concord Presbytery;
 H. G. HILL, Fayetteville Presbytery;
 P. H. HOGE, Wilmington Presbytery;
 W. E. McILLWAIN, Mecklenburg Pres'y."

The convention was held, and the foregoing program was fully carried out. A memorial was adopted to be presented to the synod the next day. And a paper was prepared for this convention by the Rev. P. H. Hoge, D. D., on the "constitutionality of synodical evangelists." This paper was afterwards published in the "North Carolina Presbyterian," and it was a most able, convincing and unanswerable argument in favor of the great cause at issue in these times. But Dr. Hoge, perhaps, was not as familiar as some other members of this convention with the fact that this question and kindred topics had been discussed in the synod for years, and that the great principle touching these matters had been settled in 1881. Dr. Hoge and Dr. Sprunt became members of the synod in 1885, and at the present time they ranked with Drs. Hill, Marable, Johnston, Primrose, McIllwaine and others as leading spirits in the great Synodical Movement.

Dr. McIllwaine had spent much of his time as a most successful evangelist, and, like Dr. Primrose and others, knew from personal experience and observation the great need of evangelists, and he had the joy and the satisfaction of seeing the convention which he had called a great success, and destined to be far reaching and blessed in its results, as one of the means of reviving and putting

into operation the paper which he had signed and the plan adopted in 1881 for overtaking the destitutions by "synodical effort." He did a noble work for the synod, and especially for Mecklenburg Presbytery before leaving the bounds of his native State. He was intimately associated with almost every forward movement of the church. He was personally connected with the first steps taken at this meeting of synod and afterwards in founding the synod's Orphans' Home. He left the synod in 1892 for wider fields of usefulness, and at the present time is the president of the Alabama Presbyterian College for Men at Anniston, Ala.

On the next day after this convention the synod met, and the following memorials were presented: One from the Evangelical Alliance of Wilmington, in regard to the State laws concerning temperance; one from the Chapel Hill Church, touching the interests of Presbyterianism at the University; one from the Presbyterian Lady Managers of the "Home and Hospital" in Charlotte, N. C. This memorial was referred to a commission of which the Rev. J. Rumple, D. D., was made chairman, on the adoption of the following resolution offered by Rev. W. E. McIllwaine:

Resolved, That in the judgment of this synod the time has come to take steps looking to the establishing of an orphans' home within our bounds, and that a commission be appointed to take the whole matter in charge, to consider and execute whatever may seem wise and practicable in putting such an enterprise on a permanent basis."

Thus it will be seen that the great enterprise of the Orphans' Home, now the joy and pride of the synod, was launched at this meeting.



REV. W. E. M'ILWAIN, D. D.

The two other memorials presented related to the burning and vital questions which had burdened the minds and hearts of some of the brethren for so many years—"How shall we overtake the destitutions of our State?" One of these memorials was from Orange Presbytery, and the other one was from the Synodical Convention, and it is noted that both these memorials embodied the same thought, looking to the division of territory.

The memorial from Orange Presbytery had its origin at the spring meeting of Presbytery, six months before the convention, and the meeting of synod, when a committee of three—Dr. Johnston, Dr. Sprunt and Mr. W. S. Primrose—were appointed to draft said memorial to the synod. It was presented to the Presbytery at the fall meeting by the Rev. Dr. Johnston and adopted. This Presbytery had felt for many years its deep responsibility, and its utter inability to overtake its destitutions, owing to its vast unoccupied territory, and much time and labor were spent at each meeting of Presbytery in discussing these matters. The Rev. Dr. Johnston had been elected, and was now serving as general evangelist for the Presbytery, and he, with others, was thoroughly convinced that old Orange ought to be divided, and that in some way the synod ought to share the responsibility in supplying the needs.

The following is the memorial from Orange Presbytery:

"The Presbytery of Orange respectfully memorialize the Synod of North Carolina to take into consideration the subjoined statement of the extent and present need of the evangelistic field within the bounds of the Presbytery, and to take such action as its wisdom may suggest for the assistance and relief of the Presbytery in the prosecution of this great work:

"1. The Presbytery of Orange, the oldest existing Presbytery south of the Potomac, and mother of all the Presbyteries which now compose this synod, is in territorial extent nearly as large as all the others combined. It embraces about one-half the population of the State—not far from 700,000 souls, 482,000, or nearly two-thirds, being white. There are 44 counties and parts of counties in the Presbytery, in 20 of which there is not a single organized church of our faith and order. With three exceptions, these counties are massed together in the eastern part of the Presbytery, between the Atlantic Coast Line Railway and the Ocean. The Presbytery thus presents to view a territory about evenly divided by the railway mentioned, one-half of which, as to Presbyterianism, is missionary ground; and this ground, occupied by our church, is nearly, if not quite, two-thirds of the entire missionary field of the synod—that is to say, Orange Presbytery has twice as large an evangelistic field for her share of labor as the other four Presbyteries together have. This disproportion in the extent in their respective fields of Home Mission labor and enterprise, is felt, justly, as we believe, to be a burden far beyond her strength by the mother Presbytery; and this synod, the only court which has, according to the constitution of the church, authority to determine the metes and bounds of the Presbyteries within her bounds, is respectfully asked to consider this matter, and, if it be possible, to equalize the shares of the Presbyteries respectively in the work of Home Evangelization.

"2. The Presbytery is moved at this time specially to present this appeal to the synod for the reason it has for believing its large unoccupied field to be one which invites a far more extensive planting of our church than it is possible for the Presbytery to accomplish with the

resources at its command. Recent special exploration of the eastern district of the Presbytery has shown open doors which should be entered at once, and would be, if it were in the power of the Presbytery. It has done something in this region in the last fifteen years. Half a dozen churches have been organized at promising points, one of which is already self-supporting, and two or three new fields of hopeful labor are at this moment being entered in counties which, until lately, had not heard the voice of a Presbyterian preacher. But other fields also remain to be occupied, and will remain thus, because of the sheer inability of the Presbytery to occupy. It has reached apparently the limit of its strength in keeping as it does now four or five evangelists in the field, and yet four or five more are sorely needed, if the Presbytery is to keep apace with the widening area of labor. The Presbytery therefore earnestly desires that the synod give this subject the consideration to which it seems to be entitled, and, in its wisdom, suggest or initiate some mode of procedure which may relieve the Presbytery in the present emergency. Whether it shall be by a readjustment of the boundaries which define the existing Presbyteries, or by the erection of a new Presbytery, or by a scheme of synodical evangelistic labor, or by a consensus of the Presbyteries, by which a practical co-operation in the work may be secured; whether by any one, or by all these, or by any other feasible method, the Presbytery does not venture to say; but it does desire, and it hopes, that some way may be found for removing the disproportionate and unequal burdens of the Presbyteries, and so far the more effective prosecution of the great work of State evangelization.

(Signed)

F. H. JOHNSTON, *Stated Clerk.*"

On the same day, immediately after the noon recess, the memorial from the Synodical Convention was presented as follows:

“The committee appointed by the convention lately held in this city, in the interests of Home Missions, respectfully memorialize the synod to take suitable action in regard to the following matters:

“1. That a committee be appointed to thoroughly consider the question of the more equal division of the territory of synod among the Presbyteries, to report at the next meeting of synod, and to publish their report in the “North Carolina Presbyterian” at least two months before said meeting of synod.

“2. In order to bring the subject of Home Missions prominently before the synod, to make a standing order to consider the subject embracing the causes of Sustentation and evangelistic work, at 11 o'clock A. M. on the second day of its sessions, and to give this subject preference over all other subjects.

“3. We also memorialize the synod to take the necessary steps at its present meeting to place at least one evangelist in its missionary field.”

The first and second sections of this memorial were placed upon the docket, and the third section, which involved the very heart of the matters at issue, was referred to a special committee, consisting of the Rev. Messrs. J. W. Primrose, P. H. Hoge, Alexander Sprunt, H. G. Hill, J. M. Wharey and W. E. McIlwaine.

This was a strong committee of representative men, each Presbytery being represented, with Dr. Primrose as chairman, and on the morning of the next day—October 26, 1888—the following report was submitted to synod:

“Your committee appointed to take into consideration and to report suitable action on the memorial of the Convention of Home Missions, touching the placing of at least one evangelist in the mission field of the synod, beg leave to report the following action for synod’s adoption:

“1. That synod grants the petition of the memorialists and agrees to place at least one evangelist in the field.

“2. That a committee be appointed, with instructions, if the way be clear as to support, to select such evangelist or evangelists, to fix his salary and direct his labors until the next meeting of synod.

“3. While laboring within the bounds of any Presbytery he shall be under the direction of the Home Mission Committee of that Presbytery.

“4. His powers within the bounds of any Presbytery, with reference to the reception of members, organizing churches, ordaining and installing elders and deacons, shall be only such as are conferred upon him by said Presbytery.

(Signed)

“J. W. PRIMROSE, *Chairman.*”

A battle royal was now on. The infant which had been born in 1881, and which had been asleep and gaining strength, had now awakened with increased strength, and almost matured vigor, and was demanding its right to exercise its powers. The same old questions of the constitutionality of synodical evangelists, the right of the synod to elect evangelists, and to elect evangelistic committees with powers to act, had to be met, and they were met in a masterly debate. The opposition was strong, and the end of the conflict was not to be seen until 1891, but, for the present, the battle was fought and the victory was won.

No one who was present at this meeting of synod will

ever forget the masterly speeches delivered by many of the brethren who participated in the debate, especially the notable speech delivered by the Rev. Dr. B. F. Marable. At this late date it would be impossible to give a synopsis, or even an adequate description, of that wonderful speech. It was full of wit, humor, pathos and sarcasm, and it bristled with illustrations, ludicrous and otherwise, and it was delivered with rare eloquence and telling power. It came spontaneously from a massive brain and a big heart, overjoyed at the prospect of synodical missions becoming a reality, and it made a profound impression.

Dr. Marable was no ordinary man. He was notably an independent and original thinker, and possessed the power of concentrating his thought upon a subject in a remarkable manner, and of reaching conclusions step by step through a masterful power of analysis, which, when the conclusion was reached and the thought projected, seldom failed to convince his hearers. Some one, writing of him after his death, said: "Dr. Marable added to his analytical and logical powers a loftiness of conception that came from a lofty soul, and that lent a glow of fire to all that he said. He was not only a man of great intellect, but a man of great heart, and the heart warmed the speech that the intellect created. He thought great thoughts about God and eternity, about sin and retribution, about grace and redemption, but these great thoughts were not the speculations of the mind, nor the imaginations of fancy, but the teachings of the Holy Spirit to a soul that was truly humble, because its thoughts and aspirations were turned upward to that which was greater than itself. He received the things of God with the faith of a little child. And while his intellect cut through the shallow sophistries that were urged against Divine truth

and revelation, yet when it came to that which was above the grasp of human comprehension, he simply wondered and adored." He became a Presbyterian from the Baptist Church in 1864, and it is said that the change wrought in his views was the result of a long and painful struggle, and having reached conclusions satisfactory to himself, he was always tolerant to those who differed with him, and he supported the principles he avowed most manfully unto the end. He calmly and painlessly passed to his reward on April 14, 1892.

After the adoption of the report of the Committee on the Memorial of the Convention the following evangelistic committee, provided for in the report and to serve as a special committee for one year, was then appointed—viz.: Rev. Messrs. J. W. Primrose (chairman), Alexander Sprunt, R. B. Anderson, H. G. Hill, P. H. Hoge, W. E. McIllwaine, and Elders A. M. Scales, M. W. Hill, J. W. McNeill, B. F. Hall and Rufus Barringer.

The memorial from Orange Presbytery was referred to this committee to report at the next meeting of synod.

Thus ended, so far as synodical missions were concerned, the most notable meeting of synod perhaps, ever held in the history of the church. The great question, "How shall we overtake our destitutions?" which had been discussed so long, had now culminated into a definite plan and purpose, and the great Synodical Movement or "effort," which had been paralyzed and slumbering for a number of years, had now become a reality and had begun its career, to move onward and upward for the glory of God and the salvation of multitudes in the old North State.

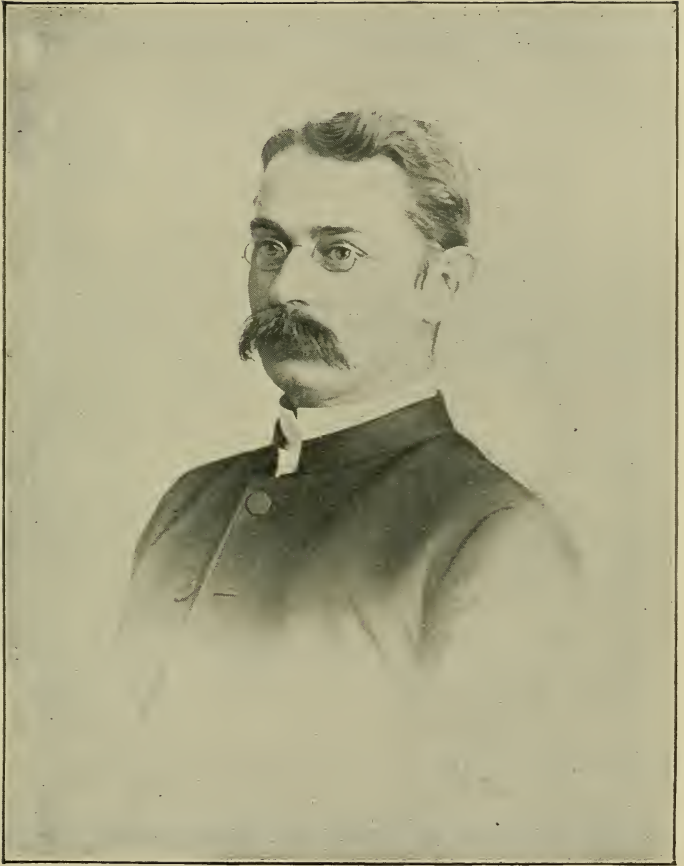
But it now remained to put the work into practical operation, and to place the whole scheme upon a permanent basis. This necessarily would require time and labor,

as well as the profound study and wisdom of the committee charged with this most important duty.

One of the leading and active members of synod at this time, and until he left the synod in 1899, especially pertaining to all matters connected with Home Missions, was the Rev. P. H. Hoge, D. D. Soon after the meeting in Goldsboro the special Evangelistic Committee met in Raleigh. Dr. Hoge was made the secretary of the committee, and continued to be after the committee became permanent, and it devolved upon him to conduct an extensive correspondence and to decide many matters of importance.

The memorial of Orange Presbytery had been carefully studied in connection with the distribution of territory, and at this meeting of the committee in Raleigh, Dr. Hoge proposed an overture to the synod to erect two new Presbyteries, to be named Raleigh and Asheville. The Mecklenburg members did not think the time had come for the formation of Asheville Presbytery, but the other new Presbytery was agreed upon, and was formed by the next synod, and named "Albemarle." At this meeting of the committee Dr. Hoge strongly advocated the election of the Rev. W. D. Morton as synodical evangelist, which afterwards resulted in his election. Owing to the illness of Dr. Primrose, chairman of the committee, Dr. Hoge prepared and presented to the synod of 1889 at Charlotte the report of the committee, outlining the plan of future work and recommending that the committee be made a permanent organization. He also prepared for the synod of 1891 an elaborate report on the future "Work, Policy and Organization" of the Synodical Home Mission Committee.

It will be noted in the minutes of the synod that each of the first three articles of that report was adopted on



REV. P. H. HOGE, D. D.

a different day. Between the lines of that fact is to be read the unrecorded history of a great debate, in which the whole policy and plan of the committee was assailed and sternly fought by a strong but small minority of the synod. It largely devolved upon Dr. Hoge to defend the report before the synod, and as a result of the debate the policy of the committee was sustained by an overwhelming majority.

The first article of that report was as follows:

“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 adoption of this article firmly nailed to the mast-head the purpose of the synod to evangelize its territory without outside aid. When the General Assembly considered the reorganization of its plan of Home Mission work, Dr. Hoge was sent by the committee to the Assembly at Macon, Ga., in 1893, to present the North Carolina plan before the Standing Committee of the Assembly; and although the Assembly's Special Committee presented a different plan, the Standing Committee recommended the North Carolina plan to the Assembly, and by the courtesy of that body Dr. Hoge was heard in explanation of the plan. It was adopted by the Assembly, and remains the essential policy of Home Mission work in the Southern Presbyterian Church to this day. Again, in 1885, a Presbytery in Virginia overtured the Assembly to revert to the old plan of conducting Home Mission work. Dr. Hoge was a member of that Assembly, and was made chairman of the Standing Committee on Home Missions,

and both the committee and the Assembly again sustained the North Carolina plan, which remains the plan of the Assembly to the present day.

In 1889, at Charlotte, N. C., the Special Evangelistic Committee reported to synod the election of the Rev. W. D. Morton, D. D., as the first synodical evangelist in North Carolina, and that he had entered upon his work June 7, 1889. This was a happy selection—one that gave universal satisfaction—and was crowned with wonderful success. Dr. Morton himself made a report of his labors, which thrilled the synod, and was received with profound gratitude. He showed that from June the 7th to October the 7th, a period of exactly four months, he had visited 130 families, held 200 services, witnessed 114 confessions and renewals, added to the church 82 persons, baptized 17 adults and 17 infants, ordained 1 elder and 1 deacon, and had collected \$189 for the work. This report made a profound impression, and Dr. Morton was commended to the people for their support, by their contributions and their prayers.

The plan submitted by the committee for re-districting the whole territory, after a few changes, was adopted. By this plan the Presbytery of Albemarle was formed, and its first meeting was held in Goldsboro, N. C., November 20, 1889.

The plan for the permanent conduct and support of the work was adopted—namely: “That a permanent committee on synodical evangelization be constituted, the chairman of which shall be the synod’s agent of Evangelistic Labor, and which shall be composed of the chairmen of the Committee of Home Missions from each Presbytery, and one ruling elder from each Presbytery.” For the support of the work it was recommended that a certain amount of money be apportioned to the Presbyteries an-

nually, to be raised quarterly, and that an annual collection be taken by all the churches for the cause.

Under this plan the Rev. Alexander Sprunt, D. D., was elected agent of Evangelistic Labor, and he was therefore chairman of the committee, and the committee thus constituted was composed of the following members: Rev. Messrs. Alexander Sprunt (chairman), D. I. Craig, C. A. Munroe, H. G. Hill, P. H. Hoge, W. E. McIllwaine, and Elders Hon. A. M. Scales, I. H. Foust, Dr. J. W. McNeill, B. F. Hall, Gen. R. Barringer and Samuel Watkins.

The work of the Special Evangelistic Committee appointed at Goldsboro was now completed, and the committee did their work wisely and well—all honor to them!

The great cause of Synodical Home Missions was now fully inaugurated, and having arisen to a permanent position in the economy of the church, we will attempt in the future pages of this book to trace its development and progress.

CHAPTER VI.

THE PROGRESS OF SYNODICAL HOME MISSIONS IN NORTH CAROLINA, AND THE MEN OF THE TIMES.

In the Book of Wisdom it is written: "There is a time for every purpose under the heaven." God has His purpose, and His own time for every purpose; and not only so, but He has the right men in the right place, and at the right time, to meet every purpose. The eyes of the Synod of North Carolina at Wilmington in 1900 were turned toward the Rev. Egbert W. Smith, D. D., Rev. W. D. Morton, D. D., Rev. Alexander Sprunt, D. D., and others, as the right men who had appeared upon the scene of action at the right time. The efforts of the church had been crowned with wonderful success, and this meeting was characterized by intense enthusiasm. It will be remembered by the eloquent and stirring addresses made by these brethren and others, which were followed by the raising of nearly \$2,000 on the floor of the synod for the cause of Synodical Home Missions! The synod sang the long-metre doxology in grateful acknowledgment to God for His rich blessing.

On motion of Dr. Morton the Rev. E. W. Smith, D. D., was immediately and unanimously elected General Synodical Evangelist, in addition to Dr. Morton. The Rev. Dr. Sprunt was re-elected agent of Evangelistic Labor and chairman of the committee.

The report showed that there had been eight Presbyterian evangelists in the field during the past year, and cheering reports came from all parts of the synod. There

was much cause for thankfulness, and in the Address to the Churches, written by the Rev. Jacob Henry Smith, D. D., it was said: "We think that the present meeting of synod will be admitted to be one of the best and most encouraging ever held, and that it will mark an era in our North Carolina Church for progress and blessing in the matter of spreading the Gospel at home and abroad."

It was indeed a great meeting, but we must remember, however, that at this time there were 96 counties in the State, and a population of more than a milion and a half, and in 27 of these counties there was no Presbyterian church, and in 19 of them only one church each, making 46 counties and a vast population almost entirely without the influence of the Presbyterian Church. The number of Presbyterian communicants in the State at this time was something more than 26,000, and the contributions to Systematic Beneficence was nearly \$56,000—a gain of \$13,000 over the last year.

Soon after this meeting the committee met in Greensboro, November 25, 1890, to determine the work of Dr. Smith as General Evangelist. It was decided that his especial work should be the raising of funds for placing more laborers in the field.

The committee met again in Greensboro February 3, 1891, and Dr. Smith reported a subscription of \$2,000 secured for the work. On the basis of this subscription it was agreed to elect one other general evangelist, and that further elections should be local or district evangelists. The Rev. W. E. McIllwaine was elected general evangelist, and the Rev. John C. McMullen was elected district evangelist, and subsequently the Rev. R. P. Pell was added to the force as district evangelist.

At this meeting of the committee, also, the Rev. Dr. Morton gave notice that he would retire from the work

some time during the year, and the Rev. John M. Rose, D. D., was elected general evangelist to take Dr. Morton's place when he retired. The committee met again in Fayetteville June 26, 1890, Dr. Smith having given notice of his resignation, owing to an affection of his throat. The committee declined to accept Dr. Smith's resignation, but granted him a vacation of six months with the earnest hope that his strength might be regained and that his almost marvellous success in the work of raising funds might be continued.

In order that the work might not suffer in the meantime, the Rev. Alexander Sprunt, D. D., was elected, for all his time, to take Dr. Smith's place, to superintend the work and act as secretary, treasurer and evangelist. The Rev. Dr. Smith, however, resumed his special work before the meeting of the next synod, and his efforts were crowned with great success.

Thus it will be seen that the committee had been very active and faithful, and had made many very important moves since the last meeting of synod. When the synod met at Durham in 1891 a full report was made; and, as already stated, an elaborate report on the "Work, Policy and Organization" of the great "Movement" was submitted to synod and adopted, and it remains essentially the same until this day, as well as being the plan and policy adopted by the General Assembly.

The committee was authorized "for the ensuing year" to set apart a financial agent, whose whole time might be devoted to the work of laying the cause upon the hearts and consciences of the people, in order that local evangelists might be multiplied. This office of financial agent was in its nature temporary, and was due to the desire to retain the service and utilize the gifts of both Dr. Smith and Dr. Sprunt. During the year this office was merged

into that of superintendent, which has remained permanent, and which was constituted at this meeting by the following article:

“The offices of agent of Sustentation and agent of Evangelistic Labor shall be discontinued, and synod shall annually elect a superintendent of Synodical Missions, who shall be *ex-officio* chairman, secretary and treasurer of the Synodical Committee.”

The duties of this office were clearly set forth and defined in the report, and the Rev. Alexander Sprunt, D. D., was unanimously elected the first superintendent.

