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PIONEER

PRESBYTERIANISM

IN TENNESSEE.

ADDRESSES

DELIVERED AT THE TENNESSEE EXPOSITION
ON PRESBYTERIAN DAY, OCTOBER 28, 1897.

RICHMOND, VA.:

THE PRESBYTERIAN COMMITTEE OF PUBLICATION,

1898

BX 8947
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INTRODUCTION.

THE accompanying addresses were delivered on October 28, 1897, in connection with the observance of "Presbyterian Day" at the Tennessee Centennial and International Exposition. The arrangements incident to this day were in the hands of a commission that had been appointed by the Synod of Nashville. The exercises were held in the spacious auditorium on the Exposition grounds, and the addresses were listened to by an audience of three thousand people. The members of the Synod of Nashville occupied seats on the platform. The interest manifested was remarkable. For four solid hours the speech-making continued, the only intermission being that given to a solo by Miss Doak, the great-great-granddaughter of Rev. Samuel Doak. Numbers of people sat from the opening to the close of this long session, arising at last from the hard wooden benches to express their great enthusiasm over

what they had heard, and their fresh allegiance and devotion to the Presbyterian cause.

“I thank God I am a Presbyterian,” was a statement heard again and again as the vast audience dispersed. It was a memorable day in the history of the church in Tennessee, where “Pioneer Presbyterianism” has such a noble and inspiring history.

In answer to a widespread demand, as well as to preserve in permanent form the speeches, whose historical and ecclesiastical value is very great, this volume is published. It is a source of deep regret that we are not able also to give the address of Dr. John S. MacIntosh, on “National Indebtedness to Scotch-Irish Presbyterians.” While the subject matter was not so germane to the title of this little volume as is that of the addresses here given, Dr. MacIntosh’s speech was eloquent and effective. It is omitted only because of his inability to furnish manuscript.

JAMES I. VANCE.

Nashville, Tenn.

PROGRAMME.

AT THE AUDITORIUM - 11 A. M.

*The Moderator of the Synod of Nashville, REV. FRANK
McCUTCHAN, Presiding.*

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MUSIC BY THE CENTENNIAL BAND.

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PRAYER: By REV. GEO. SUMMEY, D. D.

▲

ADDRESS: By JUDGE C. W. HEISKÉLL, Memphis, Tenn.

Subject: "*Pioneer Presbyterianism in Tennessee.*"

▲

SOLO: By MRS. GATES P. THRUSTON.

▲

REMARKS: By the REV. JAMES I. VANCE, D. D., introducing Dr. Hall.

▲

ADDRESS: By the REV. JOHN HALL, D. D., New York City.

REV. JOHN S. McINTOSH, D. D., alternate.

Subject: "*National Indebtedness to Scotch-Irish
Presbyterians.*"

PROGRAMME—CONTINUED.

AT THE AUDITORIUM 2 P. M.

The Chairman of the Centennial Commission, REV. JAMES
I. VANCE, D. D., *Presiding.*

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ADDRESS: By the REV. J. W. BACHMAN, D. D., Chatta-
nooga, Tenn.

Subject: "*Samuel Doak and his Successors.*"

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SOLO: By MISS DOAK, great-great-granddaughter of Rev.
Samuel Doak.

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REMARKS: By the REV. R. C. REED, D. D., introducing
Dr. Moore.

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ADDRESS: By PROF. WALTER W. MOORE, D. D., LL. D.,
Union Theological Seminary, Va.

REV. G. B. STRICKLER, alternate.

Subject: "*Presbyterianism and Education.*"

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PRAYER AND BENEDICTION: By REV. J. ALBERT WALLACE,
D. D.

PIONEER PRESBYTERIANISM
IN TENNESSEE.

PIONEER PRESBYTERIANISM IN TENNESSEE.

BY HON. C. W. HEISKELL.

HANOVER Presbytery was formed in 1755. It comprised all the Presbyterian ministers in Virginia—with two or three exceptions.

Its formation was preceded by, and inseparably connected with, Morris' Reading House. This was the first of several buildings erected by those dissatisfied with the preaching of the parish (Episcopalian) incumbents.

A Mr. Morris, with others, getting hold of *Luther on Galatians*, and afterwards (1743), a volume of Whitfield's *Sermons*, resolved to meet every Sunday, alternately, at each others' houses, to read and pray. Morris was soon invited to other places to read sermons to the people.

The dignitaries of the Established Church became alarmed. They summoned the leaders of the movement to appear before the Governor and Council.

On their way to Williamsburg to meet the Governor one of them found a Westminster

Confession of Faith. On studying it, with common consent, they adopted it as embodying their faith.

On July 6, 1743, William Robinson preached the first Presbyterian sermon to the Presbyterians of Hanover.

In 1747 Rev. Samuel Davies came to Hanover, having obtained a license for four meeting-houses, a thing, says the historian, never heard of before. Davies was a friend of learning, a champion of freedom, and, next to Whitfield, the most eloquent preacher of his age. He was the father of Presbyterianism in the Southern provinces.

Revs. John and Samuel Blair, whose descendants afterward settled at Jonesboro, Tenn., and Rev. John Roane, no doubt the progenitor of Archibald Roane, second Governor of Tennessee, soon followed Davies.

But the work of Hanover Presbytery was prosecuted amid difficulties. The war whoop of the savage often awoke the solitary settler to receive his death-blow from tomahawk or the scalping-knife. The minister and congregation marched to church, with shot-pouch over their shoulders, and their guns on their shoulders. When they entered pulpit and pew, they divested themselves of these accoutrements, the one to preach and the other to hear.

Rev. Charles Cummins, the fighting Presbyterian minister, who preached to two congregations near Abingdon, Va., in 1772, and after, was a godly man, but for many he illustrated the qualities of muscular Christianity and the church militant. He accompanied John Sevier in many of his campaigns, and never went into a fight without stripping off his coat and, as profanely said of him, "praying like time and fighting like—" something else.

But these dangers and perils of frontier life were not the only discouragement surrounding these pioneers of Presbyterianism.

The Episcopal clergy had a church in every county in Virginia. They claimed to be a branch of the national establishment. Fostered by the British crown, the whole province taxed for their support, they encroached upon the rights of other denominations.

In 1742 it was enacted in Virginia, that no minister should officiate within the province without a certificate of ordination from an English bishop, and a promise to conform to the orders and constitution of the Church of England. Presbyterians were prosecuted, summoned before the Governor and Council, and imprisoned, and magistrates were required to "suppress and prohibit all itinerant preachers."

Though thus environed, the pioneers of our

faith did not hesitate. They travelled fifteen, twenty, fifty miles to preach. With no beaten road to follow, no guide-board to point the way, beset by hostile savages, and the Church of England, through heat and cold, hunger and storm, in perils of the wilderness, imprisonment and death, they told the story of the crucified Redeemer.

No difficulties deterred these dauntless sons of the church. But how could it be otherwise? The heralds of salvation in Virginia, Tennessee and the Carolinas of those days were, some of them, descendants of the sturdy reformers, who resisted Spanish tyranny on the dikes and sand dunes of Holland; some of whom were hacked into pieces in the butchery of Naarden—torn limb from limb in the massacre of Maestricht—8,000 slaughtered in the Sack of Antwerp, hung up by the feet to die, or tied back to back and cast into the river at the taking of Zutphen; some of whom suffered in the siege of Leyden, where the famine pressed so sore that the flesh of dogs and cats was a luxury to eat, and hunger-stricken mothers dropped dead in the street, with their dead babies in their arms; who fought on the ice at Haarlem, and in the siege of that city ate the boiled hides of horses and oxen, the grass and nettles from the graves of the dead; and when

they surrendered with promise of full immunity, were butchered almost to a man; who for thirty years suffered siege and famine and assassination, crucifixion, burning and burying alive from the minions of Spain, under Alva, Parma, and Don John of Austria, and who came off victorious at last, thank the Lord!

What less could be expected of those, some of whose forefathers perished in St. Bartholomew, or found safety in exile, upon the revocation of the edict of Nantes? Some of whom thundered with Cromwell and his Ironsides at Naseby and Marston Moor. Some of whose mothers and fathers had wandered, houseless and hungry, in the glens of Scotland, in her persecutions—not a few of whom had seen, no doubt, the heroes of Londonderry and Ennis-Killen, and, farther back, some the fires of Smithfield, and heard Latimer exclaiming to his co-martyr: “Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out;” and some of whose ancestry, no doubt, were of the 2,000 Presbyterian ministers who endured privation and poverty and penury, rather than desert their colors for prelacy under the dissolute Charles of England.

For our pioneer fathers to have been less

intrepid and courageous would have branded them as unworthy of their heroic ancestry, and our blood-sealed church; a church whose history, traditions and sympathies have always been on the side of liberty and the rights of man; a church, the basic principle of whose constitution combines religion, liberty and law; and all the aims it cherished, and the dangers it feared from arbitrary power, united its followers of those days, almost to a man, on the side of American independence.

