

Vol. X. 2006  
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Vol. X.

OCTOBER-NOVEMBER, 1898.

No. 1.

THE

# Union Seminary Magazine.

*Devoted to Biblical Research, Religious Literature, Missionary Intelligence, Seminary Interests, and Criticisms and Reviews of Recent Publications.*

E. E. LANE, Editor-in-Chief. \* \* R. E. VINSON, Business Manager.

## CONTENTS.

	PAGE.
<b>I. LITERARY.</b>	
An Aim of the Ministerial Student—Prof. T. C. Johnson,	3
A Plea for Juster Views of Puritanism— Rev. T. H. Rice, . . . . .	21
Fads and Freaks in Creed and Conduct— Rev. Samuel M. Smith, D. D., . . . . .	31
<b>II. EDITORIAL.</b>	
Union Theological Seminary . . . . .	34
The Magazine . . . . .	36
<b>III. MISSIONARY.</b>	
The Young People's Movement in Relation to Our Church—James Lewis Howe, Ph. D., M. D., . . . . .	38
<b>IV. THE SEMINARY.</b>	
The Dedication Exercises—J. E. Brown, Jr. . . . .	45
The Buildings . . . . .	61
The Historic Decorations—Prof. W. W. Moore . . . . .	64
The Welcome . . . . .	78
The Faculty . . . . .	80
<b>V. CRITICISMS AND REVIEWS. . . . .</b>	
	81

UNION THEOLOGICAL SEMINARY,  
RICHMOND, VA.

PUBLISHED BI-MONTHLY DURING THE SEMINARY SESSION.

\$1.00 A YEAR.....(IN ADVANCE).....25 CENTS A COPY.

Entered at the Post Office in Richmond, Va., as Second Class Mail Matter.

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THEOLOGICAL LIBRARY  
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# Union Seminary Magazine.

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October-November, 1898.

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## I.—Literary.

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### AN AIM OF THE MINISTERIAL STUDENT.

Faculty Address delivered by Prof. T. C. JOHNSON in the Seminary Chapel, Richmond, Va., October 6th, 1898.

#### II Timothy, 2:15.

*“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*

These words, my young brethren of the Seminary, were originally addressed to a young man who looked on life very much as you are supposed to do.

True, he was already in the active ministry. He was in no formal theological training school, but out doing the work of an evangelist, preaching and organizing churches in the regions beyond; and Paul addressed the exhortation of our text to him while so employed. He wrote to Timothy in the field: “Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of Truth.” But if Paul had had such a body of students as sit here to-day—a body of young men looking forward to months, and some of them to years, of study before entering the active ministry—he might have addressed the very same words to them.

You, young brethren, have reached a point where your life is dominated by a conscious sense of unity. You think

## THE HISTORIC DECORATIONS.

By Professor W. W. Moore.

The historic decorations on the walls of the Seminary Chapel are copies, with modifications, of those which were designed and made by the Rev. Dr. H. C. McCook for the walls of the Academy of Music in Philadelphia on the occasion of the meeting of the Second General Council of the Pan-Presbyterian Alliance in 1880. That was the first notable demonstration of the value of historic decorations for awakening interest in the great past of our church. In addition to the ten banners which are copies with modifications of Dr. McCook's designs, an eleventh banner was designed and made to represent some conspicuous events and names in the history of the church in America. With this exception we are indebted to Dr. McCook for all the designs, as well as for nearly all the descriptive matter which is to follow, most of our statements being taken directly from his description of the Decorations appended to the volume of the Proceedings of the Philadelphia Council. He there states that the chief purpose of the designs was to illustrate to Americans the worthy and catholic history and the catholic distribution of the Reformed Churches holding the Presbyterian System. "A glance at the banners on the wall gave historic confirmation of the fact brought by the living witnesses within the Council, that, of all branches of the Protestant Church, the Presbyterian has ever been and is most truly catholic. No disparagement is meant to our sister communions by the assertion, and the emphasis, by decorations or otherwise, of this truth. At all events, it is the indisputable testimony of history.

However it may be in other lands, in America it is certainly the case that this fact is not generally understood. The impression is widespread that Presbyterianism is a type of Scotch and Scotch-Irish Protestantism—a local product of Great Britain, or at furthest of Geneva. How few among the people at large know that once England's metropolis was Presbyterian, and London could count a score of presbyteries; that Presbyterianism was pregnant once

in England's Parliament, and supreme within her sanctuaries and seats of learning! How few know that the noble, Bible-loving Christians of Wales are Presbyterians! How few have learned that the glory of French thought and the flower of French chivalry were in the ranks of the Presbyterian Huguenots! Few also are they who know that Holland's noble annals are records of the struggles and the triumphs of the Reformed Church; who knows that Germany has wide and honorable historic affinities with Presbyterianism; that the fairest chapters of Bohemian and Hungarian Church history belong to the same system; that Italy and Switzerland are radiant with the glory of sires whose sons were gathered beneath the banners of the Presbyterian Alliance. Moreover, the wide distribution of the Church by emigration and through missionary and evangelistic labors is very dimly apprehended by our countrymen at large, and even by members of our own communion."