The committee, as now constituted, was composed of the following persons: Rev. A. Sprunt, D. D., superintendent; Rev. E. W. Smith, D. D., financial agent; Rev. D. I. Craig, Rev. C. A. Munroe, Rev. H. G. Hill, D. D., Rev. P. H. Hoge, D. D., Rev. W. E. McIllwaine, D. D., Rev. W. D. Morton, D. D., and Elders J. M. Rogers, J. G. Hall, Dr. J. W. McNeill, B. F. Hall, John E. Oates and J. R. Young.

In October of this year (1891) the Rev. Dr. Morton and his assistant, the Rev. C. W. Maxwell, retired from the work, and soon after the Rev. John C. McMullen retired from the work. Mr. McMullen was a pioneer evangelist in the eastern territory of the State for nearly a year. He was a faithful and untiring worker, and did a splendid work in a short time, in laying the foundations and preparing the way for others who were to follow him. Mr. Maxwell, for eight months, was the faithful assistant of Dr. Morton, and for some time after Dr. Morton retired from the field he continued in the Home Mission work. It was his custom to be on the ground, where a meeting was to be held, at least a week ahead of Dr. Morton, and by his daily services and faithful visiting

and general activity the people were prepared for a great meeting. The results of the labors of such men as Messrs. McMullen and Maxwell and others who go before and prepare the way can never be tabulated, but they are very great and of a lasting character, and to such men the church should ever be grateful.

The work of the Rev. W. D. Morton, D. D., as the first synodical evangelist in North Carolina, cannot be estimated. He came to the synod just at the right time, and seems to have been specially fitted for the work. His high standing as a minister of the Gospel, his dignity of manner and scholarly attainments, his zeal for the cause of the Master, his faithful and effective preaching, and his large experience in mission work gave to the work in North Carolina a standing and an impetus which were very necessary in the beginning, and upon which so much depended in the future. Dr. Morton was called to North Carolina from the synod of Missouri, but previously he had been a synodical evangelist in the Synod of Kentucky, and was really one of the founders of the great synodical movement in that State. In a published account of the meeting of the Synod of Kentucky in 1881, it was said "the most important and intensely interesting business that came before the synod was introduced by the Rev. W. D. Morton." He had collected facts and statistics, and elaborated a plan of evangelistic work for the synod, contemplating its prosecution on a larger scale than at any previous period. Its presentation was accompanied by a clear, forcible, powerful speech, which enthused the whole body. A sense of the importance of the work was realized by every one; but members were timid about undertaking it. Where was the money to come from? Two gentlemen of Louisville offered to contribute an amount equal to any that synod would raise, up to \$5,000.



REV. W. D. MORTON.

The synod promptly accepted the offer, and \$10,000 was secured. A plan of operation was agreed upon, an executive committee was appointed, and the Rev. E. O. Guerant and Rev. W. D. Morton were unanimously chosen as synodical evangelists of the Synod of Kentucky."

Dr. Morton faithfully and successfully occupied this position for three years, when he removed to Missouri. He entered upon his work in North Carolina October 7, 1889, and retired from the work as evangelist October 11, 1891. During that time he held 1,291 services, witnessed 806 confessions, and saw 578 persons added to the Presbyterian Church. He has never ceased to be an influential factor in the great work of Synodical Missions, and "his bow still abides in strength," and he enjoys the love and esteem of the brethren and ministers to a devoted people at Rocky Mount, N. C. The synod is under lasting obligations to him.

During the year 1891 seven churches were organized, 364 persons were added to the church, and the sum of \$13,540 was raised in cash and subscriptions for the work. Of this amount \$10,310 was raised by Dr. Smith within seven weeks, and \$1,700 was raised by Dr. Sprunt, chairman of the committee.

In March, 1892, the Rev. W. E. McIllwaine resigned as general evangelist, that he might accept the responsible position of superintendent of Synodical Home Missions in the Synod of Alabama. He served as general evangelist in North Carolina most faithfully and successfully for ten months, giving most of his time to Mecklenburg Presbytery.

In April, 1892, the Rev. Alexander Sprunt, D. D., resigned the office of superintendent, that he might accept a pastorate in Charleston, S. C. Dr. Sprunt was prominently connected with synodical missions in North Caro-

lina for a number of years, having been the agent of Evangelistic Labor, chairman of the committee, superintendent and evangelist. He was an efficient officer, and discharged all his duties with diligence and fidelity, and his labors were abundant and successful.

Dr. Sprunt was the first superintendent of Synodical Missions, and during his administration a great deal was done toward rendering the work permanent and self-supporting. The work was carried on largely by an executive committee, appointed by the Synodical Committee, and this committee held many meetings and wisely conducted the work. It was composed of Rev. Dr. Sprunt (superintendent), Rev. Dr. Smith, Rev. Dr. Hill, Rev. Dr. Hoge and Mr. B. F. Hall.

On Dr. Sprunt's retiring from the work, the Rev. E. W. Smith, D. D., was elected superintendent, and this office was now made to include the work of financial agent, and this latter office was ever afterwards discontinued.

Dr. Smith entered at once upon the combined duties of his office, and at this time the force in the field had been reduced to two men, giving their whole time to synodical work, the Rev. Dr. Rose, general evangelist, and Rev. R. P. Pell, district evangelist. But before the close of the year (1892) three local evangelists, Rev. C. Miller, Rev. W. C. Alexander, and Rev. M. McG. Shields, were added to the force, and Dr. Smith reported \$9,806 raised by subscription for the work, and that the spirit of liberality and activity seemed to be widespread and increasing.

At the close of the year 1893, the beginning of the great money panic, the committee said: "The Divine blessing has been doubly and even trebly manifest; in the extraordinary liberality with which individual churches have

continued to respond to this cause, in the uniform success of the workers, and the special outpouring of God's Spirit upon some of our great mission country fields, where, until recently our church was unknown and in the cheering fact that notwithstanding the bitter financial stringency of the times, your committee is able to report the \$1,000 debt with which the year began paid off in full, and all the workers paid up to date." This year 1,300 confessions were reported, 513 additions to the church, and \$18,033 raised in cash and subscriptions through this agency for the work. During the year several new men, as local evangelists, were placed in the field, among whom were the Rev. Messrs. C. W. Maxwell, F. W. Farries and William Black, and the reports from all the workers were of the most cheering character. The reports from Messrs. Pell in Mitchell and Watauga counties, Miller in Stokes county, and Black in Union and Anson counties, were almost thrilling.

The fruits of earnest labors were now beginning to be gathered into an abundant harvest, but at this very time the work encountered most serious difficulties and hindrances.

On April 15, 1893, the Rev. J. M. Rose, D. D., laid down the work as general evangelist, after a faithful service of about eighteen months, and at the same time the Rev. Dr. Smith tendered his resignation as superintendent.

Dr. Rose was the immediate successor of Dr. Morton as general evangelist, but the character of his work was somewhat different. The greater part of his time was spent in destitute regions, where there were scarcely any Presbyterians, and where Presbyterian churches were few, feeble and far apart. His work was the more difficult because it was almost entirely pioneer work, in "the

highways and hedges," and often going under the special directions of the superintendent, to remain only three or four days at a place. He had no assistant to go before him and prepare the way for a meeting, but every thing depended upon himself. It was not until the latter part of his time in the service that he held a few meetings in the stronger churches, where his preaching was hailed with joy. Dr. Rose, under the circumstances, did a wonderful work. He held 46 meetings and 619 services in 22 counties in three or four Presbyteries, witnessed about 200 confessions, and about 160 of whom united with the Presbyterian Church; organized one church and four Sunday-schools; baptized 43 adults and 21 infants, and collected in cash and subscriptions more than \$1,000 for the work. By his clear-cut, logical, scriptural and able presentation of the truth, made so plain and simple that a child could understand, he was the very man in the weaker fields, and where the people knew but little of the Presbyterian Church, to "strengthen the things that remained," and in the newer fields to establish the people "in the faith of the Gospel," as well as to lead them to the Saviour.

The synod declined to accept the resignation of Dr. Smith as superintendent, which was offered chiefly on account of a weak throat, but relieved him of all field work, and empowered the committee to elect a superintendent when the time and occasion seemed propitious.

The synod said: "In connection with the retirement of Dr. E. W. Smith from active field work as superintendent, the synod desires to place upon record its great appreciation of the value of the movement with which Dr. Smith has been so prominently associated, and their appreciation of the labors of Mr. Smith, which have been so self-denying and so exceptionally blessed. We feel that

both in the past usefulness and future promise, there has rarely, if ever, been a movement of so much importance to the Synod of North Carolina, and a work so benefitted by the personal work of Rev. Mr. Smith, that only in obedience to his fixed convictions of duty could the synod agree to allow the work to be laid down. And, further, that we most tenderly pray for a blessing upon the health and continued usefulness of the loved brother mentioned in this minute."

Dr. Smith continued in the work until February 15, 1894, when he was succeeded by the Rev. William Black, who was elected superintendent by the committee January 15, 1894. Dr. Smith, however, for several years afterwards, was retained on the General Committee, and continued to aid the cause by his personal influence and wise counsel.

It would be impossible to estimate the value of the labors of Dr. Smith in connection with Synodical Home Missions in North Carolina. It is true this can be said of other men with equal truth in the same connection, but Dr. Smith did the work not only of an evangelist to a considerable extent and with marked success, besides the duties attending the office of superintendent, but his great work lay in his marvellous ability and unprecedented success in raising funds for the support of the cause. The Lord seems to have especially guided the synod in laying hands upon him as the one specially fitted for the work—as the man for the time, and at a time when it was sorely needed. It was no uncommon thing for Dr. Smith to visit a church, habitually believing itself unable to support a pastor for all of his time, and, by his gentle manners, persuasive speech and burning eloquence, raise at least one thousand from that church for the support of Synodical Home Missions!

The object was to place, or help to place, evangelists in every county in the State, to get groups of churches in the way of self-support, and to have the Presbyteries to assume the support of the evangelists as soon as possible. To this end thousands of dollars were raised by Dr. Smith alone, not to speak of the considerable amounts raised by others, and the people were stimulated by his presentation of the cause to give liberally, and thus much land was possessed and many souls were saved.

Dr. Smith was ordained as co-pastor of the Greensboro Church, with his honored and venerable father, Rev. Jacob Henry Smith, D. D., in October, 1886, and this relation continued until he became pastor of the Westminster Church in Greensboro, from which he was called to the work of the synod in 1890. Early in 1894 he returned to the co-pastorate with his father, which continued until the death of his father, in November, 1897. He then had sole charge of the large First Church of Greensboro, giving to it his untiring and successful labors, until 1906, when he removed from the synod to Louisville, Ky. He did a noble work for the Synod of North Carolina, a work which attracted the attention of the whole Southern Church, and which placed North Carolina in the forefront as to Home Missions, and the synod will never cease to owe a debt of gratitude to Dr. Egbert W. Smith.

But, notwithstanding the retirement of Dr. Rose and Dr. Smith, and the stringency of the times owing to the money panic, the work went steadily forward. New fields were opened, new men were employed and the contributions increased with the demands of the work. A large number of evangelists were now employed by the Presbyteries for a part or all of their time, and aided in their support by the synod's funds. The synod had

very few local or district evangelists whom it supported entirely, but the object was to help the Presbyteries in overtaking their destitutions by synodical means. The success of the whole scheme depended largely upon the labors of these evangelists, and they did, and are still doing, a grand work, the results of which cannot be tabulated or written in a book like this.

About this time, however, profound attention was directed to the labors of at least three of these local evangelists—Messrs, Miller, Pell and Black.

In May, 1892, the Rev. Cornelius Miller began his work as synod's local evangelist in Stokes county. At that time there was no Presbyterian church and no Presbyterians with which to form a church in the county. In the long ago there were one or two feeble Presbyterian organizations in this county, one at Sandy Ridge and one at Snow Creek, but not a vestige of them now remained. The first point at which Mr. Miller began to preach was at a school house in the northwest part of the county, near the residence of Mr. Robert W. George, one of the wealthiest farmers and one of the most influential men of the county, and at that time Mr. George was not a professor of religion. In the summer of 1892, Mr. Miller began operations to build a church at this point, Mr. George subscribed liberally, and with some help from the neighborhood and from kind friends in Winston and elsewhere, the church was built, and on May 28, 1893, the building was dedicated to the worship of God by the Rev. D. I. Craig. A vast crowd was present, almost exclusively of the Primitive Baptist "persuasion," the only Presbyterians being present were the two preachers, Messrs. Miller and Craig, and an old gentleman by the name of Hines, who was a wandering tailor stopping in the neighborhood. In the following summer two young

men, Messrs. W. K. Forsyth and E. E. Gillespie, seminary students, assisted Mr. Miller and organized a Sunday-school, with Mr. Gillespie as superintendent. This was probably the first Sunday-school ever known or conducted in that community. Miss Mamie McMillan and Miss Eleanor Coble, who were teachers of the public schools of the neighborhood, greatly assisted in the Sunday-school, and did missionary work. In July, 1893, the Rev. William Black assisted Mr. Miller in a meeting, with blessed results. Such a meeting had never been known in that community. The first convert was Mr. Robert W. George, and he was followed by many, in some cases whole families coming together. In the following October Dan River Church was organized with 58 members.

In the winter of 1892, Dr. Rose assisted Mr. Miller in a meeting at Danbury with blessed results. A church building was immediately begun, and in 1894 Mr. Black held a meeting there with Mr. Miller, and soon afterwards the Danbury Church building was completed, and the church was organized with 33 charter members.

In the summer of 1894 Mr. Miller held a meeting in the woods, in the northwest corner of the county, assisted by Mr. L. A. Coulter and Rev. A. S. Caldwell. Twenty-nine persons were received into the Presbyterian Church, but there was no building. Mr. George, heretofore referred to, proposed to the people on the ground that he would pay one-half the cost of a church building if they would raise the other half. The proposition was accepted, and soon afterwards the Asbury Church building was completed, and the church organized and dedicated.

In another region, inhabited largely by blockade distillers, Mr. Miller preached faithfully for a long time under great difficulties and bitter opposition; but finally he organized a small church known as Snow Hill. He

was greatly assisted here by a noble young lady, Miss Annie Query, who taught school and boarded right in the midst of the blockaders.

In 1896 Orange Presbytery licensed and ordained, as an extraordinary case, Mr. Robert W. George to labor as a native evangelist in Stokes county and the surrounding country.

For some time Mr. George had been practically preaching, going from house to house and holding prayer meetings, and telling the people what the Lord had done for him. Very soon afterwards he built a church, which was afterwards organized and known as Pine Ridge, in the edge of Surry county, adjoining Stokes. He was instrumental in building and organizing Pine Hall Church, in Stokes county, and also Sandy Ridge Church, in the same county, paying half of the cost of both buildings. Mr. George is a wonderful man—a wonderful monument of God's grace, possessed of a strong mind and body, a big heart and full of the Master's Spirit. He has done, and is still doing a great work in his native county.

Mr. Miller left the field in 1897, and was recalled to it in 1899. In the mean time the churches were supplied by Rev. S. S. Oliver and Rev. Robert W. George. After Mr. Miller's return he strengthened the work he had planted, and sowed good seed abundantly. He preached in the highways and hedges, in school-houses, under brush arbors, in the woods and everywhere. His name and labors will never be forgotten in Stokes county. He left the synod in 1903, but returned again, and at present is a beloved minister of King's Mountain Presbytery, and resides at Dallas, N. C.

A similar story, with perhaps more thrilling incidents and along somewhat different lines, might be told of the

wonderful labors of Rev. R. P. Pell, in Mitchell and Watauga counties. The data is not in hand to give a detailed account of Mr. Pell's work, but it was far more than that of an evangelist. It lay along educational lines as well as preaching the Gospel, and was far-reaching in its results, and if the data were in hand, the story of the beginning of the great educational work at Banner Elk, in Watauga county and at Spruce Pine, Plum Tree and Elk Park, in Mitchell county, would have to be told. The story would require a whole chapter in itself, as one of the great results of Synodical Home Missions.

Mr. Pell was ordained as an evangelist of Orange Presbytery September 2, 1887, and he was a most faithful and successful evangelist of Orange and Albemarle Presbyteries until June, 1891, when he entered Mitchell and Watauga counties as the district evangelist for the synod. At that time there was no Presbyterian church in Mitchell county, and only one small church in Watauga. The following is a condensed summary of Mr. Pell's work, given to the synod in 1894, viz.: "Churches in charge, 4; mission points, 5; communicants, 162; Sabbath schools, 4; pupils, 275; day schools, 3; pupils, 275, with 7 teachers; regular prayer meetings, 3; seven elders and four deacons; buildings completed, 4, and 1 partly completed (and for the past year), 40 acres of land secured, 45 baptisms, 68 additions, and money collected for church and school purposes, \$787." Last year Mr. Pell had reported that he had cultivated 10 points with considerable regularity, and had collected \$1,543; and the year before he states the donation of 50 acres of land. He travelled hundreds and hundreds of miles in his buggy and on horseback over hills, mountains and dales, and held an unknown number of services in sowing the good seed, which are now bringing forth an abundant harvest. He

left the synod early in 1905, and at present is the honored president of Converse College, at Spartanburg, S. C.

The Rev. William Black was licensed by Fayetteville Presbytery January 17, 1893, and on the same day he was transferred to Mecklenburg Presbytery, where he immediately began his work as evangelist in Union and Anson counties. He was ordained May 9, 1893, and the report of his year's work to the synod of 1893 was as follows: "Personally conducted 218 services and assisted in 96; professed conversions, 757; additions to the Presbyterian Church, 102; churches built, 2 and 1 organized; Sunday-schools organized, 2; elders, 4, and deacons, 2 ordained; baptisms, 79 adults and 2 infants."

The splendid reports of others who were engaged in evangelistic work about this time, such men as Rev. M. McG. Shields, Rev. W. C. Alexander, Rev. F. W. Farries, Rev. C. W. Robinson, and many others, might be cited to show the progress of the work.

But enough; the work went steadily forward in spite of all difficulties and hindrances.

The year 1894 marks the beginning of the career of the Rev. William Black in full connection with Synodical Home Missions, which connection has continued uninterruptedly until the present time, a period of more than thirteen years.

As has been stated, Mr. Black was elected superintendent to succeed the Rev. Dr. Smith January 15, 1894, and he entered upon the full duties of superintendent, including the work of general evangelist, on February 15, 1894. It was at a time when the whole country was beginning to feel the depression in business on account of the money panic, but at the end of the year the reports showed marked progress along all lines. The sum of about \$23,000 had been raised in the synod for evangelis-

tic work, and all the workers had been paid without incurring debt. There were now *forty-six* evangelists, synodical and Presbyterian, at work in the synod, for the whole or part of their time; and through these it was reported that there had been 1,198 additions to the church, and of this number 526 were reported by synodical evangelists.

During the next two years the financial embarrassments of the country were felt more keenly, and the contributions to the work suffered a slight decrease, while the demands of the work increased. Consequently there was a deficit; but in spite of the deficit the work went steadily forward. The policy of the Presbyteries and of the churches had now become so fixed as to render the conduct of the work somewhat easier and more certain and satisfactory. Yet it was felt that the combined work of superintendent and general evangelist was too heavy a burden to be borne by any one man, and ought to be separated. For example, the reports of 1895 and 1896 showed that Mr. Black had held 45 meetings, had preached more than 700 times, had added 728 persons to the church, and had acted as secretary and treasurer, which involved the writing and mailing of hundreds and thousands of letters and circulars; collecting and disbursing all the funds, looking after the work of the whole field, and raising money for its support. Consequently the synod of 1896 recognizing the need of more active prosecution of the financial side of the work, and not wishing to draw more of the superintendent's time from the evangelistic work, in which he had been so eminently blessed, the synod authorized the committee to secure the services of an assistant superintendent. But when the committee met it relieved Mr. Black, the general evangelist, of the entire responsibility of the conduct and

support of the work by electing the Rev. A. J. McKelway, D. D., superintendent, to take charge of this part of the work, and in order that Mr. Black might devote his entire time to the work of general evangelist. The next synod endorsed this action of the committee, and this plan has been continued until the present time, and the Rev. William Black has been re-elected by the synod, usually by a rising vote, from year to year, as the one general evangelist of the Synod of North Carolina.

CHAPTER VII.

THE CONTINUED PROGRESS, AND SOME OF THE RESULTS, OF SYNODICAL HOME MISSIONS IN NORTH CAROLINA, AND THE MEN OF THE TIMES.

The Rev. A. J. McKelway, D. D., was elected and entered upon his work as superintendent in January, 1897. During a part of this year he gave only one-half of his time to the work, the other half being given to his pastorate in Fayetteville. He also published for a time a paper called "The Synodical Evangelist," which was a source of much information and help to the cause. During the administration of Dr. McKelway, which was nearly two years, he attended the meetings of the Presbyteries, visited a great many churches, and by personal appeal secured, in cash and subscriptions several thousand dollars for the support of the work. As many as five or six new counties were opened to Presbyterianism, and as many new men were placed in the field. Dr. McKelway was a faithful and efficient superintendent, and under his administration the work was aggressive; but about this time he became manager and editor of the "North Carolina Presbyterian," and the ever increasing demands of the work required the whole time and energies of a man to present the cause to the churches, from year to year, and to keep the financial needs adequate to the demands. Consequently, at the meeting of the Synod of 1898, Dr. McKelway resigned as superintendent, that he might give his whole time to editorial work, having become editor of the "North Carolina Presbyterian."

The responsibility of the work of the superintendent

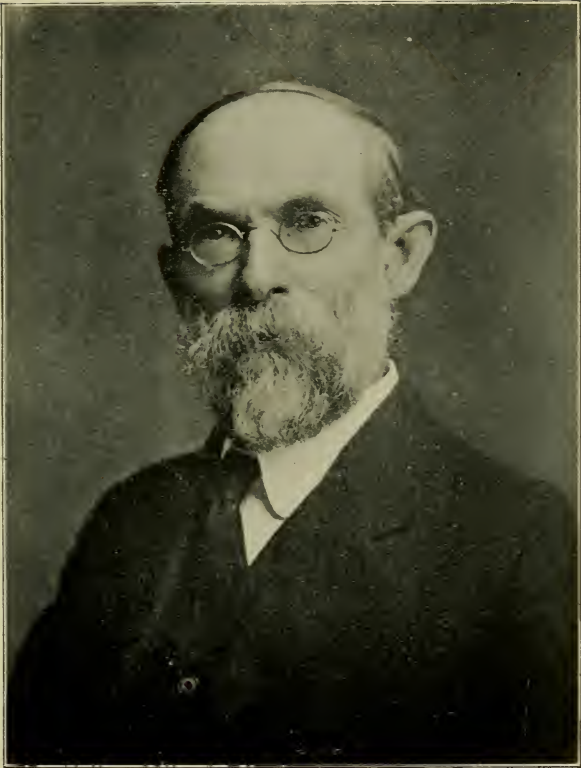
devolved again for a short time upon the Rev. William Black, general evangelist.