But is this any special wonder?

Their fathers had fought the battles of civil and religious liberty in Holland, in Germany, in Scotland, and in England for two hundred years, and though in France the harvest was longer coming, yet the throes of the French revolution were but the aftermath of St. Bartholomew, and the origin of the French republic. Huguenot blood at last sealed the doom of tyranny; and the republic is but the efflorescence and the fruit of that love of liberty for which died the noblest sons of France.

Episcopalianism of revolutionary days—not of these days—was extra loyal to king and crown; Presbyterianism was rebel to the core. Our Revolutionary war was fought, not only against taxation without representation, but for the rights of conscience and religious liberty.

Presbyterians then preached the duty of resistance to tyrants. They cheered their people in the dreary gloom of that conflict, and more of them than of all other denominations combined sealed their devotion to their country with their blood.

To the Presbyterian clergy the enemy felt an especial antipathy. One Tory writer described the opponents of government as a "united faction of Congregationalists, Presbyterians, and smugglers," as Peveril of the Peak denounced the opponents of royalty as round-heads, poachers, and Presbyterians. Another said: "The Presbyterians have been the chief and principal instruments in all of these flaming measures. They do always and ever will act against government, from that restless and turbulent anti-monarchical spirit which has always distinguished them." And Lecky, the most recent English historian, says: "The Irish Presbyterians appear to have been bitterly anti-English, and outside of New England, it is probable that they did more of the real fighting of the revolution than any other class; the backwoodsmen were also vehement Whigs."

These hard-headed Presbyterians were the first to resist British aggression. They lit the fires that blazed on the Alamance. They formulated and promulgated the Mecklenburg de-

claration, the first declaration of Independence in America. They formed the Watauga Association in Tennessee, the first free and independent government on the western continent. And when final disaster and overthrow seemed inevitable, when Cornwallis had swept everything before him in the Carolinas, and designed to march up to and through Virginia in the rear of General Washington, and deliver the death-blow to the rebellion, and had sent the gallant Ferguson as the advance of this movement, who was it but these same sturdy Presbyterians, under Sevier and Shelby, Cleveland, McDowel, and Williams, and the Blackwater Presbyterians, under Campbell, who with no weapons but their trusty rifles, and no rations but parched corn and branch water, met this advance guard at King's Mountain, and overwhelmingly defeated it, which Mr. Jefferson said "was the joyful enunciation of that turn of the tide of success that terminated the Revolutionary War with the seal of our independence."

The Presbytery of Hanover did not lag in her devotion to American freedom. In 1776, in a memorial to the Legislature of Virginia, they congratulated that body on "the almost universal attachment of the Presbyterians to the cause of liberty and the rights of mankind."

From this virile source flowed the stream of Presbyterianism down into Tennessee.

Near 1770 the van of Presbyterian immigration from Pennsylvania, Maryland, Virginia, and the Carolinas entered this State. It occupied the right bank of the Holston in the present counties of Sullivan and Hawkins. Rev. Charles Cummins, already mentioned, and Rev. Joseph Rhea, whose many sons, still true to the faith, are with us, and have been all through our history, were the first Presbyterian ministers, and, so far as I can find, the first ministers of Christ who preached in this State.

In 1776 they accompanied Colonel Christian Cummins, as chaplains into the Cherokee country, south of Little River.

In 1782 New Bethel Church was founded in the forks of the Holston and Watauga Rivers, and this was the first Presbyterian, and, so far as I am able to discover, the first church within the bounds of Tennessee, with the exception of a Baptist Church erected on Buffalo Ridge in 1779. Rev. Samuel Doak, ordained by Hanover Presbytery in 1778, preached to Upper Concord and Hopewell Churches in Sullivan county for two years. He then moved to Little Limestone, in Washington county, where he lived and labored for more than thirty years.

He and Charles Cummins organized Concord

and New Providence Churches, in Carter's Valley, Hawkins county, and New Bethel Church, in Greene county, and Salem Church, at the home of Dr. Doak.

Doak was a man of a steadfast, sterling character, and sound learning. He married John Sevier to his bonnie Kate, was present when Sevier and his men started for King's Mountain, and tradition says he delivered an address to those brave backwoodsmen, and offered a prayer for their success. We can see the hardy poineers, with bared heads, grouped around the Doctor, who, in skull cap and knee-breeches, invokes the blessing of heaven upon them, and calls on him who rules the destiny of nations to lead them to the battle and to victory. And as they prepare to mount, you hear the Doctor's stentorian voice, "Forward, brave men, with the sword of the Lord and of Gideon!" In 1785 he founded the first school, and built the first school-house, in the State, which, indeed, was the first literary institution in the Mississippi Valley. This was Martin's Academy, afterwards Washington College, organized under authority of the Legislature of the State of Franklin.

Evidence is abundant that wherever one of these preachers settled he first prayed, then preached, built a church, a school-house, and

spent the rest of his life praying, preaching, teaching, and on occasion, fighting.”

In 1783-'84 Rev. Samuel Houston, came. He preached at Providence, in Greene county, for four or five years. He was a member of, and opened the Franklin Constitutional Convention with prayer.

In 1785 Rev. Hezekiah Balch came, and Lake ten years later. Rev. John Crosson preached to the Jonesboro, Providence, and New Bethel Churches in 1786.

Rev. Gideon Blackburn preached at Maryville, Blount county, in 1793-'94. Him Isaac Anderson succeeded in 1810. The latter founded Maryville College in 1821. Blackburn removed to Williamson county and preached at Franklin. In 1789 Samuel Carrick preached at the confluence of French Broad and Holston Rivers, in Knox county. There he organized a church in 1792. In that year Knoxville was settled, and Carrick pushed on to that place. He organized the first church there. He opened the Constitutional Convention of 1796 at Knoxville with prayer, and by special request preached a sermon at that opening session.

Thus with reverential recognition of the Ruler of the universe, our fathers, over a hundred years ago, framed their constitution, establishing civil and religious liberty—a constitution

which Jefferson said was the least imperfect and most republican of the State constitutions.

In 1800 Rev. Charles Coffin settled at Greeneville. He was a professor in Greeneville College from 1804 to 1810, when he was made president of that college, which Balch had founded in 1794. Coffin was a man of liberal education and lofty Christian character. His numerous descendants honor his memory by loyalty to the truth and to Presbyterianism. In 1808 Rev. James W. Stephenson founded Mount Zion Church, in Maury county, and Rev. Robert Henderson in the same year preached at Murfree's Springs, now Murfreesboro and Pisgah, in Rutherford county; also at Nashville and Franklin. Rev. Phillip Lindsay came to Nashville in 1824, and for twenty-five years exerted a widespread influence for good.

Rev. Thomas B. Craighead before that (in 1780) settled in Haysborough, now Spring Hill, near Nashville, and there began his long pastorate. He, Andrew Jackson, James Robertson, all three Presbyterians, and others, were named in the act of 1785 of North Carolina, as president and directors of Davidson Academy, afterward Davidson College, the origin of Nashville University. In 1829 the Presbytery of Western District was formed, and in 1830 Rev. Samuel M. Williamson founded the first Presbyterian Church in Memphis, Tenn.

As early as 1790 a cordon of Presbyterians stretched from Watauga to Nashville. By 1797 there were twenty-five Presbyterian congregations in Tennessee, men of stalwart frame and stalwart faith. Nelson, Gallaher, and Ross, McCampbell, Minnis, and others came later.

One would delight to dwell, did time permit, on the individualities of these doughty defenders of our faith. But from what has been said, some of the characteristics of pioneer Presbyterians are incidentally brought to view.

Should one recount the virtues of robust, Christian manhood, one would say they were recognition of the Triune God, and the plenary inspiration of his word; responsibility of individual man, love of truth and honesty, hatred of sham and all mendacity, devotion to duty, love of learning, home, and country. These were of the faith of our fathers, and of the lives of our fathers. And however primitive their home life, their church life and their institutions of learning, they were all sanctified by faith in the Lord Christ, and harbor gave to pure lives, sound learning, and evangelical truth.

Shall we look into one of their churches and see their worship? The church is in a large grove—God's first temple—near some bold, refreshing spring, emblem of the water of life. It is of logs. It is from twenty-five to thirty

feet wide, from forty to sixty long, and from twenty to thirty high. The pews are unplanned benches of pine plank or slabs, eight to sixteen feet long, mostly without backs, though once in a while you find an enclosed pew, but with backs so high and steep that children groan to sit in them. These planks or slabs, understand, are supported by from four to six legs, two at each end, and sometimes two in the middle; one end of the leg being driven slantingly through an auger hole in the board, and fastened with a wedge of wood driven in this end of the leg. There is no fire-place; stoves had not been heard of—and no fire in the house the coldest day that ever blew. A few of the well-to-do bring hot bricks wrapped in flannel, and apply their feet to them, and thus make life endurable during the services. The congregation gathers from an area of six to twelve miles—a carriage or two, a buggy or two, a few two-horse wagons, and many horses and colts, paterfamilias, with a ten-year-old behind him, and materfamilias with a four-months-old before, and a seven-year-old behind her.