In order to show the progress of the work about this time, and especially the increasing demand for all of the time and energies of a superintendent, it is only necessary to revert to one of the results of Home Missions in the year 1896. It was the formation of Asheville Presbytery, set off from Mecklenburg, on November 12, 1896. This Presbytery is composed of 11 counties, 19 churches, 10 ministers and 1,000 communicants. The territory lies west of the Blue Ridge, and embraces the counties of Buncombe, Clay, Cherokee, Graham, Haywood, Henderson, Jackson, Macon, Madison, Transylvania and Swain. This Presbytery was almost entirely missionary ground and greatly increased the duties of the superintendent. In 1896 there was no Presbyterian church in four of these counties, and there were not more than 150 communicants all told in about four of the other counties combined. At the present time every county has been entered, and there are 25 churches with more than 1,700 communicants, and nearly \$22,000 in aggregate is raised in the Presbytery. There have been great transformations in that part of the country within the last ten or twelve years, and whatever of good has resulted in this region from Presbyterianism through evangelistic efforts, a large share of that good is due to the earnest missionary spirit and great liberality of the First Presbyterian Church of Asheville, under the able leadership of its beloved pastor, the Rev. R. F. Campbell, D. D. And in conjunction with this church, due credit should be given for the success achieved to the Rev. R. P. Smith and the Rev. E. Mac-Davis.

The Rev. R. P. Smith became a member of the synod and pastor of the Gastonia Church in 1893, and from that

day until the present time he has been identified with evangelistic work. After a most successful work as pastor of the Gastonia Church he became the general evangelist for Mecklenburg Presbytery, and he labored in some of these counties before the Asheville Presbytery was formed. After the formation of the Presbytery, he became its general evangelist until 1904, when the synod called him to the office of superintendent of Synodical Home Missions. For more than eight years Mr. Smith was evangelist of this Presbytery, and during that time, as a brother minister has said, "he was eyes, ears, hands and feet to the Presbytery's Home Mission Committee." He travelled through the valleys and over the mountains in all sorts of conveyances, on horseback and mule-back, with or without saddle, and often on foot. He preached to the people in churches, school houses and groves, by the wayside and from house to house. He planned most of the buildings erected, purchased the material, and superintended the work from start to finish. He organized churches and schools, fostered them with his personal care, and found preachers and teachers to take charge of them. Thus he was not only "all things to all men," but well-nigh "all men to all things." Mr. Smith is a man of lovable disposition and temperament, and has a great fondness for children, and he has never failed to find an open door to the homes of the people, with whom he has labored and with whom he is exceedingly popular. He is a faithful and earnest preacher, his manner showing that he believes what he preaches, and much of the success that has marked the mission work in Western North Carolina has been due to the wisdom, energy and consecration of Rev. Robert P. Smith.

The Rev. E. Mac. Davis was the pioneer evangelist of Madison county, beginning his labors in the summer



REV. R. P. SMITH.

of 1897 and continuing until 1904. In the brief reports to synod of his work we learn that he preached at about thirty-eight points, distributed thousands of tracts and books, and travelled thousands of miles. He organized three or four churches and a large number of Sunday-schools and mission summer day schools. He secured for teachers and as helpers in his Sunday-school work from time to time during his sojourn of about six years, and usually without cost to the committee, the following persons, viz.: Misses Margaret Allison, Elizabeth Tucker, Elizabeth and Fanny McPhearson, Janie Vaughan, Bessie Black, Urbie Myrover, Kathrene Jarrell, Ethie Vickery, Lula Barnett, Miss Ferguson, Miss Rea, Anna McDonald, and Mr. T. G. Rogers. Misses Allison, Black and McDonald were with him, perhaps, longer than some of the others, but a great and grand work was done by all of these noble, self-sacrificing women. Mr. Davis was a man of strong convictions of truth and righteousness, and was absolutely fearless. He had many conflicts with the illicit distillers and whiskey interests in this county, and at times his personal safety was threatened, but in 1901 he won a great victory in his field by his valiant labors, resulting in the passage of a prohibition law covering three counties. We cannot estimate the value of this faithful soldier's service for the Master in that section. The churches he has left behind him, with a membership of perhaps 200 are his memorial. He did a fine work, and the people will not soon forget his zeal and energy and noble efforts for the cause of God and humanity.

After the resignation of Dr. A. J. McKelway as superintendent, in October, 1898, the Rev. William Black, general evangelist, acted as superintendent the remainder of the year, and in January, 1899, the committee, in its wisdom, selected for the office of superintendent the Rev.

E. E. Gillespie, a young man of splendid attainments, and an evangelist of Orange Presbytery, who entered upon his work as superintendent January 16, 1899. Mr. Gillespie continued in this position, filling the office of superintendent with great acceptance, ability and success, until the end of the year 1904, a period of six years, within which time great things were done for the advancement of the Kingdom of Christ.

It will be remembered that the first permanent Committee on Synodical Home Missions was constituted at Charlotte in 1889, and the first report of that committee was made at Wilmington in 1890. At that time the report showed that the synod was composed of six Presbyteries, including Albemarle, which had just been formed, 127 ministers, 275 churches and 26,189 communicants. The report also showed that the following 27 counties had no Presbyterian church within their borders, viz.: Alleghany, Ashe, Bertie, Brunswick, Camden, Cherokee, Chowan, Currituck, Dare, Gates, Graham, Greene, Hertford, Hyde, Jackson, Madison, Martin, Mitchell, Northampton, Pamlico, Perquimans, Person, Pitt, Stokes, Tyrrell, Washington and Yancey; and 19 other counties had but one Presbyterian church each, making 46 counties either wholly or almost destitute of Presbyterianism. The report, moreover, showed that the aggregate funds raised in the synod for all causes and reported to the Assembly amounted to \$194,385.00, and that there were not more than twelve ministers engaged for a part or the whole of their time in evangelistic work.

In 1900, after a lapse of ten years, the reports show that there were 7 Presbyteries, 160 ministers, 377 churches, 34,634 communicants; only 17 vacant counties, 23 Presbyterian evangelists, 14 ministers, not including the superintendent and general evangelist, and a large number of

male and female teachers, doing evangelistic work, and that the aggregate amount of funds collected for all causes and reported to the Assembly was \$220,946.00.

Thus it will be seen by this comparison that at the end of ten years there was a decided advance along all lines in overtaking the destitutions.

The names of the ministers employed under the direction of the Synodical Committee for a part or the whole of their time, and at some time during the past ten years are as follows:

Superintendents—Rev. Alexander Sprunt, Rev. E. W. Smith, Rev. William Black, Rev. A. J. McKelway and Rev. E. E. Gillespie.

General Evangelists—Rev. W. D. Morton, Rev. E. W. Smith, Rev. W. E. McIlwaine, Rev. John M. Rose and Rev. William Black.

District or Local Evangelists—Revs. Messrs. C. W. Maxwell, J. C. McMullen, R. P. Pell, F. H. Johnston, C. Miller, M. McG. Shields, W. C. Alexander, C. W. Robinson, F. D. Farris, D. J. Currie, Jonas Barclay, B. Soulier, John Wakefield, L. A. McLaurin, Edgar Tufts, L. E. Bostian, A. K. Pool, J. E. Balou, E. Mac. Davis, John Grey, P. C. Morton, James Thomas, F. D. Thomas, C. N. Wharton, E. D. Brown, W. T. Walker, W. M. Shaw, J. E. L. Winecoff, E. P. Bradley and Allen Jones, Jr.

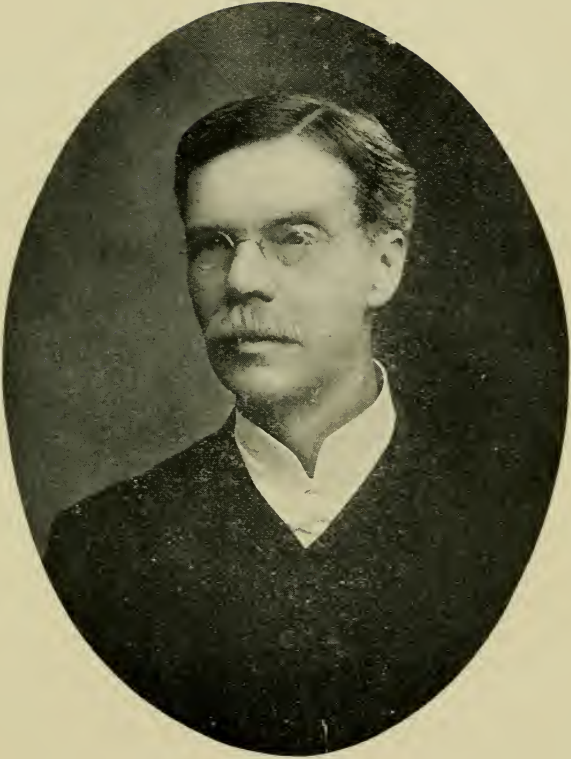
There were also a number of Presbyterial evangelists in no wise connected with the Synodical Committee, and all of these brethren labored faithfully and efficiently, and were the instruments in God's hands in disseminating the truth in preaching the pure Gospel, in building and organizing churches, in the conversion of thousands of souls, and in strengthening the faith and comforting the hearts of tens of thousands of God's people. It is impossible to estimate or reduce to figures the good results of the

labors of these men during these ten years. God only knows. There were also a number of teachers, mostly ladies, of mission schools, whose names are not at hand, who did a noble work and rendered great assistance to the Home Mission cause.

Of the above named ministers, at least four of them, the Rev. F. H. Johnston, D. D., the Rev. Paul C. Morton, the Rev. E. Mac. Davis, and the Rev. A. K. Pool, have gone to their blessed reward, and have joined scores and scores of those who heard them preach and sing the story of redeeming love while on earth.

The Rev. Dr. Johnston and the Rev. Mr. Morton belonged to that class of ministers who had labored faithfully and long before the origin of synodical missions. Dr. Johnston was the son of a missionary, and was born in Constantinople August 8, 1834. He spent the first sixteen years of his life in the far-off land of Asia Minor. He came to North Carolina, the native land of his fathers, in 1851, and was educated at Davidson College. For thirty-three years he was a beloved and successful pastor, first at Lexington and afterwards at Winston, N. C. He was the honored stated clerk of old Orange Presbytery for twelve years, and was elected general evangelist before the formation of Albemarle, and in 1890 he was residing within its bounds. He continued in the evangelistic work until his death, November 14, 1901.

Dr. Johnston was the recipient of many honors, and the depository of many trusts from the church. He was a scholarly man, and his judgment was clear and conclusive. He was one of the central figures in the great Synodical Movement, and gave to it his hearty support, and his successful evangelistic labors were wrought in Albemarle Presbytery. He was a profound and edifying preacher, gentle and retiring in his disposition and man-



REV. F. H. JOHNSTON, D. D.

ners, but brave and courageous in defense of the truth. He was as modest as a pure woman, and a most agreeable and pleasant companion with his old and tried friends, and with those who knew him best—

“None knew him but to love him;
None named him but to praise.”

The Rev. Mr. Morton came to the Synod of North Carolina in 1895, and until his death, in 1902, he did general evangelistic work, especially within the bounds of Wilmington Presbytery. He was a brave soldier chaplain of the Civil War, and many incidents are related of his remarkable bravery and fearlessness. “He was a good man, full of the Holy Ghost and faith, and he lived in an atmosphere of prayer.” After his death it was said of him by one who knew him well: “His character was golden, his life was simple, his zeal was abounding, his love deep, his faith unfaltering, his spiritual being high and lifted up, through the power of Divine grace.”

The Rev. E. Mac. Davis, after retiring from the work in Madison county, accepted work in the Synod of Georgia, and soon afterwards his health failed and the Lord called him to his reward.

The Rev. A. K. Pool was a young man of sweet disposition and lovely spirit, and for about three years of his life he was an ordained minister, an evangelist of Concord Presbytery, and the synod's assistant to the Rev. Mr. Black, the general evangelist. The churches of Forest Hill, McKinnon and Patterson Mills, in Concord Presbytery, are largely the fruits of his labors. He had to give up the work of preaching the Gospel on account of failing health, and for more than a year before his death he was continuously with Mr. Black in his meetings, and devoted his whole time to singing the Gospel, which he did with

great power and unction. He was the assistant director of the music at the Biblical Institute held at Red Springs in 1892, and he had entire control of the music of the institute held there and at Gastonia in 1893.

“ Mr. Pool had rare gifts as a singer, possessing, as he did, not only a thorough knowledge of music, but one of the sweetest voices ever heard in the State. He rendered much valuable aid to Mr. Black in the meetings which were held, and Mr. Black speaks of a number of instances in which he believes men were saved through his singing, upon whom the preaching seemed to have but little effect. Mr. Pool was engaged in one of these meetings when he was taken sick, and from which sickness he never rallied, but died as it were in the harness, August 7, 1899, in the thirty-fourth year of his age, among the people where he had been laboring last. The last piece he sang in one of these meetings was “ Saved by Grace,” which he did not only with rare sweetness, but with great effect upon the audience. There are at the present time four Presbyterian churches within a radius of about four miles of the place of his death—Democrat, N. C.—and at that time there were none at all. Of course all of this is not due to him, but much of it is, as perhaps nowhere else did his singing make a greater impression than among those plain but appreciative mountaineers. In the synod’s obituary of him it is said: “ The sweet singer of the Synod of North Carolina is heard here no more, but he still sings the praises of redeeming love, with a harp in his hands and a crown on his head, where there is no more sickness and no more death.”

The Rev. E. E. Gillespie occupied the position of superintendent from the beginning of the year 1899 to the end of the year 1904, a period of six years, and during that time the work of Synodical Missions went steadily and



REV. A. K. POOL.

increasingly forward, and prospered to a very high degree. The superintendent, the general evangelist and the committee went hand in hand and shoulder to shoulder to the great work to which God had so manifestly called them. A great deal was accomplished for the Master's kingdom.

In 1899 Mr. Gillespie found a debt of \$4,843 resting upon the work. This debt was cancelled the first year, and there was a steady enlargement of the work each year during the time of his service. He received and collected in cash for the support of the work during his administration the sum of nearly \$55,000. He visited most of the churches in the synod and held more than a thousand services. Many of these services were protracted, wherein he witnessed the conversion of many precious souls, and saw a large number added to the church.

Mr. Gillespie was specially fitted for the work, a man of commanding personal appearance, attractive in his manners, full of zeal and energy, and possessing great executive ability. God greatly blessed him in the work. During his administration, the following additional ministers were employed by the committee and placed in the field for the whole or a part of their time: Rev. Messrs. D. Munroe, J. S. Smith, J. H. Jarvis, E. Garrow, W. A. Murray, J. A. Harris, L. E. Wells, J. C. Story, R. M. Mann, J. P. Hall, A. H. Temple, P. C. Irwin, I. N. Clegg, H. Garrow, H. H. Cassady, S. C. Smith, R. L. Grier, C. W. McDonald, F. G. Hartman, R. H. Orr, L. W. Curtis, F. E. Ghigo, J. C. Hardin, and W. T. D. Moss, besides a large number of male and female teachers. It was also during his administration, October 23, 1902, that the Presbytery of "King's Mountain" was formed.

This Presbytery, the second daughter of Mecklenburg,

was another result of Synodical Home Missions. The first meeting was held at Lincolnton, N. C., November 18, 1902, and the Rev. R. A. Miller preached the opening sermon.

On the retirement of Mr. Gillespie, at the close of the year 1904, and in order to take a special course of study and to eventually become a pastor, the synod adopted the following resolution :

“Resolved, That the Synod of North Carolina would record its profound gratitude to our gracious God for the noble work that he has enabled our retiring superintendent, Rev. E. E. Gillespie, to do for our mission field during the past six years, and that it would express to Brother Gillespie its cordial appreciation of his zealous, faithful and efficient labors for Home Missions, and that it would invoke upon him and his efforts the same Divine blessing in any field to which he may be called, that has manifestly rested upon his endeavors within our bounds.”

Mr. Gillespie, at present, is a member of the Synod of South Carolina, and the beloved pastor of the Yorkville Presbyterian Church.

It has already been stated that the synod, at Durham, N. C., November 17, 1904, elected the Rev. R. P. Smith superintendent of Synodical Home Missions as the worthy successor of Rev. Mr. Gillespie, and the time that has elapsed since has proven that the synod made no mistake in that election. Mr. Smith came to the Synod of North Carolina in 1893, as stated elsewhere in these pages, and from that date to the present time has proven himself to be a faithful pastor, an earnest and successful evangelist, and a wise and efficient superintendent.

Mr. Smith is a man of fine attainments, possessing a winning disposition and cordial manners, a big heart full of love to God and man, and manifesting a zeal, energy

and devotion which are untiring for the cause of the Master. The conduct of the synod's great mission work is safe in his hands.

His report as superintendent of the synod's work for the year 1905 shows that 25 ministers had been preaching the Word in destitute places; that 22 volunteer teachers had been teaching more than 1,000 children, and that 507 communicants had been added to the church. His report for the year 1906 shows that 27 ministers had served 71 small churches and 70 mission points; that 5 churches and 30 Sabbath-schools had been organized in new territory; that 708 persons had been added to the church, and that the sum of \$9,558 had been raised for the work. His report for the year 1907 has not yet been made, but we may justly believe that it is even more encouraging, showing the onward march of the great work of Synodical Home Missions in North Carolina.

In all this onward march and progress of missions through the past seventeen or eighteen years there has been one agency contributing largely to the success of the movement, which ought not to be overlooked or lightly estimated, and that agency has been the wisdom, faithfulness, self-denial and the sound judgment of the men who have composed the synod's Home Mission Committee, not including the officers of that committee.

According to the plan which was practically adopted in 1881, and which was perfected in 1889, the chairman of the Home Mission Committee of each Presbytery, during his tenure of office, and one ruling elder from each Presbytery, elected annually by the synod, should constitute this committee. The original committee, thus constituted at Charlotte, N. C., in 1889, was composed of the following persons: Rev. D. I. Craig, Rev. C. A. Munroe, Rev. H. G. Hill, D. D., Rev. P. H. Hoge, D. D., Rev. W. E.

McIllwaine, D. D., and Rev. W. D. Morton upon the organization of Albemarle Presbytery; and Ruling Elders Gen. A. M. Scales, I. H. Foust, Dr. J. W. McNeill, B. F. Hall, General Rufus Barringer and Samuel Watkins.

The changes in this committee since that time have been as follows: The Rev. Mr. Craig was succeeded by the Rev. M. McG. Shields in 1894; Mr. Shields was succeeded by Rev. R. W. Culbertson in 1898; Mr. Culbertson was succeeded by Rev. E. C. Murray, D. D., in 1901; Dr. Murray was succeeded by Rev. D. C. Lilly in 1904; Dr. Lilly was succeeded by Rev. C. F. Rankin in 1905, and Mr. Rankin was succeeded by Rev. S. M. Rankin in 1906.

The Rev. C. A. Munroe has never ceased to be a member of the committee until the present time, except for one year, 1902, when he was succeeded by Rev. W. I. Matthews, 1889.

The Rev. H. G. Hill, D. D., has never ceased to be a member of the committee—1889-1907.

The Rev. Dr. Hoge was succeeded by the Rev. A. D. McClure, D. D., in 1899.

The Rev. Dr. McIllwaine was succeeded by Rev. T. A. Wharton, D. D., in 1892; Dr. Wharton was succeeded by Rev. R. A. Miller in 1894; Mr. Miller was succeeded by Rev. J. R. Howerton, D. D., in 1899; Dr. Howerton was succeeded by Rev. G. T. Thompson in 1900; Mr. Thompson was succeeded by Rev. T. J. Allison in 1903; Mr. Allison was succeeded by Rev. P. H. Gwynn in 1904, and Mr. Gwynn was succeeded by Rev. George H. Atkinson in 1906.

Dr. W. D. Morton was succeeded by Rev. J. B. Morton in 1897, and Mr. Morton was succeeded by Rev. W. D. Morton, D. D., in 1900.

The Rev. R. F. Campbell, D. D., became a member on

the organization of Asheville Presbytery in 1896, and has never ceased to be a member of the committee—1896.

The Rev. W. R. Minter became a member of the committee in 1902, on the organization of King's Mountain Presbytery, and has continued a member until the present time—1907.

The changes among the ruling elders have been as follows:

General A. M. Scales was succeeded by Mr. J. M. Rogers in 1891.

Mr. I. H. Foust was succeeded by Mr. J. G. Hall in 1890.

Dr. J. W. McNeill has never ceased to be a member of the committee—1889.

Mr. B. F. Hall has never ceased to be a member of the committee—1889.

General Barringer was succeeded by Mr. John E. Oates in 1890; Mr. Oates was succeeded by Mr. D. W. Oates in 1892; Mr. Oates was succeeded by Mr. C. E. Graham in 1894; Mr. Graham was succeeded by Mr. A. G. Brenizer in 1896, and Mr. Brenizer was succeeded by Mr. H. M. Belk in 1905.

Mr. Watkins was succeeded by Mr. J. R. Young in 1891, and Mr. Young was succeeded by Mr. C. M. Brown in 1906.

Mr. Blair, who became a member in 1896, was succeeded by Major Robert Bingham in 1901, and Major Bingham was succeeded by Mr. E. E. Quinlan in 1905.

Dr. C. E. Adams became a member in 1903, and was succeeded by Mr. A. M. Smyre in 1905.

Thus it may be seen that the present committee is composed of the following members: Rev. S. M. Rankin, Rev. C. A. Munroe, Rev. H. G. Hill, D. D., Rev. A. D. McClure, D. D., Rev. G. H. Atkinson, Rev. A. D. Mor-

ton, D. D., Rev. R. F. Campbell, D. D., Rev. W. R. Minter, and Messrs. J. M. Rogers, J. G. Hall, Dr. J. W. McNeill, B. F. Hall, H. M. Belk, C. M. Brown, E. E. Quinlan and A. M. Smyre.

It is worthy of note that of these persons the Rev. Dr. Hill, Rev. C. A. Munroe, Dr. J. W. McNeill and Mr. B. F. Hall were members of the original committee, and that all of them except Mr. Munroe, for one year, have served continuously on the committee until the present time; and also Messrs. J. G. Hall and J. M. Rogers have served for nearly the whole time of the committee's existence.

The synod owes a debt of gratitude to all the members of this committee for their faithful and efficient service, but the story of Synodical Missions as told in this book would not be complete without something more than the mere mention of the names of those who have served so long, especially of that great and good man, the Rev. H. G. Hill, D. D.

Perhaps no man has ever served the church in North Carolina who has been more abundant in labors or who has been the recipient of more important trusts from the church than Dr. Hill. He began his ministerial career during the Civil War as a chaplain in the army. Before he completed his course of study in the Union Theological Seminary in Virginia he was licensed to preach by Orange Presbytery, when he entered the army as chaplain of the Thirteenth North Carolina Regiment, commanded by Colonel A. M. Scales. In 1862 he was with the army around Richmond and in the famous Maryland campaign. In 1863 he returned to the Seminary for a time, and in the winter of that year he was sent again to the Army of Northern Virginia as a missionary by Orange Presbytery. In the meantime, at intervals, he served the churches of



REV. H. G. HILL, D. D.

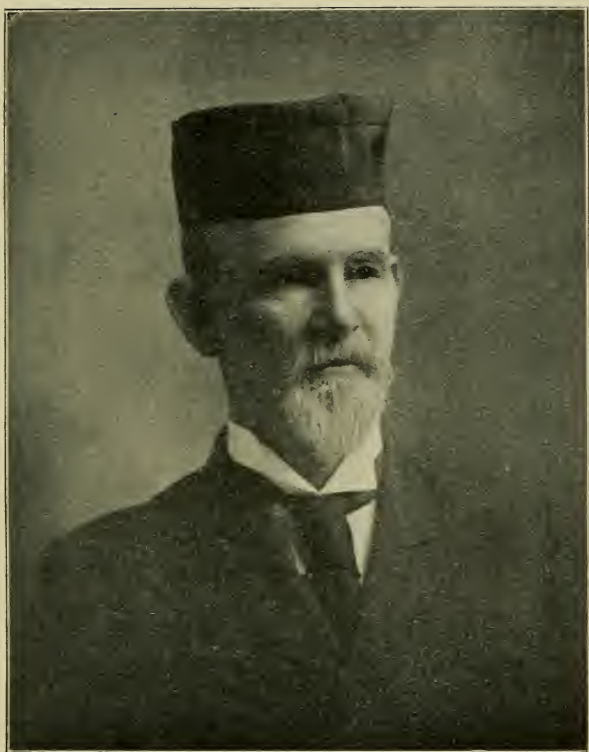
Hillsboro and Griers, in Caswell county, and taught in the school of the Misses Nash and Kollock in Hillsboro. On his return from the army in 1865 he became pastor of the Hillsboro Church. In 1867 he removed to Oxford, where he became pastor of the church and principal of the Seminary there, and the supply of Grassy Creek Church, and while here he started the erection of a church at Henderson. In 1868 he removed to Fayetteville, N. C., where he was pastor, and doing extensive pastoral and presbyterial work in the whole surrounding country for eighteen years. In 1886 he removed to Maxton, and became pastor of the Maxton and Centre churches, which position he still holds, and in which he has been wonderfully blessed.

Dr. Hill has given to the church a wonderful example of the possibilities and powers of a missionary pastor. He has always been keenly alive to the missionary and educational interests of the church around him, as well as at large, and his wisdom and influence along these lines have been very great in the Synod of North Carolina. From the very inception of the Synodical "Movement" in North Carolina, Dr. Hill has been a conspicuous figure, an ardent advocate, a wise counsellor, a powerful debater, an eloquent speaker, and a faithful laborer for the great cause; and to him, perhaps as much, if not more than to any living man, is due the honor and the praise of the origin and success of Synodical Missions in North Carolina. Dr. Hill has been honored by the church, and by strict attention to her calls and the faithful performance of the duties imposed, he has proven himself to be worthy of the honor. He has been made Moderator of her Presbyteries, of the Synod of North Carolina, and of her highest court, the General Assembly; he has made many public addresses by the appointment of the church, and

has served on many of her important committees, and at the present time he is a director of Union Theological Seminary in Virginia and the president of the Board of Regents of the Synod's Orphan's Home. He has been chairman of the Home Mission Committee of Fayetteville Presbytery for thirty-five years, and a member of the Synodical Home Mission Committee since the inception of the work. He is a recognized able preacher of the Gospel of wide reputation, and enjoys the love and esteem of a devoted people in his pastorate, and is a "brother beloved" by all the members of the Synod of North Carolina.

The Rev. C. A. Munroe was licensed to preach by Fayetteville Presbytery in 1876, but was ordained in Mississippi, where he labored for six years. He returned to North Carolina and served as evangelist of Concord Presbytery for two years. He removed to West Virginia, where he labored for four years, and then returned to North Carolina and became pastor of the Hickory and Lenoir churches in 1888. In 1891 he became the chairman of the Home Missions Committee of Concord Presbytery, in connection with the Lenoir Church, and at the present time he is the general evangelist of the Presbytery and chairman of the Home Mission Committee. Since 1891 he has been one of the most active, aggressive, useful and successful Home Mission men in the synod, and no man has been more faithful in his work or in co-operation with the work of the synod's committee. The good results of Mr. Munroe's labors have been abundant, especially in Concord Presbytery.

Dr. J. W. McNeill, the "beloved physician," of Cumberland county, and Mr. B. F. Hall, the "beloved elder" and wholesale commission merchant of Wilmington, N. C., members of the original committee, and Mr. J. G. Hall,



REV. C. A. MUNROE



MR. B. F. HALL.

manager of the Realty and Insurance Company at Lenoir, N. C., and Mr. J. M. Rogers, wholesale hardware merchant at Winston, N. C., have all seen the rise and progress of Synodical Missions from the beginning, and through their wise counsel and faithful efforts as members of the committee, the work has been greatly strengthened and advanced. These men and many other members of the committee, both the church and the State have delighted to honor.

Dr. McNeill was appointed by the General Assembly of 1895 on the Committee to represent the Southern Presbyterian Church in the Pan-Presbyterian Council, which met in Glasgow, Scotland, in 1886, and he has served as a senator from his county in the State Legislature, rendering most valuable service as a member of that body.

Mr. B. F. Hall has been in close touch with the interests of Presbyterianism for many years, and by his wise counsel, godly example, and generous gifts he has been a tower of strength to the church, especially in Eastern North Carolina. He was elected by the Synod of North Carolina a director of Union Theological Seminary in Virginia in 1884, and he still holds that honorable position.

Mr. J. G. Hall is a well-known business-man and influential elder in the western part of the State. He takes a deep interest in public affairs, and as a public speaker and a leader of men he exerts a wide influence for the upbuilding and welfare of both the church and the State.

Mr. J. M. Rogers is a son of a minister, and knows the needs of a minister, and he, together with other members of the Winston church, has done a great deal for the pioneer ministers of Stokes county, and for the synodical work in that county and surrounding country. Mr. Rogers has been a faithful and punctual attendant upon the meetings of the committees, and his advice and counsel are always valuable.

The limits of this book will not permit us to speak at length of the noble labors of other members of this committee, some of whom have passed away, such men as General Scales, General Barringer, the Oates; Messrs. Graham and Young, Major Bingham, the Rev. Mr. Shields, Rev. Dr. Murray, the Rankins and the grand work and godly life and influence of the Rev. Dr. McClure. In the Rev. A. D. McClure, D. D., the synod has found a most worthy successor to Dr. Hoge, as chairman of Home Missions for Wilmington Presbytery and *ex officio* a member of the Synodical Committee. He has not only kept going the large missionary enterprises which had been set on foot in his Presbytery prior to his election, but has reached out into other fields and made a most useful member of the synod's committee. Under his wise direction the synod has been enabled to assist in doing a great work in Brunswick, Columbus and Duplin counties, a most important work for every reason, and especially now that this section of the State is making such rapid progress in the wonderful success of its trucking interests, and many persons are moving into the country, who could be and were reached by our church, and many of them have been added to its membership.

We might speak, also, if it were possible, of a great number of noble men who were never members of the committee, but who have been prominent promoters and helpers of the great cause of Home Missions—such men as B. G. Worth, George Allen, S. P. Alexander, J. M. McIver, George W. Watts, P. B. Fetzer, J. F. Love, J. D. Murphy and many others. But in closing this history of the development of the church and especially of the rise and progress of Synodical Missions in North Carolina it seems but right and proper to speak somewhat at length and in particular of the life and labors of the Rev. Wil-

liam Black, general evangelist, who is also a member of the Synodical Committee.

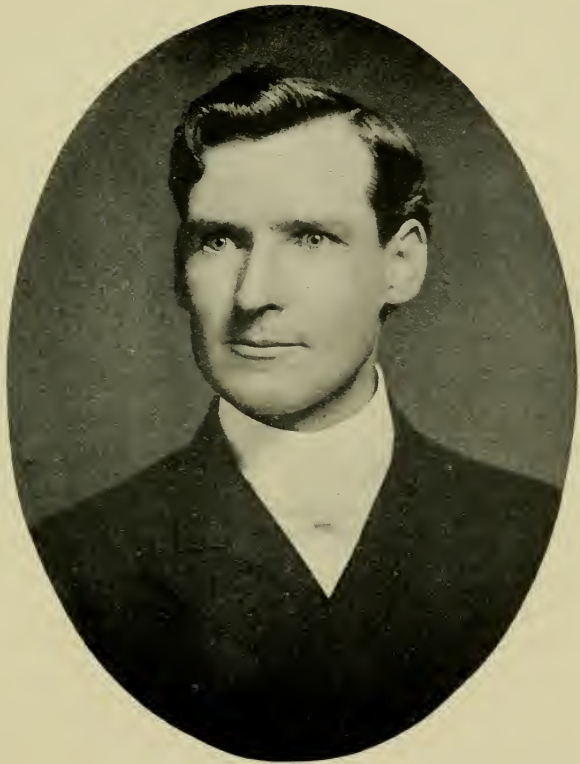
The Rev. Mr. Black has been prominently connected with Synodical Missions since January, 1893, and for the greater part of the time since then he has been the central figure in the evangelistic field, to which all eyes have been turned, and he is perhaps more widely known to-day than any other Presbyterian minister in North Carolina. It would be impossible for any biographer or historian to place upon record that which would convey an adequate conception of the vast and far-reaching influence for God and for the uplifting of humanity which this one man has exerted. If the Synodical Movement launched at Goldsboro in 1888 had accomplished nothing more than to put Mr. Black in the field, it would have proved a great success, and a wise investment for all the cost of missions until the present time. It would be hard for any one who has a proper conception of the facts to believe that God did not specially raise up and set apart this brother to accomplish the special work which he has been enabled to do.

Mr. Black was born of Scotch parents near Maxton, N. C., and was educated with the view of making the study and practice of law his life work. He studied law under "Dick and Dillard," of Greensboro, N. C., and was duly licensed and began the practice of law in 1881. He rapidly arose in the profession, and at the end of ten or twelve years he became what the world calls a successful lawyer, doing a paying business and enjoying a large and lucrative practice. But God intended him to teach men the Divine law, and in 1893 he yielded himself to the unceasing demands of his Lord and of his conscience, and on Jan. 1, 1893, he was licensed to preach the Gospel by Fayetteville Presbytery, and during the same year he was

ordained by Mecklenburg Presbytery and immediately employed by the Presbytery and the Synodical Committee as a local evangelist for Union and Anson counties. He remained in this field just one year, and the Lord crowned his labors with wonderful success, giving him the joy of witnessing more than 700 conversions, and of seeing more than 100 communicants added to the Presbyterian church.

On January 16, 1894, he was elected superintendent of Synodical Home Missions, which at that time included the office and the work of general evangelist, and in January, 1897, he began to give his whole time to evangelistic work, and except for a short interval in 1898, when he was again superintendent, he has continued until the present moment to give his whole time to the work of general evangelist for the synod. And in the mean time he has conducted several successful meetings in other States, with blessed results; and, moreover, Mr. Black was the originator of the idea of Biblical institutes, so many of which have been held in this State, he having offered the resolution that provided for the first one, held at Red Springs, N. C., over which he presided, and a similar one held at Gastonia in 1893. He was also assisted by the splendid services of the Rev. E. E. Gillespie, also responsible for the origin, conduct and magnificent success of the Evangelistic and Biblical Institute held at Davidson College in 1902. These institutes, besides helping the thousands who attended them to a better understanding of the Bible on every phase of Christian work, especially emphasized the missionary and evangelistic opportunities and responsibilities.

During Mr. Black's connection with Synodical Home Missions in North Carolina, a period of fourteen years, the tabulated reports of his labors as given from year to



REV. E. E. GILLESPIE.

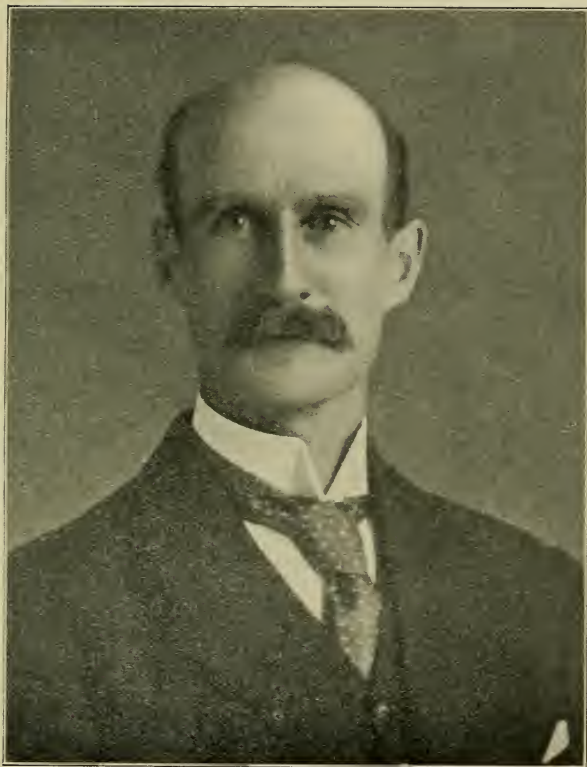
year will give some idea of the magnitude of these labors. The following figures may not be accurate, but at the present time (1907), they are in no wise exaggerated: He has held more than 4,000 services, and on an average in about twenty counties a year. He has witnessed the confession of several thousand persons, and more than 4,000 of these have joined the Presbyterian Church, while many of the others have joined churches of other denominations. He has organized a dozen or more Presbyterian churches, and as many Sunday-schools, and he has ordained quite a number of elders and deacons, besides baptizing adults and infants, and receiving from hundreds of heads of families the pledge or promise to hold family worship. He has travelled thousands of miles, has made many addresses, held many prayer meetings, and has done a vast amount of office work; and wherever he has gone he has been hailed with delight and welcomed with joy.

The great success of Mr. Black has been due in a large measure to his kind and gentle manners, his simple and candid cordiality, and his intense earnestness in presenting the truth. His style of preaching reminds one that he has never lost many of the characteristics of the skilled lawyer presenting his case before a jury. His message is pointed, direct and earnest, speaking rapidly and yet tenderly, producing in the minds and hearts of his hearers the feeling that his message is one of love combined with authority. Moreover, Mr. Black knows men, and how to adapt himself to the peculiarities and needs of men, having had abundant opportunity in the practice of law as well as in preaching the Gospel to study all classes and shades of humanity. He is a most congenial companion and a "brother beloved" with his close friends, and with all who know him well, and upon him the entire Synod of North Carolina invoked its loving benediction.

“ His bow still abides in strength, and the arms of his hands are made strong by the hands of the mighty God of Jacob,” who has honored him and blessed him and given him many stars for his crown.

The great work which the Rev. William Black has done, he feels, is in a large measure due to the assistance of his singers, not only to Rev. A. K. Pool, who sang so sweetly till his death in 1899, but to Mr. Andrew Burr, his present helper, and many have no doubt been sung into the kingdom by these sweet singers, who might not otherwise have been reached.

Mr. Burr is a native of Chatham, New Brunswick, Canada, and was elected a ruling elder in the St. Andrews Church in his city. He has been with Mr. Black, managing the singing, since January, 1904, and is not only a sweet singer, but knows how to make the song service a power for good, not only in arousing Christians, but in reaching the unsaved also. From such services of song, as rendered by such men, it is clearly seen that it is a great power that many do not use, but they also show us how to use this force, after their visits to our churches are over.



MR. ANDREW BURR.

CHAPTER VIII.

A BRIEF SUMMARY OF SOME OF THE RESULTS OF SYNODICAL HOME MISSIONS IN NORTH CAROLINA.

Many of the great enterprises and advanced movements in the church of the present day may not be attributed as direct results to the great Synodical Movement, but at the same time the vigorous prosecution of Synodical Missions opened the way, increased the interest and gave an impetus to all the great causes of the church, and made some of these enterprises possible. All of the great causes of the church, in a very great degree, have kept pace in the onward march with Home Missions. This is especially true along educational lines. Wherever a pioneer evangelist was sent a mission day school in connection with the work was established, and from some of these day schools splendid institutions of learning have had their origin.

The Rev. J. B. Shearer, D. D., the great apostle of Church and Christian Education in North Carolina, began with the Synodical Movement in 1889 to urge the necessity of Biblical training in all Presbyterian schools, so as to make an intelligent scriptural faith the controlling principle of our schools. In 1890 a Synodical Committee on Church and Christian Education was appointed, and from that day until the present time Dr. Shearer has faithfully and efficiently preached and toiled for the great cause, and his labors have not been in vain. The policy, plan and constitution of church schools as promulgated and expounded by Dr. Shearer gradually found favor through-

out the church, and under the guidance of his wisdom was finally adopted by the General Assembly as the policy and plan of the whole Southern Presbyterian Church. This great cause has now assumed vast proportions, and its influence for building up Christ's Kingdom is simply enormous.

In connection with Church and Christian Education, and we may say as a result of the Home Mission Movement, a strong effort was inaugurated in 1900 to raise within five years the magnificent sum of \$300,000 as a twentieth century fund for the cause of Christian education. The synod entered heartily into the movement, and appointed as a supervisory committee the Rev. R. E. Caldwell, Rev. A. R. Shaw and Mr. J. M. McIver, to act conjointly with the Rev. J. W. Stagg, D. D., and Mr. George W. Watts, the Assembly's committee.

In 1901 the synod called the Rev. Dr. Stagg as field secretary, to raise the money, and appointed a special committee, consisting of Rev. E. W. Smith, D. D., Rev. J. M. Rose, D. D., Rev. J. M. Wells, D. D., and Ruling Elders George W. Watts and J. M. Rogers, to act in conjunction with the Supervisory Committee and conduct the work. In 1902 the synod appointed an executive committee, to take the place of the Supervisory Committee and to act in connection with the Presbyterian committees, consisting of Rev. E. W. Smith, D. D., Rev. E. C. Murray, D. D., Rev. E. R. Leyburn, and Elders E. P. Wharton and J. M. McIver. This committee had charge of the conduct of the work until its close, and the report in 1906 showed that the sum of \$113,789 had been raised for the cause of education.

In 1889, immediately after the inauguration of Synodical Home Missions, the synod's Orphan's Home was established. The founding of this institution was one of

the most important steps ever taken by the Synod of North Carolina. It resulted in a glorious success, to the honor of God and to the lasting good of the church and to humanity. The Rev. Jethro Rumple, D. D., was chairman of the commission, appointed in 1888, to formulate plans for the establishment and conduct of the Home, and the plans submitted by him were adopted, and a Board of Regents were appointed to have the management of the Home.

The original Board of Regents consisted of the following persons: Rev. J. Rumple, D. D. (president), Rev. W. E. McIllwaine, Rev. D. I. Craig, Rev. D. D. McBryde, Hon. A. M. Scales, Hon. D. G. Fowle, George E. Wilson, Esq., George Chadbourn, Esq., Mr. John E. Oates and Mr. G. M. Love.

A detailed account or minute history of the inauguration of this Home, first at Charlotte and afterwards at Barium Springs; of the many perplexing problems and difficulties solved and overcome by Dr. Rumple, the Board and the superintendent, Rev. R. W. Boyd, of the marvellous providences of God, and the wonderful success of the institution, and last, but not least, of the laborious work, the patient thought and tender care of Dr. Rumple in his long connection with the Home, would read like a thrilling romance if it were written. For fifteen years the management of this institution was the burden of the great heart of Dr. Rumple, and to this work he gave his best thought, his wise counsel and noble efforts, and its success was the joy of the closing years of his life. The Home has never had but one superintendent, the Rev. R. W. Boyd, who is honored and beloved by the synod and the 150 orphan children under his care. Through the long years of his service he has proven himself to be the right man in the right place. The Home as it now stands

is comprised of nine main buildings on 250 acres of land, and the whole property is worth more than \$50,000.

Among the liberal donors to the Home and after whom some of the buildings are named, the names of George W. Watts, Mrs. S. P. Lees, Mr. S. P. Alexander, Mr. J. C. Burroughs, Judge Howard, Mr. Phillips, Mr. Carson and others will never cease to be gratefully remembered.

SCHOOLS UNDER CHURCH CONTROL.

At the head of the list stands Davidson College, which has always been owned and controlled by Presbyteries and synods, and which can by no means be classed as a result of the Synodical Home Mission Movement, and yet it has been greatly strengthened, helped and encouraged by the movement; and the same may be said of Peace Institute, at Raleigh, which is owned by Presbyterians, if it is not under the direct control of the church.

The Charlotte and Statesville Female Colleges and the Southern Presbyterian College and Conservatory of Music at Red Springs, N. C.; all three of them, as distinctive church schools, were founded in 1896, and are owned and controlled by the Presbyteries in whose bounds they are located. These three female colleges can scarcely be surpassed in their equipment for furnishing a thorough education on such terms that it may be in reach of all. Any attempt here to write the history of each of these schools or to advertise their merits would be inadequate.

The history, however, of the origin of the College at Red Springs was in connection with an effort on the part of Fayetteville Presbytery to reopen the old Floral College as a high school for girls. Only a portion of the necessary amount of money could be raised, and in the spring of 1895 the Presbytery invited other points or



REV. S. M. RANKIN.

places in the Presbytery to submit bids for the location of the school.

On August 15, 1895, the Rev. S. M. Rankin, who at that time was pastor of the Red Springs Church, called a mass meeting of the citizens of the place to consider the matter, and about fifteen men assembled, and one man offered to give \$100 as a beginning, and Mr. Rankin was instructed to prosecute a canvass for the location of the school at Red Springs.

At the next meeting of Presbytery, September 17, 1895, the bid from Red Springs, amounting to four acres of land, twenty-five hundred dollars in cash or material and one-sixth interest in certain fair ground property, was accepted by the Presbytery, and the Committee on Church and Christian Education was authorized to select the site and to canvass the churches for additional funds.

In October, 1895, the site offered by Dr. J. L. McMillan was selected as the location, and the Rev. Mr. Rankin was appointed to canvass the churches of Presbytery.

In March, 1896, Mr. Rankin reported \$5,000 raised, and also submitted plans and specifications for the first building, which were accepted, and Mr. Rankin was elected chairman and treasurer of the Building Committee. A Board of Trustees was appointed, and in June, 1896, the Rev. C. G. Vardell was elected to take charge of the school. The school opened September 30, 1896, with an enrollment, during the year, of 112. Under the splendid management of Dr. Vardell the institution has steadily advanced to the forefront of female colleges in the South, and the plant has been enlarged until the property is now worth at least \$100,000. At the present time (1907) there is a faculty of twenty-five or thirty teachers and an enrollment of more than 300 young lady students.

The "Lees-McRae Institute"—the girls' department at Banner Elk, in Watauga county, N. C., and the boys' department at Plum Tree, in Mitchell county, N. C.—is one of the direct results or products of Synodical Home Missions.

The pioneer evangelist in these counties was the Rev. R. P. Pell, who did much in laying the foundation for schools and in fostering the desire among the people for more and higher education. Mr. Pell was succeeded in 1895 by Messrs. Edgar Tufts, L. E. Bostian and E. D. Brown, in Watauga county, and Mr. L. A. McLaurin, in Mitchell county. These brethren had not yet completed their seminary course, and they did splendid work during the summer months in this field.

In 1897 the Rev. Edgar Tufts took charge of the field, and to him is due the splendid success and wonderful progress of the institution at Banner Elk, over which he still presides.

In 1901 the Rev. J. P. Hall became associated with the institution, and through his splendid labors the boys' department has been transferred, built up and established at Plum Tree, in Mitchell county. Mr. Hall has charge of this department.

The following brief outline of the origin and history of the institution is here given in the language of the Rev. Edgar Tufts:

"This school had its beginning in a small summer mission school taught by two ladies for four months, with no guaranteed salary except their expenses. The next step was when the evangelist in charge of the field gathered around an open fire in his own room a handful of the largest and most advanced pupils and taught them free of charge for several months during the winter of 1898. The next step was the following fall, when the matter of build-

ing a high school at Banner Elk was taken up at a mid-week prayer meeting and subscriptions received to the extent of some \$250 in lumber and work.

"The enterprise having thus been started at home, many appeals through papers, through letters and in person were made for help with which to finish the buildings. After months of hard work, during which a debt was never made, the dormitory and a two-room academy building were ready for use.