When they enter the church, the men sit on one side and the women on the other side of the main aisle, running from the entrance at one end to the pulpit at the other end of the church.

The pulpit is a curiosity. It will scarcely hold three men standing up. It is boxed and panelled, and so high that the minister's head is fifteen feet above the congregation.

He reads the hymn and then hands the hymn-book, the only one in the house, down to the precentor, standing just under the pulpit, who has to reach up to get it. He at once proceeds to line out the hymn and raise the tune, thus :

Am I a soldier of the cross,
A follower of the Lamb ;
And should I fear to own his cause,
Or blush to speak his name ?

The congregation join in the singing, some before, some behind, the precentor, but all full of zeal. The crying children swell the chorus, till mothers administer soothing syrup from the maternal font, when they are quiet—the babies, I mean.

The prayer is from fifteen to twenty minutes long, and woe to the boy or girl who does not stand up through it all. The sermon usually takes an hour-and-a-half, if not two hours—going sometimes up to seventhly, and then fifteen minutes on finally. Mother's time is taken up listening to the sound exposition of the word, keeping John and Joe and Sam awake, and now and again, from her reticule, with shame-

facéd surreptitiousness, slipping a piece of cake to five or six younger children, and if Matthew, Mark, Luke and John become too obstreperous, she whispers: "Boys, I'll settle with you to-morrow." She never whips Sunday, but oh! the tortures of that fearful looking for of the morrow. She will be sure to redeem her promise on Monday, and the boys will be sure to remember it, too, both before and after taking. I speak feelingly on this point, because I know.

If not able, and it often is, the sermon is sound, especially on predestination, man's depravity, free grace and hell-fire. And every member of the church goes home—and someone takes the preacher—edified in faith and doctrine, and will dicuss with you from dark till dawn, the tenets of Calvin, and get the better of you in the argument. And that community is noted far and wide for its sobriety, steadfast honesty, and high civic virtues.

Let us enter one of these homes. It is a winter's Saturday evening. A negro man is chopping wood. A great pile is cut for Sunday, for on that holy day sound of ax or hammer is never heard. The negroes, on Saturday night, black all the boots and shoes for Sunday. The children crack walnuts or hickory nuts—we are in the country—for Sunday. To play marbles on Sunday would be a mortal sin,

and to play on any day for keeps would be as bad; you never saw a Presbyterian boy of that day gamble for marbles, even. No work, no everyday deed, save of necessity or mercy, is done on that day. And now we gather around the evening fire. You feel the influence of the mother's presence. She is reading from the word, or telling some Bible story or holy lesson from her own rich experience. When the father or some passing minister takes the well-worn Bible for family devotion, she has all the negro house-servants called in to "prayers," reading the Scriptures, singing a hymn and prayer. As bed-time approaches, the smaller children gather at mother's knees and repeat, "Now I lay me down to sleep," and the larger, "Our Father." And oh! how often in after life, when darkness is over them, when the storm breaks, and the billows sweep over the soul, "how often do they fall on their knees and sob out the prayer divine tenderness uttered for us, and which has been repeated for twenty centuries since by millions of humble and sinful men." And how many have been saved from wreck and eternal ruin by the memory of mother's holy solicitude and the divine compassion. And now it is Sunday morning. The morning prayer has been said, breakfast is over, and the day begins. All gather around the fire-

side and read alternate verses in the Bible—there are no Sunday-schools—and if there is no preaching, which is often the case, when the hour's reading is through, the Shorter Catechism is to be conned, yes, every question answered "off book." Oh! what a task; what horrors hang around that book! And yet, few in after life regret having learned in youth that most superb statement of the doctrines of divine truth which ever came from uninspired pen. There is said to have been a rule for bringing up children anciently prevalent in Scotland, as follows: "The Shorter Catechism for the soul, oatmeal porridge for the inner, and for the outer man, a few twigs of the bonnie birch applied at the proper time and on the appointed place. Save the porridge, Presbyterian children had like pabulum in old times.

And now all the negro boys and girls are called in, and standing around "Old Mistis," are asked the simple questions of our faith: "Who made you?" "Who redeemed you?" and so the day passes. Cold dinner, cold supper. There is no levity. Whistling is forbidden. Loud laughter, secular reading, or singing is prohibited. A solemn stillness, a holy atmosphere pervades the house. Mother's face shines serene with the peace of God, and every Christian grace adds new sweetness to

her smile, making her beautiful in the sight of men and angels. Does a negro get hurt? "Old Mistis" sees every need supplied. Is there any sick or in want in the neighborhood? Her hand is ever open. Light comes where she enters. Her presence doeth good like a medicine. She walks with God. And when she is called home her quiet voice makes melody, and her sanctified memory lives in the lives of her children. Her charities, her benefactions and her holy ministrations are an inspiration and a benison, and the evangel of her heavenly pilgrimage on earth leaves the aroma of her high example to bless the world after she is gone.

And do you say these people are narrow—these homes cramped? Perhaps! but let me tell you, filial affection and parental authority, industry, virtue and domestic happiness dwelt in those homes. Humility and vital piety dwelt there. Love of learning, of home, of country, liberty, honorable manhood and beautiful womanhood dwelt there. A dishonored son scarcely ever left such a home. No hoyden ever returned to it in the soiled and bedraggled habiliments of shame. Bad boys, sometimes, yes; but almost always they returned to gladden the breaking heart. Out of these homes went forth staunch, steadfast, reliable men;

and wives the sweetest, the sensiblest and the best God ever blest a man withal. It takes a thousand years to make a gentleman. Two thousand will scarce suffice without the influence of the Christian home. It is the glory of Presbyterianism that it has given to the world, home-bred, high-born gentlemen; and the chief glory of pioneer Presbyterianism in Tennessee was its mothers and its homes. Great men came from these homes. John Sevier, Archibald Roane, William Blount, Andrew Jackson, Hugh Lawson White, James K. Polk, John Bell, Felix Grundy, Judges Scott and McKinney, McFarland, Nelson, and many others, and the Cleveland who fought at King's Mountain was, in all probability, a Presbyterian; we know that that illustrious exemplar of honesty, a possible descendant of King's Mountain Cleveland, he who stood like a stone wall against national shame and national dishonor, Grover Cleveland, is a Presbyterian.

Do you wonder that Tennessee is pre-eminently a State of families and of homes? Blessed is that people where family affection and love of home are fostered and cherished. For what is our country but an aggregation of families? And what is patriotism but the love of the aggregated home of the nation? Out of 334,000 families in Tennessee, by the last cen-

sus, 144,000 occupied their own homes, free of encumbrance. No State in the Union makes a better, few as good a showing. Do you wonder that Tennessee has won the proud distinction of the Volunteer State, when almost alone she fought the Creek war; when, without a requisition, she offered 2,500 volunteers at the very beginning of the war of 1812, and 28,000 of her sons volunteered in that war? When asked to furnish 2,800 volunteers for the Mexican war, 30,000 offered themselves! But these were the sons of those to whom, when Sevier called for volunteers for King's Mountain, it was not a question who would go, but who would be conscripted to stay at home.

In the war between the States, Tennessee furnished 115,000 Confederate and 31,000 white Federal soldiers. For this page of her history she makes no apology. She boasts of the valor of her sons, and of their devotion to duty. She opens wide her bosom with all a mother's love and exaltation to receive their sacred dust when they die, and repels with indignant scorn every imputation on their patriotism. Yea, like Rizpah, she guards their good name from all the vultures and harpies of history who would asperse their cause or minimize their fame. Her mighty heart swells with equal pride as the graves of the blue and the gray,

which scar her now peaceful breast, are marked with mausoleum, monument or cenotaph. And her reunited sons join in the threnody.

“ Fold up the banner, smelt the guns !
Love rules ; her gentle purpose runs.
A mighty mother turns in tears
The pages of her battle years,
Lamenting all her fallen sons.”

Yea ! passing through the fiery glories of a thousand battle-fields, fiercely striving for the mastery, the sons of Tennessee join her erst-while foes in loud acclaim !

“ Forever float that standard sheet !
Where breathes the foe but falls before us,
With Freedom’s soil beneath our feet,
And Freedom’s banner streaming o’er us !”

And if that fateful day ever comes, which heaven forbend, when foreign foe attack us, if internécine strife is precipitated with arrogant capital, and dissatisfied labor at swords drawn ; if the red flag of anarchism ever floats triumphant over the city hall of Chicago, or New York, which God forbid, then the home-bred, liberty-loving Tennesseans, gray and blue alike, will stand an impenetrable battle array against the oncoming destruction. And God grant in that awful day, if it must come, that their patriotism, as was their fathers’, may be fortified by homes abattised and bulwarked by an unfaltering trust

in the God of all the earth; and their hearts inspired by the same courageous faith which has characterized Presbyterianism in all the ages of its heroic history.