"The school was first known as the "Elizabeth McRae Institute," in honor of Mrs. E. A. McRae. The name was afterwards changed to the Lees-McRae Institute, in honor of Mrs. S. P. Lees. These ladies were liberal helpers and donors in the founding of the institute

"The first session of the boarding department was begun in the fall of 1900 with about a dozen girls in the dormitory and two teachers. At the close of the second year it was evident that more class room would have to be provided for. A new academy was started at once. This building was begun like the dormitory, with a subscription at home.

"From time to time a few acres of land were added, sometimes as donations and sometimes by purchase, until to-day the school owns forty-seven acres, through which the turbulent water of the Elk river flow. Not only does this stream afford picturesque scenery and delightful trout fishing, but it has in its bosom a magnificent water-power, which some day will doubtless be used to light the school with electricity.

"From the very beginning the Bible has been a daily text-book for every pupil in the school. The industrial features have also been emphasized and enlarged until to-day this course embraces cooking, sewing and basketry. The catechisms of the Presbyterian Church have also been

so constantly brought to the attention of the students that over one hundred girls have been awarded Bibles and Testaments for reciting them. The Christian influence has been such that over thirty students have united with the church while in school.

In 1903 two important changes were made: One of them was the change in the time of the sessions, so that the school now begins in the spring and closes at Christmas. The object in this change was first to eliminate the three severe winter months, and thereby reduce the running expenses, and, second, to breakdown as far as possible, by running the school in the summer, the too frequent custom in the mountains of putting the girls on the farm as soon as they are large enough to handle a hoe. The other change was moving the boys' department to Plum Tree in the adjoining county.

"The enrollment in these two departments during 1906 was upwards of 275 students, five of whom are already candidates for the ministry."

The great success and splendid work of Rev. Edgar Tufts with the Lees-McRae Institute has been made possible by the self-sacrificing and painstaking work of Mrs. E. A. MacRae, of Maxton, N. C. This lady was a member of Centre Church, near Maxton, and at her own cost and charges, without one cent of reimbursement, taught several months during the first years of our work in Watauga county when Rev. R. P. Pell was there; and just after he left, and by her lovely Christian life, her love for souls, and her devotion to her Master, won the hearts of those splendid, but rather poor people, of that section, gave them a taste and love for better things, and thus, in her modest way, laid the foundations for the splendid schools which have since received from her and others, under the excellent management of Rev. Mr. Tufts, the money to carry them on and build them up.

There are a large number of other excellent schools which are the direct results of Synodical Missions, but a history of their origin cannot be given here. In nearly every instance, however, these schools originated through the self-sacrificing labors of some godly woman in teaching a day mission school under the direction of the committee or some evangelist.

There is the "James Sprunt Institute" at Kenansville, N. C., named in honor and memory of the late Rev. James M. Sprunt, D. D., and founded by Mr. Henry Farrow and Dr. James W. Blount and others, in 1896, which is a Female School under the direct control of Wilmington Presbytery. It has been a wonderful success, and is a strong arm for mission work in eastern North Carolina. It has at present more than one hundred pupils, and more than half of them are boarders. Mr. J. O. Carr, of Wilmington, N. C., is the President of the Board of Trustees, and for a time the Rev. R. V. Lancaster had charge of the school. The present principal is Miss Blanche Boyd, formerly a teacher, matron and editor of the Synod's Orphans' Home at Barium Springs, North Carolina.

The splendid "Westminster School" at Brittain, N. C., established largely through the efforts of the Rev. R. C. Morrison, and under the fine management of Rev. W. R. Minter, in the providence of God, has educated many poor boys and girls and fitted them for usefulness in life, and is a missionary agency of great power and influence in King's Mountain Presbytery.

The school at Canton under the management of Rev. J. C. Hardin, and the schools at Crabtree, Dillsboro, Robbinsville, Barnardsville, Hughes and other places in the western part of the State.

The Elise High School at Hemp, the Englewood

School at Albemarle, the Stanly Hall School, and the Clarkton High School, besides a great number of mission schools of lower grade. These schools are educating scores and hundreds of girls and boys all over the State, and their influence is immense and far-reaching for the glory of God and the uplifting of humanity.

In 1888 the Rev. Dr. Ruple presented a paper to synod on "Parochial Schools," urging the churches, whenever practicable, to establish parochial schools for primary and classical instruction under their own supervision, and at the same time the Rev. Dr. McIllwain submitted the annual report on education. In these papers not a single mission school is mentioned or reported, and while Peace Institute, the Charlotte, Statesville and Floral colleges are mentioned as Presbyterian schools, Davidson College is the only school mentioned as being under direct church control.

At the present time (1907), after a lapse of nineteen years, the great number of schools and colleges now in operation and under church control will show how great have been the results and the progress along educational lines.

In 1888 there were five Presbyteries, 122 ministers, 262 churches and 22,553 communicants in the synod. In 1907 there are eight Presbyteries, 179 ministers, 423 churches, and 39,788 communicants.

In 1888 the aggregate amount of funds raised in the synod was \$144,692, and in 1907 the amount was more than \$344,913.

In 1888, according to the reports given by the stated clerks of the Presbyteries, there were thirty-one counties in the State without a single Presbyterian church, and fifteen counties with one church in each, making a total of forty-six counties practically without Presbyterianism within their borders.

There is a confusion in the numbers given of the vacant counties, from time to time, and this confusion arises from the fact that in some of the counties given "with one church each," there was only a church building and not an organization; and besides, it is not easy to ascertain the exact time of the organization of some of the new churches. There were really more than thirty-one counties without a Presbyterian organization in 1888, and it is not claimed that the Synodical Movement has done all the organizing and aggressive mission work since then, but it has done much of it, and has stimulated Presbyteries and individuals to activity, which have brought about the great changes since the Movement began. As nearly as can be ascertained, when the Synodical Mission work was begun, there were no *organized* Presbyterian churches in the following counties, viz.: Alleghany, Ashe, Bertie, Brunswick, Camden, Carteret, Clay, Cherokee, Chowan, Currituck, Dare, Gates, Graham, Greene, Hyde, Hertford, Jackson, Johnston, Jones, Madison, Martin, Mitchell, Northampton, Onslow, Pamlico, Perquimans, Person, Pitt, Polk, Stokes, Swain, Tyrrell, Watauga, Washington, Yadkin, and Yancey, making a total of thirty-six. In the counties of Halifax, Lenoir, Pasquotank, and Stanly, the single organizations were new and exceedingly weak, and in about thirteen other counties there was but one church only in each, making a sum total of about fifty-three.

Since 1888, to the beginning of 1907, there have been reported to the Synod the organization of 187 new churches in the State. There are now (1907) eight Presbyteries, 186 ministers, 428 churches, and 40,750 communicants.

The counties without a Presbyterian church within the

State at the present time are thirteen in number, and are as follows: Bertie, Camden, Chowan, Currituck, Dare, Gates, Greene, Hertford, Northampton, Pamlico, Perquimans, Tyrrell and Washington.

In 1888 there were six Presbyterial evangelists within the bounds of the synod giving their whole time to the work, while there were perhaps as many more ministers giving a part of their time to evangelistic work. In 1907, according to the last reports from the Presbyteries, there were 21 evangelists at work in the Presbyteries, and the superintendent of Synodical Missions reported 27 ministers as having served regularly 71 small churches and 70 mission points; 1,389 persons made a public profession of faith during the year, and 708 of these joined the Presbyterian church." In addition to these ministers, there is a great host of laymen and teachers, male and female, who are engaged in evangelistic work, especially during the summer months, teaching and preaching the Gospel throughout the State.

In 1888 Biblical institutes, mission conferences and Bible teachers' training schools and associations of various kinds for spreading the Gospel were unknown in North Carolina; but at the present time they are of common occurrence and within the reach of all.

We cannot claim that all these facts and conditions as we have them to-day are the direct results of Synodical Home Missions, inaugurated in 1888, but many of them are, and in after years it will be seen more clearly than now that the great "movement" at that time was more far-reaching and of infinitely more importance than those who participated in it ever dreamed. And there will be no backward step. The watchword is Onward! Higher, and yet higher! Towards the great possibilities which God has set before the church for his own glory in the salvation of men!

The promise to Joshua and the children of Israel was "Every place that the sole of your foot shall tread upon, that have I given thee," and every student of Bible history knows that not anything like all of this land was ever taken by the children of Israel, and why? Simply because God put the condition in, that their feet should tread upon it—that is, take possession of it, and that could not be done without a contest, a fight strong and in some cases long continued; this the children of Israel did not have faith to undertake.

The same principle holds to-day. The different denominations have done much in possessing the land for Christ, as has been seen from a perusal of these pages, the Presbyterian church in North Carolina has done a good part, but we cannot fail to be impressed with how little we have done in comparison with what we ought to have done and what we could easily have done. Such reflections are sad, but instead of becoming discouraged thereby, we should be determined to put forth more and better directed efforts to overtake the destitutions in our own land and reach out to other lands, too. Let no one imagine that the work is done, that we can rest on our oars, for in the great State of North Carolina there are now (1907) still counties in which we have no Presbyterian church, and there are still several counties in which we have only one church. Besides all this, it is estimated that there are 600,000 white persons over the age of ten years within this State that do not belong to any church, that make no profession of Christianity, and when you add to this the large number of professors who are probably still unconverted and the still larger number of colored people who are out of Christ, it will be seen at once that there is much land still to be possessed.

When we think of this vast army marching down the

rough pathway of time to eternity's shore and who have not made Jesus their friend, and take into account our boasted and real wealth, our splendid opportunities for carrying and sending the Gospel to them, and especially when we consider that these are not only men and women with souls, but are our own kith and kin, we stand amazed and appalled at the spectacle and wonder how we can be so apathetical and take things so easy, but let us not stand by and do nothing, but go ourselves and send others before it is too late. It is too late to reach the thousands who died without Christ, it is too late to possess some of the land for our church, the former opportunities are gone and the latter have in many cases been taken by our sister churches while we stood by and offered resolutions, reviewed minutes, tried cases, appointed committees and such like. It is now time to awaken and to work. There are splendid opportunities still offering, and doors still open. Do we not hear the Lord saying, "Whom shall I send, and who will go for us?" Let us answer, "Here am I; send me." Unless this call is heard, there is another message with which we are much concerned, and that is: "Son of man, I have made thee a watchman to the house of Israel. Hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die and thou givest him not warning . . . the same wicked man shall die in his iniquity, but his blood will I require at thy hand."

God is calling yet; shall we not go?



REV. JAMES I. VANCE, D. D.

EVANGELISTIC AND MISSIONARY
ADDRESSES,

BY

REV. JAMES I. VANCE, D. D.,
REV. WILBUR CHAPMAN, D. D.,
REV. S. L. MORRIS, D. D.,
REV. WILLIAM BLACK.

FOREWORD.

History is written, not only that we may be made acquainted with the facts, but that, knowing them, we should be able to make some practical use of them, such for example as imitating the noble examples, avoiding the mistakes, and of correcting in ourselves what has been seen defective in others.

Trusting that the study of the history contained in this volume may have been thus beneficial to you, and with a desire to assist you in making application of these facts, this brief volume of addresses is added.

This fact, that the Presbyterian church has been slow to use the evangelistic arm of the church, is made clear as we have gone over the record of its work for more than one hundred years. It is clear that our denomination has suffered from this neglect, and equally clear that, wherever and whenever this important work has been faithfully done, there has been a wonderful blessing attending.

In the Bible, God says: "And he gave some apostles, and some prophets, and some EVANGELISTS and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Yet, notwithstanding this plain teaching, that evangelists are God-given agencies, our church has not only made very little use of the same, but has looked upon the evangelistic office as a sort of secondary one, and the work done by EVANGELISTS as superficial and questionable, and the man undertaking to exercise the gift, as a sort of self-appointed agency, whereas in truth, the EVANGELIST has equal DIVINE authority with apostles, prophets and pastors.

In the failure of the Presbyterian church to make full use of this most important office, in our use of the pastoral office almost to the *exclusion* of other agencies, is one explanation of its comparatively small numbers compared with two other churches in our State. Not only so, but in failing to use the evangelistic office together with all other helps, much desirable territory has been taken possession of by other denominations, and our church thereby practically excluded, souls have gone into eternity from whole counties, without hearing one word about Christ and His blessed salvation, *from our church*.

Perhaps the greatest loss to our church is the evangelistic and missionary spirit and the great reflex benefit that always comes to the faithful church in doing evangelistic and mission work. Shall we not *awake*, and *arise* and *go* and *do* this great work?

These addresses are, therefore, sent forth, with the earnest hope that every one who reads them may be filled with a holy enthusiasm for the salvation of souls, may be able to see the importance of keeping a large supply of evangelists always in the field, not only in foreign, but in our own lands, and above all, that every pastor and every member may see that, filled with this missionary spirit, there are splendid opportunities for doing this work, in every community, and seeing the opportunities, seize them and use them at once. Every pastor can and should be both a pastor and an evangelist, and an evangelistic pastor will be sure to make members with the true evangelistic and mission spirit throbbing within their hearts.

Use every gift, ministers, elders, deacons, Sunday-school teachers, private members, all have them. Make your life count, your money, your musical talent, your life, your all. **USE IT FOR THE MASTER, NOW.**

IF MY COUNTRY WERE HEATHEN.

BY REV. JAMES I. VANCE, D. D.

In the opening chapter of his letter to the Church at Rome, the greatest of missionaries says: "I am debtor."

He announces his obligations, he proclaims his liabilities, he declares his indebtedness, he tells us what he owes. He is heavily embarrassed. But it is not the fact of debt that distresses him. He is not worried for fear he may be unable to meet his obligations. It is anxiety lest somehow he may shirk payment that stirs him. Having announced the fact that he is in debt, he names his creditors. "I am debtor both to the Greeks and to the Barbarians." How can he owe these people anything? He has never had any financial transactions with them. They do not know him, and he does not know them. They have never heard of him, and he can refer to them only by their nationality. To people with whom he has had no business dealings and no commercial correspondence and not the remotest personal contact, Paul says, "I am debtor."

Having named his creditors, he tells how he proposes to meet his obligations. "So as much as in me is, I am ready to preach the gospel." Paul proposes to pay his debts by preaching the gospel. It is a strange method of debt-paying. It is rather an airy way of facing one's creditors. It is somewhat emotional. It is altogether too sentimental a plan of cancelling indebtedness. "Paul, you would better get down to a cash basis." Paul, however, has full confidence in the currency he proposes to use. He is not afraid that it will go to protest. He has

no fear that it will be rejected or even questioned. He says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Stranger than the list of creditors and stranger than the proposed method of payment, is the ground of obligation. Paul is in debt because he has been blessed. We regard debt as the sequence of disaster or as the result of limitation. Paul has incurred debt by riches received. He is a debtor to preach the gospel because he has received the gospel. He owes Christ to others because he has Christ himself. He must not be selfish. What Christ is to him, he can and would be to every human life. Paul has no right to sit still and enjoy the blessings of redemption, while others are in need of that which he can give.

This is a brand new kind of obligation. It is an unheard of sort of debt. It is the Christian view of privilege. It is this conception of obligation that makes the Christian church a missionary church.

THE CHURCH IS MISSIONARY OR NOTHING.

Every Christian is a debtor. He is involved. Having announced, in the opening chapter of this his greatest epistle, the fact that he is in debt, Paul proceeds in the following chapters to discuss the great doctrines of Christianity—atonement, justification, adoption, sanctification, election, assurance—until in the eighth chapter he is ready for a great conclusion. What do these doctrines amount to? This: "Therefore we are debtors." Then he continues the discussion until in the fifteenth chapter of the epistle he is making the practical application of doctrine to duty and says: "Their debtors they are."

The Christian's debt is fact, argument, conclusion, application, all.

And it is not the fact of debt that should distress him, nor the fear that he may be unable to meet his obligations that should worry him, but anxiety lest he may somehow shirk his responsibilities that should stir him.

The Christian is debtor to people he has never seen. They do not know him and he does not know them. They have never heard of him and he can refer to them only by their nationality. His creditors are Greeks and Barbarians, people of culture and people without culture, people of China, of India, of Africa, of the islands of the sea, all people of any land who have never heard the gospel and who do not know of Christ.

The only way the Christian can pay his debt is with the gospel. He need not be afraid that it will be rejected. It is what the world most needs. It is the currency with which God meets his obligations to mankind; and if the mighty God could cancel his debt to the human race with the gospel, surely it will pay mine to my fellow man. If it was sufficient to make eternal payment of the liabilities of Jehovah, I need not fear it will go to protest when offered in payment of my obligations.

My debt was contracted in the same way as Paul's. I am a Christian. Some one or many made it possible for me to hear the gospel. It was not because I deserved it. I had done nothing to merit such a favor. It is all of grace. I do not know why I was born in a Christian instead of a pagan or heathen land. I do not know why I was born in a Christian home, with parents who belonged to the church and whose first care was that I should know and love their Saviour. You do not know why that little daughter whom you love better than your life was not born in India, where she might have been a child-

widow at the tender age of twelve years; or in China, where the birth of a daughter is regarded as a calamity. But somehow I know him, whom to know aright is life eternal. I have a Christian's view of God and man and the world and home and country and heaven, and because I have, I am debtor. Shame on me, if in such a day of grace, I close tightly on what I have received, and doubling down in stolid selfishness, repudiate my debts!

OURS IS A CHRISTIAN COUNTRY.

Because it is, it is a good country in which to live. The fact that it is Christian, helps to make it a profitable country in which to do business. Because it is Christian, it is a good country in which to bring up children, to have friends, to own property, to follow a trade, to practice a profession. It is far from being perfect, to be sure. There is much that might be better. But the bad is not because of the land's Christianity. It is in spite of it. America has social and civic blemishes because it is not as Christian as it might be. It is the Christianity it has that makes it a land where personal liberty is guaranteed, human life held in high esteem, childhood protected, womanhood respected, home honored, wifeness and motherhood revered, and things that are true and beautiful and good celebrated and sought.

Suppose this were not a Christian country. We are so accustomed to it that we are wont to take our Christianity as a matter of course. Suppose this were a heathen country. All countries are not Christian. There are heathen countries in the world. What if America were one of these heathen countries? What changes would take place?

I have never been in a heathen land. I have been in

some American cities, where Christianity was at low ebb, and where the seething tide of wanton vice and immorality reigned. I have been through certain neglected sections of great American cities where the sodden wretchedness of human misery rotted in damps of sin whose ignorance bordered on the night of heathenism. But I have never been in a city where heathenism reigned. I cannot answer the question as well as some missionary who has seen a heathen city; and seen it not as the passing tourist who sees only its strange shows and curious sights, but who has gone down into its awful decay and breathed its moral stench and come into living contact with its blank, black despair. While I cannot answer the question as well as such a missionary, I can at least give a partial answer, and name some of the things that must go with the loss of our Christianity.

IF OURS WERE A HEATHEN COUNTRY.

The first to go would be the churches. We should have to tear down every Christian church and close every Sunday-school and wipe out every mission. We should have to raze the Young Men's Christian Associations. It would stop the mouth of every preacher and abolish Sunday as a day of worship and as a day of rest. This is the first and most evident change to take place. The churches and all that they stand for must go. This is not all.

We must close the public schools. There are no public schools like ours in a heathen land. One of our missionary agencies is the day school. The public schools are not free of faults. It is an easy achievement to criticize them, but they are vastly better than the conditions they supplanted, and they are immeasurably better than

no schools. The preacher who declared the public schools are turning out a generation of "lusty young pagans," said what very few believe and what the facts do not warrant. The public school system is an indirect product of Christianity. We should lose it if ours were a heathen land.

Then the hospitals would go. They do not exist in heathen lands, save as they have been introduced by Christianity. The hospital is one of the missionary enterprises of the church. In India, Dr. Scudder in charge of a hospital to which thousands come to be healed, is doing three men's work. If this were a heathen country, we should have to close our hospitals for cripples, for children, for the sick poor, for the homeless sick, for contagious diseases, and for the manifold diseases and ills to which flesh is heir. We must give up the medical profession as we have it now. Then if a man should fall on the streets, there would be no ambulance to carry him and no cot to receive him. Should your child fall ill, there would be no physician to come with intelligent skill and healing remedies to the little sufferer; but instead a creature, with wild incantations, to add plague and torture to the already sickness of the body.

Next to go would be the orphan asylums and homes for the aged and friendless, and institutions for the care of defectives and afflicted. We should have to tear down the homes for the insane, where those who have lost their reason find a refuge. All of the aged and helpless people and the defenceless children must be turned out in the storm and left on the streets should ours become a heathen land.

The next to go would be our organized charities, for there is no organized charity in a heathen city. We should have to relinquish the Bureaus of Associated Charities

with their sane and unselfish work; the charitable societies with their splendid beneficence; the industrial homes and the rescue missions, where the man out of work and the prisoner fresh from serving his sentence may find a helping hand; the Florence Crittenton Homes, where the sinning and outcast may step through a door of hope; and all those other agencies by which the needy and the worthless are lifted to self-help and set on the road to industry and respectability.

If ours were a heathen land, we should lose the city governments under which we live. It is frequently the ground of just complaint because of existing abuses, but compared with what passes for government in a heathen city, it is as day to dark. We denounce the system of "graft" which obtains to a greater or less extent in many American cities, but the "graft" we groan over is a virtue compared with the shameless extortions and brazen injustices practiced by the heathen officials of a Chinese city. Civilization with its free institutions, its sense of justice, its respect for law and order is the outcome of Christianity. With an oriental miscalled court of justice and its reign of terror instead of what we have, property values would tumble, trade would suffer irreparable loss and conditions of living would become far harder.

This is not all that would happen, were America to become heathen. There are invisible values, more precious even than those I have mentioned, we should lose. It would take from us our immortal hope and faith in Christ, our Christian experience with all its peace and fortitude. If America were heathen, we should be heathen!

Recently I was shown two photographs. The first was of a man suffering from club foot! He was terribly deformed and badly crippled. His deformity was a handi-

cap that made existence hard and work difficult. The second was of the same man, taken three months later, after he had been healed by a Christian surgeon. The deformity was gone. The man stood square and flat-footed on two good feet, and was ready to measure equal with his fellows in the race of life.

That kind of relief is a great boon, and that is a part of the work of missions. Christianity has a gospel for the body. But there is a blessing infinitely more precious. It also takes the deformity out of the soul. It was spiritual as well as physical hurts the prophet had in mind when he proclaimed the blessings of the gospel age and cried, "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing."

All this would go, were ours a heathen country. You could not say, "The Lord is my Shepherd, I shall not want." You could not pray, "Our Father, which art in heaven." You could not teach the children, "God so loved the world, as to give his only begotten Son."

There is one thing more that would happen should America become heathen. We should have to go to the cemeteries and erase every inscription of hope from the memorial stones over the resting places of our beloved dead. No minister would stand by our side as the clods fall on the coffinèd dust and say, "But we look for the general resurrection and the life of the world to come." There would be no word of hope and no vision of home. No invisible but real Friend would stand near us in our sorrow and whisper to listening faith, "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions." We, and our city, and our dead should all be heathen.

These are some of the things that must take place. It is no fancy sketch. The best must go. Who would care

to remain in a city so spoiled? You are saying that life would be intolerable with all these gone. So it would for those who have once tasted the gospel. It is Christianity that makes America a good land in which to live. And America is Christian, because in the march of events there were men and women who felt as Paul did and who said: "We are debtors." "We have received and we must give." It will be kept Christian only by such people. And the cities which are now heathen will become Christian only as those who have heard of Christ recognize their obligation and pay their debts.

THE MISSIONARY MOTIVE.