Ladies and gentlemen, pioneer Presbyterianism in Tennessee was tried as by fire:

“ Every word that it spake had been firely furnaced
In a blast of a life, that had struggled in earnest!”

Poverty and suffering followed it, when it moved forward, and where it dwelt there they dwelt, also. Perils of war, perils of Indians, flood and sudden alarms; perils of conquest, imprisonment and death; perils of unfriendly legislation, persecution, Tories, and the trackless wilderness, added to its dangers—but from them all, it came forth full of hope and vigorous life.

If its adherents were stern, they were strong and brave. If sticklers for the five points of Calvinism, God's absolute sovereignty, man's total depravity, God's free grace, man's free will and the final preservation of the sacramental host of God's elect—they were also sticklers for justice, truth, and purity of life. If their religion seemed austere and grim, their downright honesty and reliability were a full compensation. If Sunday was observed with strictness and narrowness, their humble piety and advanced views on resistance to tyrants, civil and ecclesiastical, were surely in their favor.

The government of the Presbyterian Church is a representative democracy, and admirably commendable to all freemen. If those of the olden time are looked upon as cranks and puritanical—whatever that may mean—it should be remembered, to their everlasting honor, that they were law-abiding citizens. Liberty regulated by law is the Presbyterian conception of civil government; and they only cease to obey the law, when the law itself endangers liberty. So great was then, and is now, their respect for law, and its wholesome enforcement, that you cannot find an experienced criminal lawyer in the state who will risk a real Presbyterian on the jury when he hopes to clear a rascal. It is well to remember, too, that men who accuse Presbyterians of being cranks, because they are in favor of propriety, decency and sobriety, are the men who call those broad and liberal, who are in favor of free rum, free riot, free love, and free everything, except what makes for peace and truth and righteousness.

Presbyterianism has always required a "thus saith the Lord" for what it does or does not do. Hence, Presbyterians search the Scriptures to find what the Lord says. The old-time Presbyterian mother was a great Bible student. She was a Bible oracle.

These mothers in Israel exerted great influ-

ence, not only in their own families, but in the community. Almost without exception, they detested slavery, and to them, perhaps, more than to any other cause, is to be attributed the advanced position of Tennessee in early days on emancipation. Under her Constitution of 1796 free negroes voted. In 1801 Tennessee enacted a law favoring voluntary emancipation. In 1824 there was formed at Columbia "The Moral and Religious Manumission Society of West Tennessee"; and in 1827, of the one hundred and thirty-five anti-slavery societies in America, one hundred and six were in the South, and twenty-five of these were in Tennessee. Three-fifths of her people were in favor of slave emancipation before it was thought of in Boston. Shortly after the Tennessee Manumission Society memorialized Congress to prohibit internal slave trade, the citizens of Ohio, after selling land to three hundred negroes, freed by the will of John Randolph of Roanoke, raised an armed force and refused to let them take possession. When the liberty-loving Presbyterians of Tennessee were striving for the freeing of Southern slaves, Illinois was passing her law, fining any free negro fifty dollars who stayed in that State ten days, with the intention of remaining, and if the fine and costs were not paid immediately, the negro was to be sold to

anyone who would pay them. And Philadelphians were burning African Presbyterian churches, and in New York negroes were terrorized and slain by the vengeful mob.

But, for all this, when Tennessee saw the Constitution of our fathers denounced as a "league with hell and a covenant with death," and she to be dragooned into submission to unconstitutional views of the government they had established, 115,000 of her sons leaped to arms. But that conflict is ended, and now, turning our backs upon the past, save its imperishable glories, fully realizing that old things have passed away, save the memory of knightly deeds and deathless fame, renewing loyal allegiance to the flag of the indissoluble Union of indistructible states, we earnestly address ourselves to the new conditions that confront us all, and the new problems that press for solution; yet we must be allowed to rejoice in the conviction that those sorry historians who impugn the motives of gentlemen and traduce the deeds of soldiers, will sink into forgetfulness, and that posterity will vindicate us, as the only defenders of the Constitution of '76—to establish which, all our fathers fought—and to maintain which, in its integrity, ours taught us to fight, and we did.

Presbyterians, in these Centennial days,

while we kindle anew our patriotic ardor to our common country, and renew our loyal devotion to our native State, may we not hope that Presbyterianism will take on new life? May it not be a question, whether we are using our talent to the full measure of our responsibilities, and our opportunities, and filling our place in the march of time, comfortably with our past accomplishments, and present environments? While with the sturdy reformers of Germany, we still declare "Here we stand; we cannot do otherwise; God help us!" and are proud to believe that Presbyterianism stands to-day, as it always has stood, for robust faith, reliable character, Bible religion, vital piety, and heroic fight for liberty and the truth, we cannot fail to realize the battles now being fought, and to be fought, for God, for country and for man's redemption. Under the magic charm and inspiration of our past achievements; in the golden after-glow of the great examples in our history, with renewed vigor and consecration, and ever-broadening charity, let us lock shields with the other great armies of the church militant, and with them, march to victory over the enemies of country, of God and truth.

REV. SAMUEL DOAK.

REV. SAMUEL DOAK.

BY J. W. BACHMAN, D. D.

THERE are periods and places which should never be forgotten. They make the foci of ellipsis which encompass infinite benedictions. There are times when the faculties of mind and heart and soul glow with a strange brilliancy; and these, gathering up all the good of the past and the hopes of the future, pour along man's pathway a flood of truth, principle and righteousness that honors God and blesses all succeeding ages.

There are times when the world enjoys moods of genius and piety. It may last for a decade, or cover a hundred years. During this period men move out on the stage, act their part, die, and many of them lie in unmarked graves; but through them—their labors, their prayers and tears, the world has had an uplift that has made the angels sing for joy.

In the days of Pericles, philosophy, oratory, poetry, culture, art and statesmanship culminated in a glory and excellence which have given models that still hold sway in every field.

After more than two thousand years, when you speak of oratory, you think of Demosthenes; of poetry, Homer rises before you; or art and architecture, you remember Phidias, a copy of whose immortal Parthenon we find among us, the masterpiece of our Exposition.

We do well not to forget the work and the workers of the past. Here are the fountains whose streams have made glad and beautiful the earth.

One hundred and twenty years ago a young man was moved by a divine impulse to pass the borders of civilization and build his cabin in the great valley of the Mississippi.

In that early day it was known as the Holston settlement, a part of North Carolina which afterwards became East Tennessee. It was a wild but good land then. The words of an old history describing a Land of Promise tells us of this country: "A land of brooks of water, of fountains and depths that spring out of valleys and hills—a land of wheat and barley and corn and honey—a land whose stones are iron and out of whose hills one may dig brass."

It was then an unbroken forest from Virginia to the farthest west, save here and there the cabin of the pioneer or the wigwam of the savage.

Into this wilderness rode a young man in

1779. He was separating himself by choice and being separated by divine purpose for great things.

History teaches that when God would put great forces in the field, he, first of all, separates the leaders to himself. Moses and Elijah were with him in the quiet and loneliness of the desert. John the Baptist and Paul were with him in the wilderness. The busy, hurrying, bustling world was shut out, and they were shut in with infinite wisdom, infinite power and infinite love. What a school! One man for a scholar and God for a teacher! Here they learned of him, and with him held converse as a man with his friend. It made life serious, earnest and strong to be alone with God, and gave to the world the most beneficent characters found in the annals of history.

Samuel Doak was separated from kith and kin and put in the wilderness of mountains and hills and savages to be the forerunner of a great people and the founder of institutions which have been a benediction to more than three generations.

Obeying an impulse, like the apostle of old, he must go into the regions beyond, and hither he came into this land where now we dwell, as the "apostle of learning and of religion."

He was born in Augusta County, Virginia, in

August, 1749, of Scotch-Irish parentage. His early life was one of struggle for self-development, that he might be a man as God intended. Working his way in the academic course and then teaching to secure means for further progress, he is soon found at Princeton, where he graduated under Dr. Witherspoon in 1775.

In that day knowledge was sought with great earnestness. When a young man wanted an education, his first inquiry was, how can I *make* the money? In these latter years of progress the young man's inquiry is, who will *furnish* the money to educate me?

Studying theology under approved teachers—practical and godly men—for there were no theological seminaries in the land—Mr. Doak was licensed by the Presbytery of Hanover, October, 1777.

The following year he moved into the Holston settlement, now East Tennessee. His first work was in Sullivan County in what is known as the Fork Church (New Bethel). It is probable that my great-grandfather, Joseph Rhea, of Ireland, had been preaching there for a few months, but did not settle on the field. Mr. Doak took charge and remained a year. In 1780, he moved into Washington County, and located on what is known as Little Limestone.

A singular providence caused him to settle

here. Riding through the forest, he came upon a company of men felling timber. They immediately asked his business, and were told that he was a preacher. They demanded an exercise of his gifts. Standing on a log, with his auditors sitting on the fallen trees around him, Mr. Doak preached his trial sermon. It seems to have been eminently satisfactory. He was called at once. Here he founded Salem Church and afterwards laid the foundations of a school which has been the fountain of blessing and power to all this western section. It was first chartered as Martin Academy and afterwards became Washington College, the first literary institution in the Mississippi Valley.

The beginnings of that day were small and simple. Three small cabins, made of logs, and you have the home, and the church, and the school. Early Presbyterianism, built on this foundation, and men stood firmly here to fight life's battles successfully and grow into perfect manhood.

About this time there was a remarkable excitement in all the region. The struggle for independence was on, and fears were greater than hopes. The invading army was driving everything before it in the south and east. Word had been sent to the mountain-men of

Watauga that if they did not lay down their arms, a lesson would be taught them they would not soon forget.

It was then that old men, and young men, and boys, at the call of Shelby, Campbell, and Sevier, could be seen rallying at Sycamore Shoals, on the Watauga. They came as the tribes came of old, when Samuel called, and there stood among them that day one like unto the judge of old, though the dew of his youth was still upon him.

The scene beggars description. Hundreds of hardy men with rifle, blanket, and haversack, with their wives and their little ones, bowed their heads, while Samuel Doak led in prayer.

Commending them to the favor of the God of battles, and asking protection for their wives and children in their absence, the prayer ends, when, springing to his feet, and looking like a messenger from the skies, he cried: "And now, my countrymen, the 'sword of the Lord and Gideon.'" Catching up the cry, the whole army shouted, "The sword of the Lord and Gideon." The far-off hilltops seemed to catch the shout, and, as if in joy at the coming struggle, tossed it from peak to peak, till every mountain was filled with the name of the Lord. And then the mighty cry rolled downward, filling the happy valley with a music akin to that

of victory, while the sparkling Watauga, as a laughing maiden, went singing the praises of the men who were going to fight the battle and turn the tide of victory on King's Mountain.

At his home on the Limestone, Dr. Doak accomplished the great work of his life. As preacher and teacher he laid foundations on which others have builded for more than a hundred years.

Salem, New Bethel, Concord, Hebron, New Providence, and Carter's Valley, in Hawkins county, and Mt. Bethel congregations were formed by him.

The preacher of that day was a man among men. On Sabbath morning he might be seen neatly and plainly dressed, according to the fashion of the day. Then putting on his shot-pouch and powder-horn, with rifle in hand, he would mount his horse and ride away to church. There he would find an intelligent and gallant congregation, armed like himself, ready to hear the word, or fight for the defence of their homes.

Dr. Doak was a plain, strong preacher of the word. He fed his people with the truth of God as he taught them in classics and mathematics, to make them strong men and women in the faith.

He has been described as rather rugged and

severe in aspect, above middle stature, knit brow and pressed lips, quick step, eye and face glowing with the light of faith and hope.

The most distinguished feature of his life was his labor to educate men. He was truly an "apostle of learning." A great student himself, mastering chemistry and Hebrew after he was sixty years old, he became a master to make others study. He was a profound classical and mathematical scholar.

The pride of his mature life was Washington College. In his later years, he founded Tusculum College. But the first institution he made the source of literary power in the land.

From this institution have been constantly flowing out newstreams which have been widening and deepening in their course, "enriching the medical department with men of well-cultivated genius, giving to the bench, the bar, the legislative halls, and especially the pulpit, their brightest ornaments." In short, this college has been a blessing to every department of civil and religious society.

Here such men as James Gallaher, Gideon Blackburn, John W. and A. A. Doak, Dr. J. G. M. Ramsey, John Blair, William Dulaney, L. C. Haynes, John Netherland, James A. Lyon, N. G. Taylor, J. D. Tadlock, who were giants in their day, were educated.

Dr. Doak left his finger-prints on the workers in every field. Men of principles never die. They cease from their labors, but their work goes on.

Men with a purpose are not driftwood on the stream. They plant themselves along the shore and live on in those who follow them.

At the ripe age of four-score years, Dr. Doak was translated into the kingdom above. His body sleeps in old Salem church-yard among those he loved and taught.

“ Taking him for all in all,
We shall not look upon his like again.”

It was said at his funeral, and a hundred years will not change the verdict: “It is believed that his usefulness to his country either as a minister or as a teacher of letters and science has not been surpassed by that of any other man the United States has produced.”

As Dr. Girardeau said of his old friend and co-laborer, Dr. Bachman, of Charleston, S. C., so may we say: “When Doak died, science and religion walked arm in arm and laid their blended wreaths of laurel upon his honored grave.”

In his great work of preaching, teaching, and travelling, Dr. Doak had true and noble help-meets. His first wife was Miss Esther H. Mont-

gomery, daughter of a Presbyterian minister in Virginia. His second wife was Mrs. Margaret McEwen, of Nashville, Tenn. These were true, noble and self-sacrificing women, and the church recognizes in them faithful co-laborers and well-beloved servants of Jesus Christ.

Good wives make great men. Their husbands are known in the gates and their children rise up to call them blessed, because they have looked well to the ways of their households and been willing servants of the church.

I would pause here a moment to have you notice that a "distinguishing feature of that early civilization was education, and education for its own sake—not according to the modern utilitarian idea."

The idea with these early teachers was to make men. They caught God's idea. The unit of value was manhood, not gold. "I will make a man more precious than fine gold."

There was little artificial or decorative in their work; solid foundations and strong masonry all the way to the top. Such education always lifts man toward God and heaven.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

So you find Doak and Balch and Carrick and Anderson uniting the school with the church. The home, the school-room, and the pulpit

have always made men and women of whom the state and the church have been proud.

The education of that day linked earth and heaven, God and man, and the product is such men as these.

We are sometimes disposed to attribute a good deal to pure air and the mountain scenery of our land in the formation of character. These have their influence, but it is ideas that lift men heavenward, not mountains. "The reptile may crawl to the highest peak; but it is only the bird of strong wing and dimless eye that can soar beyond the lightning's play and thunder's roll," and look unabashed in the face of the sun.

Dr. Doak had many worthy successors. Two sons and one grandson followed his footsteps in the ministry and the work of education. John W. and Samuel W. Doak, his sons, became presidents of Washington College, also A. A. Doak, his grandson, filled the president's chair in 1844.

"He was then young, handsome, ambitious, generous, and noble. In classical learning he equalled, if not surpassed, any scholar in the land. His whole mind and heart seemed in love with the Greek.

"Sometimes he would read a passage in the original, and his rich, musical voice, and the

glow of his countenance, made you almost imagine that you were listening to the blind bard of Scio reciting his immortal story of Troy."

In the pulpit he was like unto Chalmers. But time fails me to give more than a partial roll-call of the contemporaries, students, and successors of this great man. Their labors, like his, were abundant and faithful, and their memories are fragrant.

Cummins, Balch, and Blackburn stood with him on the field. "Close beside them Isaac Anderson, of giant mould in body, mind, and heart. John Doak, of mellifluous tongue; Charles Coffin, of classic eloquence; Abel Pearsons, of prophetic ken; David Nelson, of enthusiastic zeal; James Gallaher, of majestic oratory; and finally, the last of that generation to cross the flood and lay down his honors at the feet of the Master, the erratic, but generous, brilliant, amiable, admirable Frederick A. Ross."

A great crowd stand with these or follow in their train. William Eagleton, Jno. McCampbell, Stephen Bovell, William Minnis, Gideon S. White, Nathan Hood, James A. Lyon, Phillips Wood, Daniel Ragon, George A. Caldwell, all these and scores of others in the home-field (and Cyrus Kingsbury and Samuel A. Rhea in

the foreign field) contended for the faith in the land where Doak laid the foundations.

“Through faith these subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, out of weakness were made strong, waxed valliant in fight, turned to flight the armies of the aliens.”

This day the Presbyterian Church, the mother of us all, with parental affection and denominational pride, places laurel wreathes upon their graves, and blesses God that they lived and labored in this fair land, and that the mortal remains of so many of them sanctify the soil, while they wait the glories of the resurrection morn.

“Tho’ dead they speak in reason’s ear,
And in example live;
Their faith and hope and mighty deeds,
Still fresh instruction give.”

And now, fathers and brethren, I am persuaded the Master calls to us who remain to so live that when

“We strike these desert tents
And quit these desert sands”

we shall greet him and them at the general assembly of the saints in the city of the Great King.

PRESBYTERIANISM

AND EDUCATION.

PRESBYTERIANISM AND EDUCATION.

BY W. W. MOORE, D. D.