This is the reigning missionary motive—"I am debtor." No one who dwells in a Christian land and is a beneficiary of Christian civilization, whether he believe in the personal Christ or not, can repudiate this obligation, without condemning himself at the bar of God and mankind.

A man says to me, "I do not believe in Foreign Missions." I ask him, "Then what do you believe in? If you do not believe in Foreign Missions, you do not believe in Christianity, you do not believe in humanity, you do not believe in philanthropy, you do not believe in charity, you do not believe in education, you do not believe in character, you do not believe in fraternity. What do you believe in? If you do not believe in Foreign Missions, you do not believe in anything worth believing in." The missionary enterprise is the enterprise of mankind.

There has been a development of the missionary motive.

There was a time when, in order to incite to missionary zeal, it was deemed necessary to pass sentence whole-

sale on all pagan and heathen religions, and denounce them as utterly bad and altogether false. The comparative study of religions has shown us that, while there is a mighty difference between Christianity and the old-time faiths, nevertheless pagan and heathen religions do proclaim many noble sentiments and insist on the practice of many admirable virtues.

We are finding, however, that to secure an adequate missionary motive it is not necessary to pass wholesale condemnation on either the heathen world or its religions. There is a higher and a mightier motive. It is that which stirred Paul when he cried, "I am debtor." The fact that I have Christ, a divine Redeemer, puts me in debt to all who have not heard of Him. President Charles Cuthbert Hall, when he returned from delivering a course of lectures on Christianity in India, declared that after coming into contact with the best culture of the East, and after taking into account all that is admirable in the people and in their religion, he came back with a stronger faith in Jesus Christ as the divine Saviour of men, with a more solemn sense of responsibility to preach Him to all men, and with a deeper conviction that He alone can meet the social, civil and spiritual needs of the world.

What is needed is for this conviction of debt to the heathen to take possession of the church. It is not merely the sending out of a few more missionaries. We need to send them and many more. It is not merely the giving of a few more dollars. We need to give thousands where we are giving hundreds. But in addition to all else, there is needed the moving, steady, resistless, cumulative momentum of the conviction that every Christian is a debtor and that he can cancel his debt only with the gospel. There need be no fear that the church may do

too much for this cause. Someone asked Phillips Brooks what he would do were he called to take charge of a church heavily involved in debt, greatly discouraged and rapidly disintegrating. He replied: "The first thing I should do would be to take up a collection for Foreign Missions." The church need not be afraid it will bankrupt itself in paying its debt to the heathen.

A MISSIONARY HERO.

Several years ago, on the threshold of my ministry, I became pastor of the Second Presbyterian Church in Alexandria, Va. On the first Sunday of the New Year, January 1st, 1888, I received into the church a lad of eleven years of age named Frank Slaymaker. He was the first to unite with the church on profession of faith during my ministry in Alexandria. The incident was my introduction to one of the most devotedly Christian families in the parish. He had a brother, Henry, two years his senior, who was already in the church, and a sister a few years older still. These three with their widowed mother made the household. Mrs. Slaymaker gave her children to the church she did so without reservation. The boys developed in their Christian characters and were active in Christian work. Henry was elected an elder on reaching young manhood.

One of the most interesting and important missions in Africa is the Congo Mission of the Southern Presbyterian Church, with a church organization at Luebo, 1,000 miles from the coast, numbering over 2,000 members. It has also been the costliest mission of the church both in money and workers. For two years the Southern Church had been praying for a business manager for this mission. Henry Slaymaker, with a bright business career

before him at home, offered himself and was accepted. It was deemed best that he should be sent out as an ordained minister. He was examined and ordained an "extraordinary case." He had never attended a theological seminary, but his examination was so satisfactory that a member of the Presbytery declared "his examination showed his mother to be a better teacher than a theological seminary."

A few weeks after young Slaymaker sailed for the mission field the newspapers published a cablegram saying that the mission steamer Lapsley, in ascending the Congo, had captized, and that the Rev. Henry Slaymaker and twenty-three natives had been drowned.

Just as he was reaching the field where he was so sorely needed and for which he was so peculiarly fitted, he was taken. We cannot understand such a loss. Is it a loss? No, it is a glorious investment. Since Christ laid down his life for the world's redemption no life similarly consecrated is lost, whether death come soon or late.

At the memorial service of Henry Slaymaker in his home church in Alexandria, they actually gathered a memorial offering to raise the Lapsley and prosecute the work. It is such splendid faith as this that will conquer the world.

In a letter one of the secretaries said to the church: "There must be no turning back now. On to Luebo must be our cry!"

Splendid heroism! The devotion of this young martyr has already fired the faith of others. Christ gave his life. What am I giving? It is the cause to which I can never give too much, and, in which what I do, never can be lost.

I am debtor! God help me to pay my debts!

THE EVANGELISTIC PASTOR.

BY REV. J. WILBUR CHAPMAN, D. D.

JUST what is an evangelistic pastor? Perhaps we shall better reach an understanding concerning his position if we answer the question negatively.

First: He is not of necessity one who preaches constantly along what is known as evangelistic lines. There are very many people to-day who seem to think that the pastor is not doing evangelistic work unless he is regularly giving an invitation in so many words and all the time calling men to repent. This is not necessarily true, as we shall show later, for frequently the best invitation is not spoken by the lips—but by the very presence of the man of God.

Second: He is not always one who is conspicuous because of great additions to his membership. There are men to-day whose additions have been exceedingly small who are as thoroughly evangelistic as those whose success has been far more remarkable. With the minister as with the church, it is the spirit that counts. If he has a real concern for the lost, if he lives a life of fellowship with Christ, he could choose any theme for his people and it would be apparent to all his hearers that he was longing for the lost to know Christ.

He need not of necessity close every sermon with an appeal, although that is frequently the best thing to do, for in so doing we impress our hearers with our confidence in our message and our expectation of results.

The minister of the seminary church where I was a

student one evening preached a sermon and then returned to his home utterly discouraged because he felt that he was a failure in the ministry, and he practically determined that he would never preach again, yet at the same time he was conscious that he had been greatly burdened for the lost. Some time past midnight his door-bell rang, and the leader of his choir, who had been counted a skeptic, came to him to say, "Doctor, I am in an agony concerning my soul. Your sermon to-night has convicted me of my sin and I must have help or I shall die." In a very short time he was rejoicing in Christ. Then said the minister to him, "What was it in my sermon that moved you, I should like to have you tell me." The man replied: "It was not so much, sir, what you said but the way you said it. I could see by the look in your eye and by the very pathos in your voice that you were longing for men to be saved and I could not resist your message." But there is a positive answer to the question to-day. Let us consider that side of it.

First: That man is evangelistic who is truly a man of prayer and Bible study, and yet at the same time one of intense earnest action. The greatest fanatics I know are those who study the Bible and pray almost without ceasing and then stop with these devotions. They do not fit into practice in their daily lives the message God gave them in his Word and the vision he vouchsafed unto them in their prayers, so on the one side there must be prayer and Bible study; we cannot have too much of it, while on the other side there is the translation into life of those things which God has given us. It was thus that Finney prayed, read God's Word and worked, and it was thus that Mr. Moody lived and preached.

Second: That man is evangelistic in his preaching who realizes that men are lost without Christ, and that

the Gospel is the only way of salvation. He believes that it is not so much a question either of character or conduct primarily as of the new birth. He realizes that "the wages of sin is death, and the soul that sinneth it shall die." With such a conviction as this, if he is true to his ordination vows and also true to the Word of God, he can preach in no halting, hesitating way.

An old Scotch woman went to hear Robert Murray McCheyenne preach for the first time. Some one asked her what she thought of him. She hesitated for a moment and then said, what I am sure any true minister had rather have said about him than that he was the most brilliant preacher among men. She said: "The man preaches as if he was a-dyin' to have you converted." Oh, for such a spirit as this in the ministry to-day. Thank God for the men who have great intellectual power, for those who bear well their scholastic honors to which they are certainly entitled, but is it not true that what we need to-day more than anything else is a gracious outpouring of the Holy Ghost, an energizing of that power which comes only from on high, that we may preach for souls?

The pastor is pre-eminently the soul winner in his own parish. No one can take his place. If he is not faithful to those over whom God has made him the overseer, he shall be called to account at the judgment seat of Christ. Whatever we may believe concerning the office of the evangelist, and we must believe thoroughly in this, however necessary it may be that we should give him his rightful place in the church,*and many agree that this is almost an absolute necessity, yet no evangelist can supplant the pastor in the matter of soul-winning. But if the pastor is to be successful, there are certain points which must be emphasized concerning his life, and this to a

greater degree even than in the experience of the ordinary pastor of a church who may hold a congregation together because of eloquent or intellectual achievements, because of winning social qualities or by a striking personality. No pastor can ever be a soul winner without attention is given to,

First: *His private life*. One might preach an ordinary sermon and by force of intellect or power of magnetism interest an assembly. I have in mind a man who for years led an impure life, yet, while he interested his congregation with his masterful gifts, he never won a soul to the Master, and if any one should say in answer to this, "But are there not evangelists whose lives are unclean and yet who have a measure of success?" my answer would be, "The evangelist may be reaping a harvest the seed of which has been sown by some godly pastor," and so the illustration still holds. But to be a soul winner is entirely different. The private life must be taken into account. There are trees, the spread of whose roots under ground equals the spread of their branches above ground, and this leads me to say that no man can be a soul winner in the ministry without he is right in his home, right in his study, right in his devotion, right in his heart, or in other words, lives in private what he preaches in public. Our people forget our texts, they frequently forget our particular forms of expression, but the spirit of the message we have delivered is about them not infrequently for a lifetime.

A prominent American preacher told me that he once preached in Robert Murray McChyen^{ne}'s pulpit, and he asked if any one there had heard McChyen^{ne} preach. One old man was brought to the front. "Can you tell me," said the minister, "some of the texts of McChyen^{ne}?" and the old man made reply, "I don't remember

them." "Then can you tell me some sentences he used?" and again the reply was, "I have entirely forgotten them." With a feeling of disappointment, the great preacher said, "Well, don't you remember anything about him at all?" "Ah," said the man, "that is a different question. I do remember something about him. When I was a lad by the roadside playing, one day Robert Murray McChyenne came along, and laying his hand upon my head, he said, 'Jamie, lad, I am away to see your poor sick sister,' and then looking into my eyes, he said, 'And Jamie, I am very concerned about your own soul.' I have forgotten his texts and his sermons, sir, but I can feel the tremble of his hand and I can still see the tear in his eye."

Let us remember it is not so much what we say as the way we say it that constitutes the minister the soul winner.

Second: The very greatest attention must be paid to the prayer life if the pastor is to be a winner of souls, and I doubt not but that the most of us fail just here, largely because of the fact that we are so busy, for very few people understand the responsibility and obligations resting upon a pastor; from morning until night and often night till morning he is at the call of his people and of the citizens of the city or town where he may live, and it is such an easy thing to pray in a perfunctory sort of way or not to pray at all. A very few may be unmindful of prayer because of selfishness, a few others because of indifference, but perhaps many of us because we do not appreciate what the power of prayer is.

In the revival of 1857, when Canon Ryle sent out his celebrated appeal to the Church of England, he made this statement, that he had looked the Bible through and found that wherever there was a man of prayer there was

a man of power; that he had studied the history of the Church and had learned that wherever there was a man or woman of power, there was one who knew how to pray. He said some were Armenians, some Calvinists, some rich, some poor, some were wise and some ignorant, some loved the liturgy and some cared little for it, but all knew how to pray.

Jesus was an illustration of this. In Mark we read, "A great while before day he went away to pray." He was the Son of God, yet he would not begin a day without prayer. It is to be noticed, however, that the day begun thus with prayer ended with the healing of the leper. If the Son of God could not start the day without communing with God, how dangerous it is for any of us to try it.

In Matthew we learn that after he had fed the multitudes, he went away in a quiet place to pray. He had just worked the miracle, and yet he prays. I have a friend in heaven who used to say that it is more difficult to use a victory than to gain one, by which she meant that the most dangerous day for us was the day following a mountain-top experience, for we are so liable to try to live upon the past rather than upon the present promises of God. Jesus prayed before the miracle and after the miracle, by day and by night. What a rebuke he is to some of us.

In Luke we read that as he prayed, the fashion of his countenance was changed. To my mind this is one of the best illustrations. It will be a glad day in the church when those of us who know Christ show by our faces that we have been in fellowship with him. There is something about the look of the eye, the ring of the voice and the atmosphere of a man who knows how to pray that carries conviction always.

In John we read that he stooped down at the grave of Lazarus *after he had prayed*, and said, "Lazarus, come forth."

I had a letter one day from some one who wanted me to write on a postal card the rules for soul winning. This seemed a strange request, when I remembered that I had a book in my library larger than my Bible on "How to Win Souls," and yet you can write the rules upon a postal card. Indeed, there is but one rule, "Lord, teach us to pray." The man who knows how to pray in the right way is a soul winner always. Whatever may be one's intellectual ability therefore, without prayer he is weak in this direction. This is true whether he is in the pulpit or in the pew, whether he is a Sunday-school teacher, or the superintendent, or just a member of the Church.

Third: If the pastor is to be a soul winner, close attention must be paid to his public life. It must in every sense accord with his message. He cannot preach about prayer and himself be prayerless, nor can he talk of power and be powerless, nor can he speak of consecration and live a selfish life, nor can he talk of the concern of Jesus and himself be unconcerned. Unless the private life and the public preaching strike in unison, the preacher is not a soul winner, nor is the Sunday-school teacher, nor the superintendent, nor is any Christian.

Fourth: No minister can be a soul winner without he gives close attention to his pulpit life. This suggests the theme of the sermon which must always and ever be the gospel. It has not lost its power, whatever men may say to the contrary, and as a matter of fact, it is true that wherever men are really drawing crowds of people and holding them, their theme is the glorious gospel of the Son of God. Sensationalism may draw for a time,

but the gospel steadily wins and always holds. We boast a great deal in these days of our great men and noble women in America, philanthropists, statesmen, missionaries, our honored fathers and mothers, but in so far as they are Christians and the most of them are, they have drawn their inspiration for holy living from the story of Jesus the Son of God; cradled in the manger, living at Nazareth, preaching in Galilee, suffering in Gethsemane, scourged in Jerusalem, dying upon the cross, buried in the tomb, rising with power, ascending up into heaven, seated in glory and coming again with majesty and power. Could there be a grander message than this, and that minister who delivers it fearlessly and yet tenderly in the very spirit of Jesus himself, will be a soul winner. It has always been true, but in addition to this the message must be,

First: *Practical*. I know that I speak for a great army of busy men and women in this world, when I say that these people have little time to listen to philosophical discussions and mere intellectual discourses. Life is too short for this, and as a result of the experiences of the weak, they are too weary to give the time to listening to what will not help them in their living, and the majority of them come to the church to hear the truth that will make them better and truer in every way; and more of the people of the world would join them in their worship if they were sure that they would hear from the pulpit the gospel which has ever transformed lives and strengthened character.

Second: *It must be personal*. A distinguished New York pastor tells of preaching a sermon one day in which he said to his people: "every one in this church is either a channel or a barrier for spiritual power in his relation towards God." One prominent man returned to his

home, entered his library and determined to find out which he was, and learned that he was a barrier.

Before he left the room he determined that from that time on he would be a channel. The next day he began to speak to his employees. The first was a Catholic, and he urged him to be a true Catholic. Among them came his private secretary, and he asked him if he had kept his promises to him and if he had been a good employer. Thinking that perhaps he was about to be discharged, the private secretary asked him what fault he had to find with him, when he said, "It is not that, but I am a Christian, and I am bound for heaven, and I should not like to go without asking you to go with me." Out from that one store thirteen men have been won for Christ by the testimony of this consecrated business man. The time has come when ministers have had given to them an opportunity to speak plainly and personally to their people and if they speak in the spirit of Christ the message will be received gladly, and many lives will be completely changed.

THE EVANGELISTIC SERMON.

In a conference of ministers gathered not long ago to discuss the general subject of evangelistic work the sermon was naturally discussed.

One minister said, "An evangelistic sermon is one that reaches out after a soul"; another said, "It is a sermon which has enough of the Gospel in it so that if one should hear the preacher but once he would know what he must do to be saved." Still another said, "It is a sermon which provokes a crisis in the hearer's life," which is rather the best definition, because it is at once apparent that men may be evangelistic and preach not only for the winning of souls, but for the upbuilding of character. An evange-

listic sermon is one which has a definite aim, and that aim is the winning of the lost to Christ, and then the building up in Christ of those who are won. It is a sermon which may be practically applied in our every-day living, and is by all means a sermon which impresses one with his need for Christ and the absolute sincerity in the desire of the preacher that he may be saved.

There may be at least four distinct marks of an evangelistic sermon:

First. It is dictated by the Holy Ghost. Since he knows the hearts of men, inspired men to write the Word of God, and at the same time is fully acquainted with us as his instruments, it naturally follows that he can suggest the theme and its manner of treatment which would be most effective in reaching the lost if we did but give him the chance to do so.

The late George H. C. MacGregor told me that he came one night to his London pulpit with his sermon carefully prepared, for he was a thorough student, and suddenly became impressed with the fact that for some reason he ought to turn aside from his well-thought-out sermon and give an entirely different message, for which he was in his judgment not so well equipped. But he followed his leading, preaching his sermon not with great satisfaction to himself, and possibly with not such great delight to his people, but the next morning he found a letter on his table in which the writer said: "I was on my way to end my life last night and dropped into your church just to pass away the time. I do not remember your singing, nor the words you spoke, but the text you chose was my mother's favorite. It was her last message to me when I left home as a boy, and I could not get away from it last night. Instead of being a suicide to-day I have become a Christian." "From that day till this," said this sainted

preacher, "I have tried to deliver no message that was not clearly dictated both in the choice of the text and the development of the theme by the Holy Spirit of God."

Second. The evangelistic sermon is one which is wrought out in prayer and preached in the power of prayer. There is a tendency on the part of the preacher when he is intellectually well versed in his message to depend upon his preparation, his power as an orator and his natural ability to move men, but in the evangelistic sermon, which is to lead men to Christ, not alone must these things move him, but also that strength which comes by prayer. It is only when the sermon has been wrought out on our knees and is preached in the consciousness, that the one of whom we speak is just at our side, that there is power in it to persuade the lost.

Third. An evangelistic sermon is one which is preached first of all to oneself. It is a good thing when the message is completed, not only to go over it on our knees, but to go over it for ourselves. The point that fails to move us we might as well cut out, for there is this sure test of the power of the sermon, it will as a rule move our hearers in the same proportion that it has moved ourselves. If it has helped us it will help others. Mr. Spurgeon used to say true preaching is artesian, it wells up from great depths. This is especially true of evangelistic preaching.

Fourth. An evangelistic sermon is one which is preached with the expectation of results. "I preached the Gospel," said a minister to me the other day in a western city. "I know it was the Gospel, and at the close of the sermon two women came to ask what they could do to be saved. I confess to my shame that I was surprised."

Evangelistic preachers have always found it true that in proportion as they have expected results and preached

in the power of their expectation God has seemed to honor their effort and to inspire others with the same enthusiasm.

Fifth. An evangelistic sermon is one which is well illustrated. There are many in the pulpit to-day who are afraid of illustrations. They ridicule the simple story-telling preacher, and in some instances they have a right to do so, but let us not forget that Jesus constantly told stories of the flowers at his feet, of the birds that flew above his head, of the woman that baked bread, of the farmer that sowed the seed, of the old father that waited for his boy. He never preached a sermon without an illustration, indeed without many of them, but the illustration must illustrate.

One of our prominent ministers in this country in telling of the visit of the celebrated Dr. Lorenz to this country told of the little boy who was operated upon for the straightening of his foot. He said after he was out from under the power of the anæsthetic, "It will be a long time before my mother hears the last of this, doctor," and then he told the story also of a boy of his own acquaintance from a poor German family, whose foot was crooked and who was operated upon by a celebrated doctor. The operation was a success and then the minister under whose influence the work had been done went to the hospital to take the boy home. The plaster cast is taken away from the foot, and it is as perfect as the other. When his attention was called to the nurses in the hospital, to the equipment of the institution, to the fine windows in the building, to every suggestion the boy would reply, "But these things are nothing compared with the doctor. He is the greatest man I have ever known." And when they reached the Missouri town and they stepped off the train the old German mother was waiting to receive her child. She did not look at his hands, neither at his face,

but she fell on her knees and looked at his foot and then cried out with tears, "It is just like any other foot." As she took the boy in her arms sobbing over and over he kept saying to her, "Mother, you must know the doctor, you must know the doctor." Then the preacher turned upon his audience to say, "And yet there is no one of us but what Jesus Christ has done ten thousand times more than the doctor did for that boy and we have never spoken for him."

This illustration is a sermon in itself. It was something in the every-day life of the preacher. There are hundreds of instances like it occurring in the year. Ability to see these things and to apply them in our teaching and preaching would increase our effectiveness almost a hundredfold.

THE EVANGELISTIC CHURCH.

There is a general inquiry to-day in all parts of the church both on the part of ministers and laymen concerning the evangelistic church. It is possibly true also that there is in many quarters of the church a misconception as to what the spirit and the work of such a church should be. The commission given by the great head of the church is clearly set forth in the New Testament Scriptures—Matthew xxviii. 16-20; Mark xvi. 15-20; Luke xxiv. 46-49; Acts ii. 1-4.

From all of which we learn: .

First. That God expects us to evangelize the unsaved and the unchurched masses. If a church is not evangelistic, it will soon cease to be evangelical.

Second. That God equips us to evangelize. He has left undone no part of his work. It is no question as to our own ability or fitness, but altogether a question as to his

filling us with that power which enables us to do his will, and this he has pledged himself in his word to do.

Third. If he expects and equips, then he will one day require at our hands an accounting for the field we might have occupied and the power we might have possessed.

I.—THE CHURCH.

What is the church? Whatever other definition may be given this at least is correct so far as our conception of the evangelistic church is concerned:

It is the body of believers united by faith to Christ, who is the living head. This at once suggests a line of truth regarding the conduct of the body.

There used to be a man in Washington who as he walked the streets always attracted the attention of passers-by to himself.

First. Because of his remarkable head, which they said was more like the head of Daniel Webster than any other since his day. And, secondly, because of his deformed body. The first was a look of admiration, the second one of pity, and is this not a truth for us? Our head is perfect; when he was here among men they said, "Never man spake like this man." Now that he is exalted at the right hand of God he is the chiefest among ten thousand and the one altogether lovely. But concerning the body, in some places at least we are privileged to say that it poorly represents him and illy illustrates his spirit. If he is the head and the church is the body then it naturally follows that we are expected to do his will, and at once the question is asked, "But may we know his will?" "Certainly we may know it, by studying carefully his instructions to his disciples." In the early days he said, as he sent them forth, "I will make you fishers of men," and as he sent out the seventy it was to preach and to teach. In

his parables and his sermons the same spirit is plainly manifest, and since he is the unchanging Christ, his will of other days is his will for to-day. In the Epistle to the Hebrews we read: "Jesus Christ the same yesterday, to-day and forever," but in the Revision there is a change made in the translation and we read: "Jesus Christ the same yesterday, to-day, yea and forever." There is the addition of the word "yea." Some one has suggested that the author of the Epistle is writing concerning the Jesus of yesterday and to-day being the same, when suddenly, as it were, the very angels in the skies break forth, "Yea and forever." He is the same in heaven in his purpose and desires as when he walked among men and commissioned them to go out and seek the lost until they were found.

There are some things which the evangelistic church is not.

First. It is not of necessity a church which holds extra services, although these are as a rule advisable, for it is by the extraordinary service that the attention of some is called to Christ who would not otherwise think of him in their busy lives, yet one of the strongest churches in America never passes a communion without a large accession. Recently one hundred and sixty-six came to Christ at one communion service, and it is the exception rather than the rule that extra services are held. The sainted Andrew Bonar, it is said, rarely held an extra service, and never passed a communion without the coming of many into the fold.

Second. It is not of necessity a church of constant accessions. If the seed is faithfully sown and there is an earnest evangelistic purpose the Lord of the harvest will care for the result. For a time they may be meagre, but

God's statement is true, "His word shall not return unto him void."

Third. It is not of necessity a church having important accessions, for as men count the work frequently it is a failure, so few come to him; as God views it it is the most pronounced success. When the old Scotch minister said, no one had joined his church for a long period of time except Bobbie Moffatt, he little knew, as Joseph Parker once said, that when he added Robert Moffatt to the church he practically added a continent to the Kingdom of God. It is the spirit of the church that counts, and if underlying every public service, whether it be the preaching on Sunday, or the midweek prayer service, the gathering of the elders or the meeting of the Sunday-school teachers, there is plainly manifest a real concern for the lost. With such conditions prevailing we have an evangelistic church.

II.—THE EVANGELISTIC.

First. The evangelistic church is one, the spirit of which breathes a welcome to every one who crosses its threshold, and whether it be the minister's sermon, the music of the choir, the grace with which the ushering is accomplished, the welcome given to the stranger, the spirit is all the spirit of Christ, in which lost men are made to feel their need of him and are impressed with the thought that there is hope for every one away from him.

Second. The evangelistic church is one willing to use any method, whatever that method may be, so long as it may have the approval of the Great Head of the Church and may detract nothing from his honor and glory and not in any way grieve the Holy Spirit of God. Since the shepherd sought his sheep until he found it, and the

woman her piece of money until she recovered it, and the father waited for his boy until he was home once more, so let us change our methods if need be until we impress the lost with the fact that we long for them to know him who died that they might live. He said he would make us fishers of men.

Third. The evangelistic church is a church of prayer. It is said that when Mr. Moody and Mr. Sankey went as strangers across the sea their first meeting in the morning was a discouragement, and in the evening it was a gracious manifestation of God's power, and some time afterwards it was found that one of the members of that church had read a little notice in a paper concerning the work of the unknown evangelists, Moody and Sankey, in America, and had prayed God to send them to her land and to her church. This little slip of paper she had kept under her pillow and when she knew that the evangelists had come, she burst into tears and cried: "Now, Lord, lettest thou thine servant depart, for mine eyes have seen thy salvation." There never has been a revival in history that has not been born in prayer. There never has been an evangelistic church since the church was dedicated that was not nurtured by prayer. The time has come to call the followers of Christ to their knees. It would seem almost as if God's set time to favor Zion is now here.

Fourth. The evangelistic church is one in which pastor and church are practically of one mind. Since Jesus himself could do no mighty works because of their unbelief, how can a pastor to-day accomplish very much if he is opposed by his church or hindered by indifference. They must both together have one mind, and that the mind of him who ever sought the lost, then there is a mighty force brought to play upon the conscience and life of the unsaved which cannot possibly be gainsaid.

III.—A FINAL WORD.

First. The evangelistic church is an organized church. I am well aware that we may press the question of organization too far, but at the same time I remember that our God is a God of order, and that a perfect piece of machinery may be so yielded to him as that we would lose all thought of the machinery and stand amazed at the exhibition of power.

(a) The church officers must be enlisted in this special service for Christ. Would it not be possible for the pastor to meet his officers before he preached, and that they then pray for the blessing of God upon his sermon? Would it not be feasible for pastor and church officers to have at least one meeting a month when only prayer should be offered for God's guidance of the church? In some churches this plan has been adopted, and nowhere has it been known to fail.

(b) The men of the church must be enlisted. Whatever may be said to the contrary this is the testimony of workers who have been successful in reaching men for Christ, the work must be done through men. I am not unmindful of the power of a mother's prayer, of a wife's example, but never until the men are enlisted, banded together, thoroughly consecrated and filled with the Holy Ghost may we expect the ingathering from their ranks.

(c) The sympathies of the young people should be enlisted. Is it not a practical thing to suggest that for at least three months of time the young people of our churches should seek to win their comrades and companions for Christ? This could be done in many cases if the pastor and the church officers would show their sympathy by their presence, would counsel the young people so that they might be saved from making grievous mistakes. The young people of our churches might be com-

pletely transformed if this mission were held up before them.

(*d*) The Sunday-school should be counted an evangelizing agency. Since it is true that the majority of the people coming into the church come from the ranks of the Sunday-school scholars, we have an illustration which to say the least is forceful, but we have only begun our work in this direction. The majority of people in the church to-day come to Christ before they are twenty years of age, and if we miss the organization of our Sunday-schools along this line we are guilty at least of a mistake for which we will one day be called to an account. Could there not be arranged conferences with the superintendents and the teachers, the older scholars in the school, when prayer would be offered for the unsaved and an effort be made to lead them to Christ. What we need, however, is to be definite in our work.

(*e*) The church itself should be thoroughly organized. Is there any better suggestion to be made than that concerning the circle of prayer?

HOW TO FORM A PRAYER CIRCLE.

1. Dedicate yourself to God for this service of intercession.

2. Ask him for the anointing of the Holy Spirit, that you may be "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto 'this' work."

3. Ask that you may be guided as to whom you should invite to join the circle of prayer.

4. In prayer seek for guidance as to all details of individual or collective prayer, such as times of prayer or meeting together and subjects.

5. Watch for answers, and any indications of answers, to the prayers offered; but do not be discouraged if defi-

nite answers be delayed. Intercessory prayer often requires the exercise of much faith and patience.

Why should it not be possible for the pastor of the church to call upon his members to unite with him in a prayer circle, and perhaps have numerous circles in his congregation, which should meet from time to time with some degree of regularity? In many parts of our country this is already done and some of our most successful pastors are following this line of work.

Second. The evangelistic church is a spiritual church, and that church may be counted spiritual in which the Holy Ghost has his rightful place. If we should make it a rule in our churches to devise no plans, adopt no methods without these things were all submitted to God, and we were conscious of his approval a new day would dawn upon us. That church is spiritual in which the minister as well as a goodly number of the church people are wholly surrendered to Christ. When he has the right of way in our lives blessing will surely follow and the unsaved in large numbers will be won to him.

THE CHURCH SERVICE.

There is much criticism to-day concerning the Church, which is positively unjust. It is quite useless to say that there are no flaws in the present organization as men can see it, but it is also equally true that in the best ordered homes, in those households where there is the greatest amount of peace and comfort, there are elements of weakness. One could break up his home in less than three months if he should parade the flaws of his home life before all who would listen to him. It is both unjust to the Church and disloyal to Christ for one to keep constantly harping upon the weakness of our church life,

when there is so much on the other side to arouse enthusiasm and to provoke the most generous affection, and yet without having the least spirit of harsh criticism, it is, alas, also true that concerning the services of our Church, the following may be justly stated:

First: The service is too formal. Formality is generally observed at the expense of spiritual power and life. In very many of our churches from one year's end to the other, there is no variation of the service. An invocation, frequently singing by a choir which cannot be understood, three hymns by the congregation sung in a half-hearted manner in many of our churches, two prayers by the minister, one short and the other long, a sermon of varying length, a benediction, and the service is over. It is inconceivable that the man of the world who cares nothing for the sentiment of the service and who feels no special obligation to attend church, should be interested by that which he knows will be the same whether he attends the service on the Atlantic Coast, on the Pacific, in the northern portion of our country or in the extreme south. It would be far from me to wish too great an informality in the worship of God and the conduct of the services of his sanctuary, but I am quite sure that the time is upon us when if we would attract attention to him who is able to save to the uttermost, we must do the unusual thing.

One of our great Scotch preachers has said that the disposition which some of us have to pray regularly three times a day, is well enough in itself, but may not accomplish its purpose, for the devil knows concerning our purpose, and he says that man will pray at morning, at noon and at night, and whenever he prays I will be there to attract his attention to other things, and his prayer will be lifeless and indifferent. Could he not say the same

thing concerning some of the services of our churches? If he knows anything at all, he must know just what we are going to do, for we know this ourselves.

John Robertson, the Scotch preacher, some little time ago, preached a sermon on that text found in 1 Peter ii. 7: "Unto you therefore which believe he is precious," and he said if the verse should be rightly read it would be like this, "Unto you therefore which believe," then there is a break in the manuscript, or a pause, and the word, "*Precious,*" might be translated "*preciousness,*" or to change it again, it might be translated "*Hallelujah,*" and his interpretation was that Peter is writing along in his message and finds himself saying, "Unto you therefore which believe," and suddenly there came to him a vision of the one who had chosen him to be his follower and sent him forth to preach, had forgiven him his wanderings, and sent a special messenger after his resurrection, and he is so full of emotion that suddenly he breaks forth with an exclamation of, "preciousness or hallelujah." Such a break as this in the service of an ordinary church would be counted a most extraordinary thing, but I can conceive that there might come into a church a great infusion of new life if there should be a disposition on the part of those who preach and teach to yield themselves more perfectly to him who witnesses to Christ and allow him to have his way with us and through us, instead of our own will concerning that which might be proper in our judgment.

Again, may it not be said that the Church is too cold. There are certain things which may cause this condition. Following Christ afar off would make it possible; coming in touch with the world would produce it as an inevitable result; even indifference would not be without influence in the production of such a state of affairs. I

can think of no one thing that would so bring new life to the Church, warmth to the preacher and a glow of enthusiasm to every department of service as the cultivation of the spirit of evangelism, or in other words, a devotion of the membership of the Church to the winning of souls to Christ.

Mr. Spurgeon used to tell of a census taker who went about the city of London, particularly in his part of the great city, to secure such information as might be valuable to his workers. He found an old couple living in an attractive-looking house, everything outside was neat and inside it was almost perfect. The old people were sitting on either side of a fire-place, so far as the visitor could see, in perfect comfort, and when the questions had been answered he said to them, "I should think you would be very happy. You are away from the turmoil of life, you have fought your battles and won your victories, and you are here now in the evening time of your existence together, with naught to disturb you or make you afraid," and the old lady made response, saying: "Well, we are not happy; we used to be, when we heard the sounds of children's voices about the house, but now we are here alone, and we have neither chick nor child about us. We sit here all the day long, my husband and I; he looks at me and I look at him, until we almost grow sick of the sight of each other. Oh," she said, "if we could only hear the children again we would have joy." This is a picture of many a church with the minister preaching to the people and the people simply looking at him, until sometimes he feels that he would welcome anything if only the church would be aroused, the formality driven away and the coldness depart. I know of nothing that would cause this result to be so quickly apparent as to

hear the sound of the voices of those who are new-born babes in Christ Jesus.

A soul winning church is never a church spiritually cold. The two positions are positively irreconcilable.

May it not also be true that the Church is too indefinite in its work. Wherever there is a successful church to-day, without exception that church will be found to be carrying on a definite work, both at home and abroad. The minister plans his work and works his plan. If he preaches a series of sermons, it is in order that some result may be accomplished not only in the present, but in the future; if he has a social gathering, it is in order that through this gathering he may accomplish some other purpose; if he makes pastoral calls, it is because he earnestly hopes to bring his influence to bear upon his people to lead them to take some new position for aggressive work for Christ. If business men must plan their business, and they must, then why should not the leaders of the Church plan their work, which is more important than any business in the world to-day, for the King's business not only requires haste, but requires ingenuity and careful planning. Why would it not be possible at the beginning of the church year for the minister and his officers to definitely decide that every aim and every effort throughout the year should be to accomplish certain definite spiritual results, and for this they would plan and pray and work.

Nothing is so inspiring as the music of the church service, and nothing can be more distressing. It is quite as inconsistent to have an unconverted choir as to have an unconverted minister, for both lead in the worship of God. It is just as reasonable for a minister to preach in an unknown tongue as for a choir to sing after this fashion, and it is almost the exception rather than the

rule to understand many of the choirs of our important churches. Sometimes the music fails because the words and the music clash; sometimes it fails because the subject of the hymn is utterly foreign to the main part of the service, and frequently it fails because we attach too little importance to it as an element in reaching and influencing the lives of the people. It is quite true that the theology of very many people is obtained from the hymns they sing. Little children singing "Alas and did my Saviour bleed," catch an idea of the atonement; when they sing, "Jesus paid it all," they begin to have some conception of justification, and under the influence of, "Nearer my God to thee," they learn great lessons of fellowship with Christ. It is said that one of the most attractive features of Mr. Spurgeon's service was the singing of his great congregation, when no choir took the place of the singing of the people, and when even an organ was dispensed with in order that the people might stand together and praise God, as they did in a most wonderful way, and yet what could be better than the choir of singers, consecrated to Christ, enthusiastic in their singing, because they realized that next to the minister they have to do with the reaching of the people, and in many cases beyond the minister, they have a power over the unsaved.

"It is impossible to hold the unconverted masses without interesting them. In gaining this purpose, the power of song has, in France, proved most effective. The Moody and Sankey songs are translated and sung quite as much in Paris as in New York. The wanderers on the street at night can be thus attracted. These songs are open to criticism on grounds of reverence and truthfulness, as well as of æsthetics. But for their purpose of

drawing and holding the masses, they are unequalled. Scores of people will come off the street to sing

“The half was never told,’

who would turn away from the most eloquent sermon.”¹

What power there could be for good if frequently in the Sunday evening services at least sweet Gospel hymns should be announced, the whole congregation asked to sing, occasionally a solo sung by one who had prayed over the singing as the pastor ought to pray over his preaching. If the preaching of the Church to-day needs to be turned into evangelistic channels, there is far greater necessity for insisting that the singing should be more evangelistic.

Mr. Moody was a shrewd leader of men, and there were few men who ever went beyond him in exalting the power of the singing of a hymn in which there was to be found the spirit of the Gospel. The preaching is, of course, the important part of the entire service, for by the foolishness of preaching God has ordained that men should come to know Christ and to understand his beauty, but there are certain points which must be emphasized in connection with the preaching which is to be evangelistic in its purpose.

First: The truth preached must be experienced. No man can talk with any success about prayer and be prayerless, about consecration and withhold his gift from the altar, about love for souls and himself be indifferent to lost men.

“No one preaches the truth with power until he has had a deep personal experience of its power. The truths which were so mighty on the lips of Luther and Wesley

¹ “The working church.”

and Finney and Moody had first been mighty in their own hearts. Suppose we ministers begin with ourselves, and make sure that we are ready for disinterested service; make it quite sure that we ourselves have been to Golgotha, and have there been crucified, so that we are dead, and the life in us is the life of Christ; make it quite sure that our own hearts are aglow with the love that overflows to God and man. Then we may expect that these neglected truths of Jesus will be preached to the churches with mighty power until church membership really stands for Christian service, Christian sacrifice and Christian love. And then this Gospel of God will indeed be the power of God unto salvation to the multitudes to whom he is now unreal.

“When God becomes real to men, the guilt of sin becomes real; and, as we have seen, God is actualized when he is interpreted in the terms of present-day truth and in the every-day life of living epistles.”

Second: Christ must be preached in all his fullness. It will not do to ignore any part of the scheme of redemption. One might just as truly err in being over-zealous in what is properly called evangelistic services, as being indifferent on the other side to the necessity of preaching what we call the old, old story of Jesus and his love. Truth is always powerful if it is preached in all of its fullness.

“The rapid growth of ‘Christian Science,’ so-called, is a reaction from a Christianity which ignores the physical, and therefore does not recognize the interrelation of soul and body; precisely as Unitarianism was a reaction from an orthodoxy which practically ignored the humanity of our Lord; and reactions are naturally one-sided and extreme. The remedy for them is to preach the well-rounded truth. We are slowly learning by costly exper-

ience that no great Scriptural truth can be safely neglected; sooner or later it appears in caricature."¹

Yet there is this to be said, and it must be said with emphasis, that for one who is in sin and therefore absolutely lost there is no story which can keep and lift and save but the story of the crucified one.

Dr. Jowett, of Birmingham, England, tells the story of the late Dr. Berry which illustrates my point. He returned from his service one day to find a child waiting at his door who asked him if he would not come at once and help to get her mother in. He did not understand her request, thinking possibly she was in the cold and had been turned out of her home, but at last in response to her earnest entreaties he went and found the mother dying. He did what he could to help her, but seemed utterly powerless. He told the story of the Prodigal Son, but she seemed uninterested. He brought to her attention the story of the reclaiming of fallen women and Christ blessing the little children, that she might know that there was no one so weak and no one so sinful as to be beyond the power of his love, and she was still unmoved, and at last he said to his friend, she drew out of me bit by bit the story of Jesus born in Bethlehem, living in Nazareth, preaching in Galilee, suffering in Jerusalem, dying on the cross, rising from the dead and ascending into glory, and as I told her the story her eyes filled with tears and her lips trembled and then there came a look of ineffable peace and joy, and she passed away, and said Dr. Berry to his friend, "I believe I got her in."

This is the only story for a lost and ruined race, and we cannot be evangelistic if we neglect it, nor can we expect God to bless us in the winning of souls.

¹ "The next great awakening."

Third. Preaching, to be evangelistic, must be done with the confident expectation of results. The unsaved people in our congregation are quick to detect our own anticipation of failure; they are equally sensitive to our confident belief that what we say is to have weight with them and may be used of God to save their souls.

Over in the almost midnight darkness of Africa toiled Robert and Mary Moffatt; for ten years they labored on without a single convert. They were four hundred miles beyond the place of civilization. They had only about them the most degraded savages, yet they never for a moment faltered and never for a single moment did they have any other thought than this, that they were sure to be successful. A letter was received from a friend asking if there was anything of use which could be sent by their minister. "The significant answer of Mary Moffatt was, 'Send us a communion service. We shall want it some day.' It came three years later, the day before the first converts were baptized."

With such a spirit as this in the preaching, with supreme confidence in God and in his Word, with absolute certainty that if Christ be preached faithfully God's Word cannot return unto him void, there must be increased efficiency in our church services and great numbers of people brought to Christ. Yet if the church of Christ could only be aroused to put into practice his preaching and teaching in this present day, and other days, how men would be helped, how souls would be won and how the very wilderness would blossom as a rose.

"Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning not how to make money, but how to make men. Their supreme desire is to help the world in general and their own community in particu-

lar. They are striving daily to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance; longing and working and praying and spending themselves and their substance to save men from sin and ignorance and suffering! Let us suppose the whole church is co-operating to this end. What a transformation such a church would work in any community! How it would 'reach the masses'! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar."¹ And such a church as this is possible in every community in the world if only the Word of God is received as authentic, if only Christ is believed on and his teachings practiced. That such a church is not to be seen to-day in many of our cities and towns is to our reproach.

¹ "The next great awakening."



REV. S. L. MORRIS, D. D.

HOME MISSIONS, THE SUPREME NEED OF THE HOUR.

REV. S. L. MORRIS, D. D., Secretary.

The history of the church is a history of missions. Its ratio of progress has always been measured by its missionary activity. The decline of the missionary spirit is the signal for stagnation. It is the glory of the Presbyterian church that it is a missionary organization, whose purpose aims at nothing short of the conquest of the world for Christ; and this task will be accomplished largely by impressing the individual with his individual responsibility as a member of a missionary organization. Loyalty to Christ can be maintained only by the acceptance of Christ's authority as the head of the church and obedience to Christ's marching orders—"Go ye into all the world and preach the Gospel to every creature." Disobedience is rebellion; and indifference is the very essence of disobedience.

The division of the subject into Home and Foreign Missions is a human distinction, which may be justified by the necessities of administration and the distribution of the work, but is not strictly scriptural. In Christ's analysis of the subject one shades off gradually into the other; and Foreign Missions is simply an extension of the work to its farthest limits. "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Jerusalem and all Judea," are unquestionably what we denominate Home Missions; and "The uttermost part of the earth"

certainly contemplates Foreign Missions; whilst "Samaria" is the connecting link between them, partaking partly of the character of each. "Samaria" corresponds to the foreigners in our land—Mexicans in Texas, Indians of Oklahoma and "the regions beyond" our organized Presbyteries. It is Foreign Missions at home! Many professing Christians "do not believe in Foreign Missions," but that is no evidence that they will support the work of the church in the home field. It amounts to nothing more than an excuse to shirk the duty of contributing to Foreign Missions. Equally inconsistent are the Christians who rave over the Africans on the banks of the Congo, and are absolutely indifferent to the nine millions of Africans at their own door. The highest type of Christians are they who estimate the value of a lost soul in terms of the Gospel and in the mathematics of heaven, regarding the most degraded soul in heathendom of equal worth with the most refined in civilization, and considering the most cultured unsaved soul in Christendom as truly lost as the meanest in Africa or China.

Christ combined in his own person both Home and Foreign Missions. In his divinity as the Son of God, he was a foreign missionary, a volunteer from heaven to the heathen of earth. In his humanity, as the son of man, he was a home missionary solely, who never went beyond his native Palestine. In his command he laid the emphasis first on Home Missions, "Beginning at Jerusalem," but that emphasis reaches "unto the uttermost part of the earth." The disciples in carrying out the instructions of the Master went first "to the lost sheep of the house of Israel," but they inaugurated at the same time the scheme of world-wide evangelism. In one sense, Paul was the grandest of all Foreign Missionaries who turned from Israel to preach Christ to the Gentiles; and yet, in another

sense he was as truly a home missionary, for he was a citizen of the Roman Empire and never left its confines. Home Missions are always a means toward an end. Its motto is "Save America to save the world."

I. Home Missions are the basis of all denominational growth. A church may do a magnificent work for Foreign Missions, and yet stand still, whilst other denominations are growing rapidly on every side, as is the case of the Moravian Church. If this noble church had carried on the work at home and abroad *pari passu*, how much sooner it would have reached "unto the uttermost part of the earth." If the same zeal for Foreign Missions had characterized its efforts to expand at home, it would to-day number doubtless more than a million communicants. If its small membership is winning the admiration of the world, what magnificent results would have blessed the efforts of a million! The denominations to-day which lead all others in the number of their communicants in the United States are those who are conspicuous in their zeal for Home Missions. There is no surer method of propagating the faith of a church and no more rapid means of advancing into every nook and corner of the country than by Home Missions. If as a church we are to expand with the expansion and development of this great country; if we are to reach the millions yet unborn; if we are to influence by our religious life and thought the destiny of our cosmopolitan populations; if we are to multiply ourselves a hundred or a thousand fold in the coming centuries, we must begin at once by means of Home Missions to sow the seed "beside all waters." In the early days of Christianity it was a proverb, "The blood of the martyrs is the seed of the church." It is as true to-day, that the propagation of the faith costs the very life blood of the church. It means life-long martyrdom in hardships, suf-

fering, toil and self-sacrifice on the part of our humble unappreciated home missionaries, who "have borne the burden and heat of the day," and prepared the way for our city pastors, who reap harvests upon which they "bestowed no labor," illustrating the saying of Christ, "Other men labored and ye are entered into their labors." As others prepared the way for us, so we should lay foundations for future generations in a great wide-spread Home Mission campaign, which will mean the multiplication of our religious forces in an ever-increasing geometrical progression to parallel the marvellous progress of this most strenuous of nations.