IN every nation known to history, education has been largely determined by religion. In ancient Egypt the schools were created and controlled absolutely by the hieratic class. In ancient Greece education was of the culture type as distinguished from the practical, because the Greek religion looked to the perfection of man as man, rather than to his equipment as workman. In ancient Rome, on the other hand, education was practical, that is, military or legal, because the religion of Rome regarded man chiefly as an instrument for the aggrandizement of the Roman State. The one great text-book of the ancient Hebrews was the Law of Moses, a book of religion. The one great text-book of the modern Mussulman is the Koran of Mohammed, a book of religion. This dependence of education upon religion is no less clearly seen in the early history of the Christian church, in the monastic

institutions of the Middle Ages, and in the cathedral and parochial schools which followed. But perhaps the most striking historical proof of it is found in the Reformation of the sixteenth century. That great movement, which wrought a radical change in the philosophy and practice of *religion*, was followed immediately by a complete revolution in the theory of *education*. Prior to the Reformation, dogma played the principal part in religion, and as a consequence, education was based essentially on authority, the pupil being a passive and unquestioning recipient, occupied chiefly with the memorizing of texts and formulæ without investigation.* But when Protestantism rediscovered the principle of individualism, and asserted the right of private judgement; when the Reformation, which Guizot has well called a "great insurrection of human intelligence," adopted as its formal principle the supremacy of Scripture, and maintained the right and duty of personal study and personal interpretation, the theory of blind submission to authority gave place to a system which appeals to free inquiry and which involves the exercise of the learner's own powers of thought and discovery.

In view of this intimate historical relation

* *Johnson's Encyclopædia*, Education.

between the religious beliefs of men and their educational systems, it would be the strangest of all anomalies if that apostolic type of faith and order which we call Presbyterianism, and which we believe embodies most fully the great principles of the reformed religion, did not evince a strong affinity for the best educational methods. The presumption thus raised by the very nature of Presbyterianism is fully borne out by the actual history of the church in the establishment and maintenance of schools and colleges. But if we would understand clearly the historical relation between Presbyterianism and education, we must consider carefully the logical or essential relation between them. There are three grounds of that relation, viz.: The Presbyterian Polity, or Mode of Church Government; The Presbyterian Type of Worship, or Forms of Service; and The Presbyterian Creed, or System of Doctrine.

I.—The first reason for the intimate relation which has always existed between Presbyterianism and education is found in its polity, or method of ecclesiastical organization and government. Modelled after the Israelitish commonwealth and the apostolic church, Presbyterianism is republican in its form and spirit. Its fundamental principles are personal liberty and

constitutional organization. But, as has been well said, "the first impulse of a personal liberty which has not degenerated into license is self-culture. For liberty is just a chance to develop one's individuality." A personal liberty, such as is involved in the Protestant doctrine of the priesthood of all believers, bringing every man face to face with God, and teaching that each individual "must for himself realize the priceless benefits and dignities of redemption," gives to every man personal worth, and cannot fail to put a premium upon the best development of all his powers, intellectual and moral. The other principle is constitutional self-government. Presbyterianism holds that church power rests not in the clergy, but in the people, and that church government is administered not by a single individual, which would be monarchy, nor by a privileged class, which would be oligarchy, nor immediately by the people, which would be democracy,* but by representatives of the people, chosen by the people, and sitting in constitutional assemblies. It is popular government by representative majorities. In short, the Presbyterian Church is an ecclesiastical republic. Now, the very "first necessity of a successful republic is general intelligence. Presbyterianism has thus been compelled by the genius of

* Thornwell, *Presbyterian Encyclopædia*, p. 694.

its organization, even by the instinct of self-preservation, to promote the education of all its people." * A system which teaches that church power rests in the people, and is administered by representatives of the people, is of necessity the friend of the education of the people.

This is the ground of Bancroft's statement that "Calvin was the father of popular education, the inventor of the system of free schools." John Knox, the greatest of Calvin's pupils and followers, was the founder of the free schools of Scotland. Before his day, many, even of the Scottish nobles, could not write their own names. But under his strong leadership, the Presbyterians of Scotland undertook as early as the middle of the sixteenth century to establish a school and appoint a schoolmaster *in every parish* throughout the kingdom, the sessions defraying the expenses of the poor out of the parish funds, and thus placing the advantages of the school within reach of the poorest peasant and the proudest noble alike. Side by side with Presbyterian Scotland in the educational vanguard stood Presbyterian Holland, responding nobly to the memorable words of John of Nassau: "You must urge upon the States-General that they establish free schools." They were established all over the Netherlands, and the New

* S. J. McPherson, *Centennial Addresses*.

England pilgrims found them there, and brought with them to America the same great system. Wherever these pilgrims and the Presbyterian emigrants from Scotland and Holland settled in the wilds of the new world, there the school-house was built beside the church. Nor did these pioneers of Presbyterianism wait for the days of peace and prosperity to do the work. The same men who blazed the first pathways through the forests, and found with their own feet the fords of the rivers, and built with their own hands their cabins in the clearings, in the face of all manner of privation and peril; the same men who on the Sabbath gathered in their rude sanctuaries to worship almighty God, and,

“ Shook the depths of the desert’s gloom
With their hymns of lofty cheer,”

though exposed to the murderous incursions of savages, and who listened to the preacher with sentries posted and their rifles within ready reach, were the men who, out of their deep poverty, held high the lamp of learning also from the beginning, and speedily made the darkness of the wilderness to sparkle with points of light which have since spread into that wide radiance in which we rejoice to-day.

Under the same Calvinistic impulse, institutions of higher learning, too, were planted from time to time: Harvard, William and Mary

(which, though under Episcopal auspices, was founded by a Scotchman of Republican ideas), Princeton, Washington (in Virginia), Hampden-Sidney, and scores of others of later date. "The history of Presbyterianism in any region is largely also an educational history of that region."

The course taken by some of the prelatie population of Virginia, who have since rendered such signal service to the cause of education in that commonwealth, affords a significant contrast. "I thank God," said Sir William Berkeley in 1661, "there are no free schools nor printing; and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them." But while prelatie Virginia thus furnished a few advocates of popular ignorance, Presbyterian Virginia uniformly and from the earliest days of the ancient Presbytery of Hanover has urged the necessity of popular education. And just a century after the time of Sir William Berkeley, Samuel Doak, of that same Presbytery of Hanover, was carrying the first library across the Alleghanies in bags on horseback to endow his log college in Tennessee, the first classical school ever established in the Valley of the Mississippi, while shortly after Cumberland

College, now the University of Nashville, the first educational institution ever planted in this city, began its career also under Presbyterian auspices.

The common school system of America, too, as already intimated, is indebted for its existence chiefly to that same stream of influence which flowed from Geneva through Scotland and Holland to the American colonies. But we do not find its fountain head even in Geneva. The two great principles which characterize Calvin's system, viz. : personal liberty or the worth of the individual, and republican organization or constitutional self-government, are both derived directly from Scripture. The oriental idea of government, with a single, shining exception, has always been this, that the people existed for the glory of the ruler : the king was everything, the people nothing. Our idea of government is utterly different from this. We hold that, so far from the people existing for the glory of the ruler, the ruler exists for the good of the people. Where did we get that idea? We got it from the exceptional case just referred to, from the Hebrews, from the Bible, from God. It was he who first insisted upon a reversal of the oriental theory of despotism and gave to mankind the great democratic ideal of "a free government,

of the people and by the people and for the people." It was he who first taught the dignity of man as man, and gave to the world the conception of a commonwealth. No student of comparative history can fail to be impressed with the world-wide difference between the pompous inscriptions of ancient Egypt and Babylon and that simple but matchless story of the common people which runs through the Old Testament Scriptures. On the one hand we have colossal egotism, high-sounding titles, boastful narrations of personal prowess, elaborate descriptions of royal wealth and splendor, kings, courts, wars, conquests, but not one word about the people, save, indeed, an occasional contemptuous reference to "the stinking multitude." On the other hand, we have not a favored individual, but a chosen people; not a pampered despot, but a royal nation; not the intrigues of courts and the exploits of kings only, but also and chiefly the everyday life of plain people, and there is throughout an unmistakable respect for manhood as such, a disregard for the merely outward and accidental, a high estimate of the spiritual and essential, a just appreciation of personal character and piety regardless of the circumstances of birth or wealth or station.