2. Home Missions are the supreme need of the hour, if we are to reach the myriads who are perishing in our boasted Christian country. It is easy enough to soothe our conscience with the thought that in this land of Gospel privileges any man can hear the message of salvation who will. But does that end our responsibility? Is it enough to ring the church bell and announce in the daily papers, "Seats free and all cordially invited"? Does the responsibility of bringing men to Christ terminate with their opportunities to attend service and our invitations to church? Is there any greater obligation to go "into all the world and preach the Gospel to every creature" than to go out "into the highways and hedges and compel them to come in"? Can the great city church feel that it has met its obligation to Christ and lost souls by erecting its handsome church edifice for the enjoyment of its own religious privileges, and sending its representative to the foreign field, whilst multitudes are perishing almost within the sound of its church bells? Are we prepared to answer the question of Jehovah, "Where is thy brother?" by denying our responsibility, and in indifference raising the indignant challenge, "Am I my brother's keeper"?

Who are these lost in our Christian land, for whom we have any kind of responsibility however vague and indefinite? Take but the merest glance at the multitudes in a brief survey of the field:

It has been estimated that, leaving out of the calculation the membership of the various branches of the church and the children of immature years, there are at least forty-nine millions of unsaved souls in our very midst. It exceeds in number the entire Empire of Japan; and they are as truly lost as the most degraded of the dark continent. Are Home Missions of secondary importance, considering that there is no other means of saving these millions who are our own kith and kin? Already the tide of immigration rolling in upon our shores has passed the million limit. The province of God is bringing more than a million heathen annually into our very midst and making us wrestle with the foreign mission problem at home. Far down in the bowels of the earth are the miners who toil for our comfort, whilst their neglected children huddle together in wretched villages. By day and by night the mill people are chained to the looms of our factories, till they themselves are but part of the machinery itself, which enormously increases the wealth of the church, that passes them by in the distribution of the bread of life. Stranded among the mountains are more than three millions of people who are descendants of the Scotch-Irish practically without the Gospel, or having only a caricature of it. Exceeding even them in number are the densely populated slums of our great cities, where children grow up in as dense ignorance of the Gospel as if born in Thibet or the Soudan. Add to this the great West, where the tides of population roll in their floods of peoples of every conceivable character. Professing Christians, once active in church service, leaving their Chris-

tian obligation behind them, and young men free from the restraints of the home life, mingle together, controlled largely by the passion for money-getting, the flame being fanned by the business opportunities of a rapidly developing country. Mothers of the East turn their aching hearts towards the West, asking themselves the question, which they fear to answer, "Where is my wandering boy to-night?" Is there any other method of reaching our sons and daughters who have left forever the parental roof for contact and struggle with the world's evil forces, than by lifting into its appropriate place the neglected cause of Home Missions, till we compel its consideration by the church as the supreme need of the hour?

3. The necessity of a new estimation and emphasis of Home Missions arises from the Industrial Awakening of the South, the marvel of the age. Buildings are going up everywhere in all of our cities, and yet the demand is greater than the supply. In many sections of the Piedmont Belt the traveller rides hundreds of miles and is not out of sight of the smoke of a factory till another comes to view. Additional trains are added on all of our railroads, and yet they are so crowded as to be uncomfortable. Railroads cannot haul the freight. Manufacturers have sold far in advance of the supply, and orders must be placed months ahead to be filled. Demand for labor is the cry everywhere. Several States have agents in Europe offering a premium for immigrants.

The following items are gathered at random from Herbert A. Smith, of the United States Department of Agriculture: "About one-seventh of the mineral production of the entire country comes from the Southern States. Of bituminous coal, the most valuable mineral, the South produces one-fourth; and of iron, about one-ninth. Its coal resources amount to nearly \$600,000,000,000 tons,

or more than one-fourth of our estimated coal reserve. The showing in iron ore reserves is quite as good; a safe minimum is over 3,000,000,000 tons, or nearly one-third of the nation's total. On a basis of value of product, the South furnishes more than two-sevenths of our oil, and more than one-sixth of our gas. The total value of the iron output in 1905 was not quite \$7,000,000. It seems altogether safe to say that the South is now deriving \$150,000,000 a year gross from its mines and quarries."

The total estimated value of timber trees in board feet is \$700,000,000,000. Farm products, \$941,599,856; animal products, \$361,495,455. The value of farm property in Texas alone amounts to more than \$1,000,000,000. The cotton crop of the South has suddenly doubled itself in value, increasing from \$300,000,000 a year to \$600,000,000; whilst the entire value of the cotton crop—cotton-seed oil and kindred products—amounts to \$1,000,000,000. The cabbage and lettuce crops of South Carolina bring in larger sums than the entire revenue of the State before the war. Railroad mileage has increased from \$44,087 in 1890 to \$67,129 in 1905 alone in the Southern States.

Clarence Hamilton Poe, in the "World's Work" for June says: "The last fifty years have seen the making of a dozen new commonwealths beyond the Mississippi; the next fifty years will see the remaking of a dozen old commonwealths below Mason and Dixon's line. From 1900 to 1950 the South will be the land of opportunity. As our epic of the nineteenth century was "Winning the West," so our epic of the twentieth century will be the "Development of the South."

Taking, then, North Carolina as an illustration, he gives some startling figures—"In population North Carolina was sixteenth in rank among the States in 1890, fifteenth

in 1900; twenty-third in rank as an agricultural State in 1890, it was twentieth in 1900; ranking thirty-first in manufacturing in 1890, in 1900 it stood twenty-eighth. For net gain of rank in population, agriculture and manufactures it was equalled by no old State east or west of the Mississippi, and only the newest of the new States and Territories of the West—Oklahoma and Montana, drawing a sudden stream of men and means from all other sections—kept the same pace. . . .

“In the last five years the people of the State have put more money into industrial establishments than they had accumulated in them for the two hundred years preceding. Every time the moon changes, they now add as much to their property values as they had averaged per year prior to 1900. . . .

“No longer content with merely supplying the wants of our own people, North Carolina’s cotton trade with China is now so extensive that America’s diplomatic relations with the Orient are of interest to the entire State. North Carolina’s tobaccos are advertised on the Ganges and the Nile. . . . Some years ago a man who had failed at another business started a \$3,500 chair factory in Thomasville. Three years later one \$500 stockholder refused \$5,000 for his share of it. Other factories sprang up, and now the sun never sets but that Thomasville has shipped a chair for every man, woman and child in the town. High Point was only a straggling country village fifteen years ago, when three young men invested \$9,000 in furniture manufacturing. To-day it ranks next to Grand Rapids, Mich., in output of furniture; it can furnish a house from cellar to garret except the piano (it will make pianos before the end of the year), and has just added street car and automobile making to its list of new industries,” and so the story goes, but time would fail me

to tell of similar enterprise at Durham, Greensboro, Charlotte, Gastonia, etc., showing that 'southward the star of empire takes its flight.' "

These figures stagger us, and yet they are just a fractional part of our prosperity. They cannot convey to our minds even the faintest conception of the material development and rapidly increasing wealth of the new South. Unless God sends some disaster upon the country, or in some way stops the mill of prosperity that is grinding out its products in streams of gold, the human mind can scarcely comprehend the wealth of the South fifty years hence. Who can estimate its influence on the character of the people? Is the church keeping pace with this material prosperity?

4. This leads to the concluding suggestion that this Industrial Awakening of the South calls for a corresponding spiritual awakening of the church, to the fact that Home Missions is the supreme need of the hour. How otherwise shall we contend with the spirit of commercialism, threatening to engulf the entire country in its insatiable vortex of destruction. Tides of population once rolling westward will soon be sweeping in upon the South, attracted hither by this marvellous prosperity. Either we must evangelize our people or they will commercialize us. Other Christian countries have degenerated into a mere form of godliness, having lost absolutely the spirit and vital power of Christianity. Where is Jerusalem, the mother church? Where are Antioch, Alexandria, Ephesus and Rome, once great centers of religious life and spiritual power? History repeats itself; and our Christian civilization may perish as effectually in the grasp of commercialism as any of the powerful churches in the past, at the hands of their deadly foes. The church of to-day has not a moment to lose. She needs to gird her-

self for the tremendous conflict of the next quarter of a century in this country. If the battle is lost, who can forecast its influence on the ultimate destiny of the world? Who can tell if it may postpone the ultimate triumph of the Gospel for centuries or millenniums? If never before, we ought to appreciate the rallying cry of Home Missions, "Save America to save the world."

Everything in this age is being projected on a gigantic scale. Great railroad combinations control the commerce of whole States and aggregations of States. Great monopolies throttle and banish from the field every semblance of rival competitors. Great institutions mould the thought of the nation. Is it a time for retrenchment in the spiritual world? Do not the prevailing conditions challenge the church to put forth her most Herculean efforts to meet powerful worldly influences with more powerful spiritual forces? "Not by might, nor by power, but by my Spirit, saith the Lord," and yet the Spirit of God uses means. God might have employed legions of angels. Instead he has ordained that the results should be accomplished by human instrumentalities under the operation of the Spirit. Will the church appreciate the need of the hour and undertake a campaign on a gigantic scale for the purpose of saving America? Where are her loyal and liberal sons who will furnish the sinews of war? Carnegie has flooded the country with public libraries. John D. Rockefeller has contributed to Foreign Missions hundreds of thousands of dollars and awakened an interest in education by endowments reaching into the millions. Hugh T. Inman has created an endowment for the relief of aged and infirm ministers, which places them beyond the reach of want. There are millionaires in the church who have never yet awakened to the possibilities of spiritual good in their vast and growing fortunes. Where are

the men who will immortalize their names by linking them forever with the great cause of Home Missions? Where are the men who will feel the burden of their country and lay their thousands upon the altar of the church, as in the early days of Christianity, when whole fortunes were laid at the Apostles' feet. Better still, will the entire church awake to her opportunity of winning our own nation for Christ and her responsibility for countless lost souls at our very door?

MISSION WORK.

BY REV. WM. BLACK.

Mission work is work done by one sent, and, as applied to the gospel, is work done by one sent by the Lord Jesus Christ; and in this great work he, himself, was a missionary, having been sent by the Father, as is declared in John iii. 16; and in announcing his own mission he says: "The Son of Man is come to seek and to save that which was lost."

The right of a church to exist at all must rest upon its obedience and fidelity to the great principles enunciated by its founder, and by which it was authorized. The mission church is, therefore, the only church which could claim to be following his teachings or walking in his footsteps. The greatest clarion call ever made to the Christian is to be found in the words of the Great Commission, and as Christ has made that call to the church, so he has commanded the church to go forth on its mission, sending forth this great call. To the unsaved she should be ever saying "come," and to the Christian, "go." Combining the words spoken by our Lord Jesus Christ in the Great Commission, as recorded in Matt., chapter xxviii., and Mark, chapter xvi., we have substantially these words: "Go ye into all the world, and preach the gospel to every creature, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."



REV. WM. BLACK

The spirit of Christ is the spirit of missions, but the majority of professing Christians are much more interested in some form of worldliness than in any sort of work for Christ. Is this not true of you?

It is necessary to *realize* that every soul out of Christ is lost. Do you? Have you seen the great throng of men and women—a thousand million of heathen, to say nothing of the half-million of our own kith and kin in North Carolina, out of Christ, marching down the rough pathway of life to eternity, lost? Have you seen the shadows of eternity, as they must very soon, grow dark upon this vast multitude that have not made Jesus their friend? If so, are you moved with compassion and pity for them? If not, pray the Lord to open your eyes that you may see, unstop your ears, that you may hear the cry of the lost, and say, "Here am I, send me." This realization is necessary—in fact, is the very main-spring and starting-point of all evangelistic activity, and you will never be an earnest worker till the vision of lost souls has so seized upon your own soul that you cannot shake it off, until you have gone forth to their rescue. May it come upon every one who reads these lines, is the prayer of the writer.

Let us, then, prayerfully examine this wonderful commission, with a heart-felt desire to know more of its requirements, make better use of its privileges, rejoice more in its honors, and reap more of its blessed rewards. It is certainly, not only the most sacred, but the greatest commission ever sent forth, and this is true because, (1) Its source, being from the King of kings and Lord of lords. (2) The issue involved, eternal life and eternal death. (3) The peoples included, the whole world. (4) The time it covers, to the end of the age; and lastly,

the workers appointed, the largest numbers and the finest characters.

But, to be more specific, what of its command? What of the duties? Notice first, We are to "Go."

"Go ye," is authority, not only for the persons then within the sound of our Saviour's voice, but for every person who is to do any sort of mission work from then until the end of time; but not only is it authority *for*, but it is a command *to* every Christian, that cannot be lightly treated or set aside, but must be obeyed; and it is a command, to be sure, to every minister of the gospel, to every church, and therefore to every member of the church; it is to the officers, and especially the elders and deacons, to every Sunday-school teacher and every missionary society, and to any and every Christian that has "Heard," not only to say "come," but a command to "go."

If, in the Synod of North Carolina, where there are 186 ministers, 1,440 elders, 1,357 deacons, 3,000 Sunday-school teachers, and about 41,000 members, every one should hear and obey this blessed command, would "Go," what a grand army of workers there would be for the Lord Jesus Christ. When we come to consider that this command has been standing for nearly two thousand years, and that there are to-day more persons out of Christ than ever before, and when we compare it with the work done in the first century, it is enough to make us stand appalled at our failure. At Thessalonica, the enemies of Christ declared that these "two men (Paul and Silas) *had turned the world upside down.*" Oh! that we Christians of to-day might be filled with the same love for souls, the same spirit of the Master, and the same power to do good.

Let us notice carefully, too, that when the Saviour says "Go," we have not fulfilled this command simply by

building churches, preaching our sermons, teaching our Sunday-school lessons, holding our missionary society meetings, and attending upon the services ourselves, unless indeed, we have made these exercises so attractive that the unsaved come and hear and are saved, so that if the unsaved do not come to the churches, we must go to them, or our skirts are not clear; and that they, very many of them, are not coming, are not being reached, is evident, for many of them never darken a church door, yet many of us have taken false comfort from the fact that there was a church, a gospel preached, and that we had helped in it; but let us remember that we are not merely attempting to discharge a duty, but are endeavoring, if we have the spirit of the Master, to *reach the unsaved*. It is one of the saddest facts with which we are confronted to-day, that the masses are not being reached.

Few of the churches have more than half as many to attend upon the services as there are communicants upon the roll, so it is apparent that not even the church members attend with any regularity, much less are all the church members making any effort to reach the unsaved. Why is this? Many reasons might be given, but perhaps the best one could be found in the fact that there is a want of power to attract and power to save in the multiplied services, preaching and otherwise, which we have. Our Saviour's command was that "ALL are to go, and to go to all," so when we come to consider how little help many ministers have from the church members, in carrying the gospel "to every creature," we have another explanation of why so few come to the services, and perhaps of why so few are reached. In apostolic times, we are told, "They that were scattered abroad went everywhere preaching the Word," and in the first verse of this same chapter, we are told that they were all scat-

tered except the apostles, so that it is evident that they that were scattered and went everywhere preaching the Word, making direct efforts to save men, were not ordained ministers, but were simply professing Christians—private members.

If we were to keep within the limitation of this Great Commission, perhaps our services in the pulpit, in the Sunday-school, and elsewhere, would not only be more attractive, but have more power. Note that the limitation was that they should preach the *gospel*, and the *gospel only*, for it is quite possible for us, when preaching and teaching, to be very orthodox, and to tell much of the historical facts, of the geography, geology and other truths of the Bible, and yet not be preaching the *gospel*, for, as some one has well said, we should, when preaching and teaching, be sure to have both a *subject* and an *object*. Let the subject be the gospel, and the object the salvation of souls and the edification of believers, and with God's blessing upon us, we can scarcely fail of doing good; but, alas, how much of this preaching and teaching seems to have other subjects than the gospel and other objects than the salvation of souls or edification of believers; in short, is pointless, objectless, and, therefore, powerless.

This Great Commission has a declaration attached in the form of a most blessed promise, which is most encouraging, and I am sure that no one is authorized, or expected to accept the command to go preach the gospel, without also accepting, in good faith, the blessed promise. What is this promise? "Lo, I am with you always, even unto the end of the world." Here we have the promise of the presence of Jesus with us, an almighty, willing, anxious and able helper.

Notice that this promise meant much to the apostles,

disciples and early Christians, indeed, even the apostles themselves were not permitted to accept the Great Commission and go forth to preach the gospel, until they had realized what His presence with them meant. It had no mystical, shadowy meaning to them, and none such is intended now. It is true they spoke with tongues and performed miracles, but it is also true that they were clothed with great power to preach and teach and speak for their Lord and Master.

The statement of the text is, "I am with you *always*." No one doubts that the command to go and preach the gospel is in force *now*, and will last until the end of time; can it be that the command is in force, and that the promise is not? or, in other words, that we are commanded to go and preach, but have no promise of his help? Surely not. If the disciples, who had been taught by our Saviour, face to face, needed the Spirit's help, surely we do, and yet there are so many to-day, we fear, to whom this promise, "Lo, I am with you *always*," means really nothing. Shall we not pray that we may have a realization of what this promise means? We need this help to lead us in the right way ourselves, to keep us from self-dependence and self-help of all kinds, to make us humble, and to guide us, not only in the use of our words, but to keep these words from being as a sounding brass or a tinkling cymbal, for when the Word is preached or taught, without the power of the Spirit, it perhaps hardens the human heart as nothing else will do.

We need, too, the help of the Holy Spirit to show us the *necessity* for work, to enable us to use our opportunities, to give us a love for the work, and above all, for power, so that we may preach, teach, speak and live in such way that *souls shall be saved*. Observe that we were directed in this Great Commission *to make disciples*. Are

you doing it? If not, why not? After the disciples are made, we are to teach them to observe all things that Christ has commanded them. At Pentecost, when the apostles were filled with the Spirit, in one sermon, three thousand souls were saved, and within a few days more, the number had increased, we are told, to five thousand. Why is it that we have no such power now? The promise stands, and, moreover, our Saviour teaches us, not only in this commission itself, but in numerous other Scriptures, to *expect results*. He has declared in the fifteenth chapter of John's Gospel, "Herein is my Father glorified, that ye bear much fruit."

Is it not a fact that not very many souls are being saved, that professing Christians, most of them, are cold and apathetical, with little love for souls, and with little or no enthusiasm in the service of the Master? If so, are we satisfied for this state of affairs to continue?

Multiplying agencies is not enough; what we need is power, and we can and will have the power when we fulfill the conditions; that is to say, if we, ourselves, the church members are, (1) filled with the Spirit, and (2) filled with love for souls, filled with the knowledge of the Word, and will go to the people, even unto the highways and hedges, we can and will compel them to come in and hear the Word, and they will be saved. We can go ourselves, and we can, by our means, send others, and we should not be discouraged by past failures, but face squarely the facts and realize what they mean. First, that for 1,900 years the church has paid little attention to this Great Commission, to go into all the world and preach the gospel to every creature, and secondly, that the difficulties are not growing less, but larger. Third, that every one who fails to do his duty is a hinderer, and lastly, that we need for ourselves and others, not to save

alone our souls, but our lives, and enlist them in this great work. This done, the church must surely grow, for growth is the law of life, and action is the law of growth. God's law is, use or lose, and He destroyed the Jewish Church as it then existed, in part, because of its failure to perform the work given it to do. Any church that neglects or refuses to go forth, carrying the gospel to the unsaved, is surely inviting the judgment of the Lord upon it. Let us, therefore, awake to our responsibility, to ourselves, that we may be right, and to our fellow men, that they may be helped, and especially to those who are out of Christ, that they may be saved, for the church at home is, as it were, the engine of all mission work at home and in foreign lands, therefore, we must live the Christ life ourselves and have a religion worth sending before we can successfully carry or send the gospel to the unsaved.

There never was and never will be enough preachers to do this work at home or abroad; in fact, it was never intended that they should, but on the other hand, every Christian has been given a part in the work, for our Saviour said, "Gave unto every man his work," and not only so, but it is equally true that the opportunities of the private members are frequently not less than those of the ministers, and as ALL have opportunities, it follows that all have a corresponding responsibility.

Let us, then, give cheerfully ourselves, our means, our sons and our daughters, our all, to the accomplishment of this work, and do this, not simply as a duty, but as a great privilege, for in so doing, the reflex influence must tell most powerfully upon us and our churches. Remember, it is the still pond and not the running river that freezes and stagnates; if, therefore, in our churches, our homes, and our hearts, there is spiritual freezing and

stagnation, the cause must be evident. We are not actively engaged in the Master's work, not going to the unsaved, and therefore, spiritual apathy, almost akin to death, has seized upon us. Let us at once remove the cause, not only for the sake of the unsaved, but for our own sake. It is no small sin to be lukewarm, and to feel that we have need of nothing, self-satisfied, for the terrible denunciation pronounced by our Saviour upon such, shows how such conduct is viewed by Him.

Are you a neglecter of work? Remember, a neglecter of work is a delayer of work. Delay it no longer. A million of years would not be sufficient to do the work at the present rate, and when we consider, that instead of having ages in which to do the work, the time is limited; limited both as to the worker and the work. We who are to do the work have only a short time in which to reach the unsaved, for soon, our sun will be swinging toward the west, and life's little day will be gone, and with it our opportunity also; then, too, if we had the time ourselves, the lost are dying every day, and dying without Christ, not only in heathen lands, but in your congregation, sometimes in your own family. What did you do to rescue them?

Let us preach, teach and live Christ, for there has been entirely too much of everything else. Our multiplication of agencies, societies, committees, asylums, and what not, does not reach and does not accomplish what grace and consecration, by the help of the Spirit, alone can do. Let Christ be the starting, the rallying and the radiating point for every Christian; let Him be our Wisdom and our Power. Let us bear his image, be so filled with His thoughts that we shall speak powerfully of Him and for Him. Expression is but the result of impression. If we, therefore, have not been impressed

with the necessity for doing mission work, and of our obligation to go and carry the gospel to the unsaved, how can we hope to express, with any power, this necessity upon others, or reach the unsaved when speaking to them?

Let us pray, too, for workers, and for the work, and work ourselves, praying as if all depended on God, and working as if all depended on us. We have riches and education and social standing. Do these things separate us from the people? If so, they are a peril and not a blessing, but, guided by the Spirit, these things should be a power for good in our hands. If we can but realize the sacred trust committed to us, and appreciate the great privilege of carrying this gospel to the unsaved, we shall have, as a reflex influence, more assurance that we are God's children, more joy in His service, as well as more success in what we undertake for Him; it will build up our churches and give them new life and new power. Remember, that a tallow dip that gives light is better than a golden chandelier without flame. Be sure that you live a helpful life and begin it now; while you wait, souls perish. What a splendid opportunity our elders, deacons and Sunday-school teachers, and in fact, every private member has, for they are *of* the people and *among* the people, in just the place and with just the knowledge of their needs to enable them to do the greatest good. Decide now that you will undertake to win a soul for Jesus every time you have the opportunity.

“Have you found the heavenly light? Pass it on;
Souls are groping in the night, daylight gone;
Hold thy lighted lamp on high,
Be a star in some one's sky;
He may live, who else would die; pass it on.”

Are you *ready* to say—will you—*do* you NOW say,
“What shall I do, Lord?” Say it NOW.

“Hark, the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers thee:
Who will answer, gladly saying,
Here am I; send me, send me?”

“If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say, He died for all.
If you cannot rouse the wicked
With the judgment’s dread alarms,
You can lead the little children
To the Saviour’s waiting arms.”