Observe the recurrence of that uplifting re-

frain throughout the Old Testament: "The Lord's portion is his people" (Deut. xxxii. 9); "The Lord taketh pleasure in his people" (Psalm cxlix. 4); the Lord said unto Pharaoh, "Thou art exalting thyself against my people" (Exod. ix. 17); "Let my people go, that they may serve me" (Exod. v. 1); "If thou lend money to any of my people that is poor, thou shalt not exact interest of him" (Exod. xxii. 25). When the Israelites, in their folly, insisted upon having a king like the neighboring nations, God permitted it, but made it clear in the anointing of Saul that he was to be their servant and not their oppressor, saying to Samuel: "Anoint him to be captain over my people, *that he may save my people* out of the hand of" their enemies (1 Sam. ix. 16); instituting at the same time, as a further safeguard, that great order of the prophets, who were thenceforth the spokesmen for the people against the tyranny of both kings and priests. This is just the first principle of our Presbyterianism, "the rights of the people," and here we find the real potency of Presbyterianism as an educator of men and a maker of citizens. It teaches that all men are the sons of the Lord Almighty; that all are equal and all are kings; that every soul is of infinite value and dignity; and that each individual mind may be in direct

communication with its Creator. With such a conception of man, there can be no despotism in church or state; no prelate or king can be lord over another man's conscience.* The historic opposition of Presbyterianism to all tyranny in church and state is, therefore, no accident; it is no accident that Presbyterianism has furnished more martyrs to Christianity since the Reformation than all other churches combined; it is no accident that Presbyterianism has taken the lead in all those great movements which have secured the religious and civil liberty now enjoyed by all the foremost nations of the world. These things have sprung naturally and inevitably out of the Presbyterian estimate of the worth of the individual and the Presbyterian theory of government by the people. "Civil and religious liberty are linked together. . . . In whom does church power rest, in the people or in the clergy? When you settle this question, you decide the question of the civil liberty of the nation. If you decide that the power rests with the clergy, then you establish a principle which, by an inevitable analogy, associates itself with the principle that the civil power rests in kings and nobles." Hence the remark of Lord Bacon, that "discipline by

**Presbyterian Encyclopædia*, page 685.

bishops is fittest for monarchy of all others." "But if you settle, as Presbyterians do, that church power rests in the people, in the church itself, then from this principle springs the other, that civil power rests in the people themselves, and that all civil rulers are the servants of the people." "If there is liberty in the church, there will be liberty in the state; if there is no bishop in the church, there will be no tyrant on the throne."

Hence it is that modern tyrants have, with one consent, recognized that Presbyterianism was their natural enemy, and have hated and feared it accordingly. Charles I. pronounced Calvinism a religion not fit for a gentleman. Charles I. said: "The doctrine [of the Presbyterians] is anti-monarchical"; and he added that "there was not a wiser man since Solomon than he who said, 'No bishop, no king.'" James I., born and reared a Scot, spoke what he knew when he said, at the Hampton-Court Conference, "Ye are aiming at a Scots Presbytery, which agrees with monarchy as well as God and the devil." History has demonstrated that the views thus expressed by the Stuart kings were absolutely correct. Presbyterianism has not only placed a premium upon self-culture by its doctrine of personal liberty and its estimate of the worth of the individual; it

has not only placed a premium on general intelligence by its republican polity, which rests the power of government in the people themselves, and administers it through representatives of the people chosen by the people; but, as a natural consequence, it has, in every age, been the chief educator of the people in the principles of civil liberty, and has, in every land, reared the noblest champions of human freedom. And so *The Westminster Review*, which is certainly no friend of our faith, says, emphatically, that "Calvinism sowed the seeds of liberty in Europe"; and again, "Calvinism saved Europe." Castelar, the eloquent Spaniard, says, "The Anglo-Saxon democracy is the product of a severe theology learned" in the cities of Switzerland and Holland. Macaulay has shown that the success of the great Revolution of 1688, which gave liberty to England, was, in a great measure, due to the heroism of the Presbyterians of Scotland who at Drumclog contended for Christ's crown and covenant against the dragoons of Claverhouse, whose blood stained the heather at Bothwell Bridge and Ayrsmoss, and whose brethren in Ireland resisted to the death the army of King James at Derry. Ranke, the great historian of Germany, says that "John Calvin was virtually the founder of America." Bancroft, our own his-

torian, says: "We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland that first brought colonists to Manhattan were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin knows little of the origin of American liberty." Rufus Choate says: "I ascribe to . . . Geneva an influence that has changed the history of the world. I . . . trace to it . . . the opening of another era of . . . liberty; . . . the republican constitution framed in the cabin of *The Mayflower*; the divinity of Jonathan Edwards; the battle of Bunker Hill, and the independence of America."

These, be it remembered, are all disinterested testimonies by men who are not themselves Presbyterians. One of them, Bancroft, adds this further statement of fact: "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch-Irish Presbyterians of North Carolina." The Mecklenburg Declaration of Independence in May, 1775, was the work of Presbyterians exclusively, nine of its signers

being Presbyterian elders and one a Presbyterian minister. Fourteen months after that memorable action, when, in Philadelphia the Colonial Congress was hesitating to pass the Declaration of National Independence, it was the eloquence of an illustrious Presbyterian that swept the waverers to a decision—John Witherspoon, the President of Princeton, the only minister of any denomination who signed that immortal document. Later still, in one of the darkest hours of the Revolution, the great Washington said that, should all his plans be crushed, he would plant his standard on the Blue Ridge, and rallying round him the Scotch Irish, made a final stand for freedom on the Virginia frontier. It has been said to this sterling strain belongs the unique distinction of being the only race in America that never produced a Tory. Calvinism, in fact, was the backbone of the Revolution. “While the Quakers were non-combatants and stood aloof from the conflict; while the Episcopalians as a rule were against the colonies and in favor of the crown; while the Methodists followed the mother church and imitated John Wesley himself in their denunciation of the revolting Americans, the Congregational ministers of New England and the Presbyterian ministers from Long Island to Georgia gave

to the cause of the colonies all that they could give of the sanction of religion." As for Presbyterian elders and laymen, when we remember the remark of George Alfred Townsend (Gath) who says: "When I want to find the grave of an officer in the Revolutionary army, I go to a Presbyterian graveyard, and there I find it"; when we remember that nearly all of the officers in command at King's Mountain, the most successful battle, save one, that was ever fought by American arms were Presbyterian elders, and that their troops were mustered from Presbyterian settlements; when we remember that General Morgan and General Pickens who turned the tide of the whole war at the Cowpens were Presbyterian elders; when we remember that after his surrender at Saratoga Burgoyne said to Morgan concerning his Scotch-Irish riflemen, "Sir, you have the finest regiment in the world"; when we remember that Generals Moultrie, Sullivan, Sumter, Stark, Knox, Routledge, Wayne, and scores of other officers, as well as thousands of the Revolutionary rank and file were of the same sturdy stock, it is hardly too much to say with Dr. Archibald Hodge that "The Shorter Catechism fought through successfully the Revolutionary war."

Moreover, Presbyterianism became the mould

of the republic; many of the men who had been trained in her republican polity were called into the councils of the nation for the purpose of organizing the new government. It is no surprise, therefore, to hear Chief-Justice Tilghman declaring that "The framers of the Constitution of the United States were greatly indebted to the standards of the Presbyterian Church (of Scotland) in modelling that admirable instrument."

It is no surprise to hear the *New York Sun*, after referring to the extraordinary number of Presbyterians who have held places of prominence in the Federal and state governments, as presidents, vice-presidents, cabinet officers, congressmen, and governors, declaring that there must be something about Presbyterianism itself that makes so many of its adherents pre-eminently successful in politics. "The Methodists in this country," it continues, "are nearly four times as numerous, but they seem to be much less skillful in politics than the Presbyterians. The Baptists, too, are thrice as numerous as the Presbyterians; but fewer of them than of the Presbyterians gain the mastery in the political field." For instance, it is stated by *The Green Bag*, a well-known law journal, that every chief-justice of the Supreme Court of New Jersey since the Revolution, with one ex-

ception, has been a Presbyterian. The very great majority of the associate justices also have been Presbyterians and many of them elders. Of similar significance is the fact that all the governors of North Carolina since the civil war, with three exceptions, have been Presbyterians, and most of them elders. Aye, Mr. Dana, you were right. There *is* something about Presbyterianism that educates men for the high functions of republican citizenship and republican rule. It is the republican polity of Presbyterianism. Therefore, no man who knows the history of his country need feel the slightest surprise at the recent declaration of Ambassador Bayard that the Presbyterians "stand for the best element of America's greatness."

Let me pause here a moment to preserve myself from misapprehension. I yield to no man in my admiration for the splendid services rendered to this country and the world by our brethren of the Baptists, Methodist, and Episcopal churches. God bless them all abundantly. We are all at one in our devotion to our country's best interests now. Nothing is further from my purpose than to make any undue sectarian claim. But it is claiming only what our brethren of the other churches concede when we say that Presbyterians, as a body, have always led the van in the great struggle for human freedom.

In all these ways, then, the Presbyterian polity has been a promoter of education, not only in the narrow sense of intellectual culture, but in the wider and truer sense of the development of character and the making of men and citizens.

By its fundamental principle of personal liberty and the worth of the individual, it has strongly stimulated self-culture. By its fundamental principle of representative government, with its inevitable demand for general intelligence, it has strongly stimulated popular education.

And, growing out of these two, as naturally as a tree springs from its roots, it has developed a strong type of manly character, hatred of tyranny, and love of liberty, in the state as well as the church, and, we think, has become the best promoter of ideal citizenship that the world has ever seen.

II.—The second reason for the intimate relation which has always existed between Presbyterianism and education is found in its type of worship. This has been so well stated by Dr. Simon J. McPherson that I make bold to quote his paragraph entire. He says: "Its forms of worship are usually simple and non-ritualistic (like those of the New Testament.) . . . In view of the dangers of formalistic and spectac-

ular services, the common Presbyterian custom has been to follow an order which is plain and reasonable, and, perhaps, occasionally austere. Often defective in beautiful ceremonies, which appeal to the æsthetic instincts, sometimes deficient also in the enthusiasm which warms the feelings, Presbyterianism has steadily made its specific impression upon the mind rather than the tastes or the emotions, appealing to ideas and convictions more directly than to the sentiments or the external senses. Accordingly, Mr. Froude (who is certainly no friend of Presbyterianism) has said: "When emotion, and sentiment, and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and the truth, the slavish form of belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and preferred rather to be ground to powder, like flint, than to bend before violence, or melt under enervating temptation." This is a result of the robust thoughtfulness of Presbyterian worship.

"In particular, Presbyterianism has always exalted the sermon as a leading part of worship, and thus emphasized the teaching function of the minister to the extinction of the

priestly. . . . The high themes of the Christian pulpit, in the hands of trained and earnest men, have supplied a measureless educational force. . . . Popular ignorance scatters like mist before the sun in the presence of able, convincing, and persuasive sermons.

In view of this uniform importance which Presbyterianism has attached to the didactic vocation of the pulpit, it naturally produces a peculiar type of experience and character in its worshippers. If they come short in artistic sensibility, if they are reserved in the expression of passionate fervor, they are, as a class, highly developed in the substantial elements of intellect, judgment and conscience. They are trained to think, to reason, to weigh, and to decide for themselves. . . . They can generally give a reason for the hope that is in them. . . . They follow common sense and appoint themselves detectives of humbug, and they are remarkably free from visionary whims, caprices and vagaries."

The religious blatherskite finds his least congenial field in a Presbyterian community. His real measure is too quickly taken. The boisterous mountebanks who in our day have degraded the fine name of evangelist, and whose principal stock in trade is boundless egotism, brazen impudence, and coarse abuse of the

steady-going saints of God, make their least impression upon your true-blue Presbyterian, who does not believe in evangelists for revenue only. At a time like this, "when whole multitudes are carried away by that wind of doctrine, the theory of sinless perfection, it is pertinent to ask why the Presbyterian Church has been almost untouched by that movement," says the *Synodical Evangelist*. "The answer is obvious enough. The Presbyterian Church has a creed which it believes and which it teaches (from its pulpits and in its homes). That creed contains the corrective to most forms of error in its statements of positive truth. . . . Our Methodist and Baptist brethren would have been saved much trouble in this State if their children had been taught (with equal thoroughness) that 'no mere man, since the fall, is able, in this life, perfectly to keep the commandments of God,' and that 'the souls of believers are at their death made perfect in holiness.'"

III. But this brings us to the third reason for the intimate relation which has always existed between Presbyterianism and education, viz.: its creed, or system of doctrine. We have already seen that, in common with the other great branches of the Protestant church, it holds that the Bible is the only and sufficient rule of human faith and duty, and that it is ad-

dressed directly to the reason and conscience of every individual. It thus "brings into the foreground the crucial educational power of personal responsibility," and, moreover, concentrates the study of all its members upon those sixty-six heaven-born books, which, for simplicity, dignity and power of style, variety, interest and importance of matter, perfection of ideals for character and conduct, and efficacy of impulse to righteousness—in short, for educational value—never have had and never will have a peer or rival in the literature of the world.

More distinctively, by its doctrine of divine sovereignty and foreordination, Presbyterianism tends to fix the mind upon the chief subject of Scripture, God himself, who, as Daniel Webster said, is the greatest thought that can occupy the human soul. Pope's celebrated line informs us that "the proper study of mankind is man." No, says Calvinism, the proper study of mankind is God. Theology is the queen of all the sciences. No other can so expand and invigorate the mind. Furthermore, the study of God's sovereign will and all-inclusive plan lies at the basis of all sound education, because any true knowledge of nature and man is otherwise impossible.

But the educative influence of the Presbyte-

rian creed does not lie chiefly in particular doctrines, great as the influence of these has been, but in its matchless organization of these doctrines into a system. The study of history does not adequately inform or strengthen the mind when it consists merely of memorizing critical dates and leading events, but only when it teaches the relation of those events to one another, and views them as a connected whole. The study of the external world which really educates the mind is not that which merely acquaints the learner with separate phenomena, but that which shows the meaning of the facts in their mutual connections. So here. The educational power of Presbyterianism is largely due to its systematizing tendencies, its genius for analysis, definition and generalization. The Presbyterian mind is constructive. The Presbyterian symbols are the world's masterpieces of theological statement. Whatever else men may say of the Presbyterian creed, they must and do grant that it is, at least, a triumph of logic. And it is this that has made it an educator, not only of its ministers but also of its people. It is here that we find the true secret of the intellectual supremacy of Scotland. Do you ask the reason for the fact noted by every traveller in Europe that no peasantry in the world equals the peasantry of Scotland for in-

telligence, power of independent thought, and firm grasp of the great doctrines of Scripture? Let the *Edinburgh Review* answer: "The high intelligence which has long distinguished and still distinguishes the lower classes of Scotland may largely be attributed to the Presbyterian form of church government, especially taken in connection with the Calvinistic creed. The apprehension of that creed cannot fail to stimulate the mind; the working of that form of government has accustomed Scotchmen of every rank to look upon it as a duty and a right to exercise their judgments on questions involving directly or indirectly the most important subjects of human thought."

The Rev. Dr. Curry, an able and distinguished leader of the great Methodist church in America, says of the Westminster Confession of Faith: "It is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the gospel. We concede to the Calvinistic churches the honor of having all along directed the best thinking of the country."

Ralph Waldo Emerson laments in the following language the effect of New England's lapse

from Calvinism to Unitarianism: "Our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. . . . The religion seventy years ago was an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now, men fall abroad, want polarity, suffer in character and intellect."

These statements are true. The educational influence of Calvinism in the development of character is no less marked than its effect upon the mind. As has been forcibly said by another brilliant American who had no love for Presbyterianism: "There is no system which equals Calvinism in intensifying, to the last degree, ideas of moral excellence and purity of character. There never was a system since the world stood which puts upon man such motives to holiness, or which builds batteries which sweep the whole ground of sin with such horrible artillery. Men may talk as much as they please against the Calvinists and Puritans and Presbyterians, but you will find that when they want to make an investment they have no objection to Calvinism or Puritanism or Presbyterianism. They know that where these systems prevail, where the doctrine of men's obligation to God and man is taught and prac-

ticed, there their capital may be safely invested." "They tell us," he continues, "that Calvinism plies men with hammer and with chisel. It *does*, and the result is monumental marble. [Some] other systems leave men soft and dirty; Calvinism makes them of white marble, to endure forever."

Some people tell us that Calvinism is dead, and ever and anon some ephemeral brother, well-meaning but ill-informed, with no thorough knowledge of either theology or history, preaches its funeral. It is scarcely worth while to reply to them. It reminds one of the gnat which lighted on the horn of the ox and said, politely, "If I am too heavy for you, let me know, and I will get off." "I did not know you were there," replied the ox. These somewhat premature funeral orators do not distress Calvinists by their weight. They evidently do not know that the Presbyterian church is the largest Protestant church in the world to-day, having a constituency of more than 20,000,000 people. Do we seem to boast? Well, this is our year for boasting. A little self-complacency may be forgiven us in the year when we are celebrating the two hundred and fiftieth anniversary of the Westminster Assembly. But, seriously, we beg you to notice that in making out the foregoing case we have been careful to quote our proofs uniformly from men who are not Presbyterians.

I have left myself but a moment to speak of the obligations involved in our profession of this particular form of the Protestant faith. We have seen that Presbyterianism has been one of the great educational factors of the world. By its polity, its worship, and its creed it has been a maker of scholars, a maker of books, a maker of institutions, a maker of nations, and a maker of men. Mr. Moderator, fathers, and brethren, this history is our heritage. What then? Should we not hold it before the rising generation as a mighty incentive to high thinking and heroic endeavor? "The historian Sallust tells us that the Roman mothers trained their children in the presence of the busts and statues of their ancestors. In like manner we should train our children and our rising ministry, as it were, in the presence of their forefathers, in all the memories of their past history, and urge them, as the Roman mothers did, never to be satisfied while the virtues and victories of the past were more numerous or more glorious than those of the present." The age in which we live is one which calls loudly for the Presbyterian type of education and religion—an age whose religious, philosophic, and economic problems can be satisfactorily solved only by that power of independent, vigorous, and reverent thinking on the

part of the great masses of the people, the development of which is one of the historic distinctions of our beloved church. Let her watchwords in the past be her watchwords for the future: No religion without education; no education divorced from religion.

She "dreads no skeptic's puny hands
While near her school the church-spire stands,
Nor fears the blinded bigot's rule
While near her church-spire stands the school."