Since there are so many people who do not yet know that the Presbyterian Church is the largest of all the Protestant denominations, and since there are so many who will not take the time and trouble to read books and thus inform themselves from history, it was hoped that the striking and succinct presentation of the salient facts of that history on these panelled columns would prove to be a kind of object lesson and would accomplish the desired end of teaching something of facts, which it certainly behooves all well-informed persons to know, and of showing something of what the world owes to the largest of all the Protestant Churches.

The designs are painted in oil on panels of a rectangular shape, seven feet in length and three feet in width. Now follow Dr. McCook's descriptions.

#### SCOTLAND'S COLUMN.

"The upper portion is a large shield, whose background is a blue field covered with golden thistles, the thistle being the floral emblem of Scotland. In the centre of the shield is the seal of the Established and Free Churches of Scotland. It is a burning bush, with the motto, *Nec tamen consumebatur*—"And yet it was not consumed." The figure

and motto are taken from the Scriptural account of the burning bush in which Jehovah appeared to Moses, the bush which burned, and yet was not consumed. The whole is emblematical of the Church of Scotland, which passed through the fires of persecution, and yet was not destroyed. Upon the shield, just above the seal of the Scotch Kirk, is a dove with outspread wings, representing the United Presbyterian Church of Scotland, whose symbol is a dove with an olive branch in its mouth."

Immediately beneath the shield in large letters are the names of Hamilton and Wishart, the two great forerunners of Knox. Patrick Hamilton, a man of noble and even royal descent, was the first martyr of the Scottish Reformation. Enticed by Archbishop Beaton to St. Andrew's, he was burned there in 1528 before the gate of St. Salvador's College. His death gave a powerful impetus to the Reformation; as one of Beaton's retainers said, "his reek infected as many as it did blow upon." George Wishart was also one of the early martyrs of the Scottish Reformation, being burned at the stake at St. Andrew's by Cardinal Beaton in 1546. One of his hearers and adherents was John Knox.

Beneath the names of Hamilton and Wishart is a tablet to JOHN KNOX, the eminent Reformer of Scotland.

His name is in gold, on a blue field, and is printed on either side of a large scarlet oval, upon which, in gilt letters, is his motto:—"The truth I speak, impugn it whoso list." These famous words were spoken on the occasion of his trial for treason before Mary, Queen of Scots. Immediately beneath this is a tablet of the same character to REGENT MURRAY, called "The Good Regent," The oval center bears his heraldic coat-of-arms. The field of the oval is bronze, and the field of the arms scarlet, the name being in white. Beneath this is a tablet to the Covenanters. A panel in blue bears a bronze shield, upon which is an uplifted right arm, an emblem of the mode in which the old Covenanters took their oath; their descendants thus take it to this day; and in many parts of America this mode of "swearing with the uplifted hand" prevails before our courts of law. Beneath the shield is a scarlet tablet bear-

ing the following dates historic as times of Covenant taking: "A. D., 1581," "A. D., 1638," the time of the "NATIONAL COVENANT," as it was called, when Charles the First tried to force Laud's Liturgy upon Scotland, and the people rose in rebellion. Among the associations of this period are Jenny Geddes and the famous three-legged stool which she hurled at the dean who dared "say mass at her lug." "A. D., 1643," the next date, was the time of THE SOLEMN LEAGUE AND COVENANT, which was shared with Scotland by the Parliament of England, "A. D., 1680," the period of the Cameronian Covenanters, just preceding the revolution of 1688, when William and Mary came to the throne. Beneath this is a large tablet, in the centre of which is a blue scroll, upon which is inscribed the names of Scottish commissioners to the Westminster General Assembly. Those commissioners were "Henderson," "Rutherford," "Gilespie," "Bailey," "Sir Archibald Johnstone," and "Maitland." The latter name appears on the scroll nearly obliterated by a black line, signifying the fact that Maitland became an apostate and traitor, and under the name of Lauderdale bitterly persecuted his old friends and co-religionists. On either side of the scroll are the names, "Melville," "Hamilton," "Sir David Lindsay," "Cameron," "Argyle," "The Lollards of Kyle," "Welch," "Wishart," and "Chalmers;" and in a black border the "Earl of Kintore," one of the distinguished delegates to the Council, recently deceased.

#### IRELAND'S COLUMN.

The shield of Ireland has a green field, sprinkled over with golden shamrocks. On the shield, in bronze color, is the seal of the Church of Ireland—substantially the same as that of Scotland, though the burning bush has a different form, being more elongated. Above it is the motto, *Ardens Sed Virens*—"Burning, but Flourishing." The scroll surrounding the seal reads, "General Assembly Presbyterian Church in Ireland." Beneath that is a large crimson tablet whose centre is a large circle in blue. [Upon scrolls on either side of the blue circle are the words, "Formation of the General Assembly, A. D. 1840." Upon the circle

are the words, "General Assembly's Theological Examination Committee, Established 1885.]" A cluster of shamrocks in green surrounds the above sentence. Beneath that are the following historic dates and names: "The Ulster Plantation, A. D., 1605," which commemorates the settlement of northern Ireland by the Scotch during the reign of James I.; hence the term Scotch-Irish. The whole northern province of Ireland was called Ulster.

Among the ministers first settling in the Ulster Plantation were "Brice," "Blair," "Cunningham," "Livingstone." The last is known in connection with the remarkable revival at the "Kirk of Shotts,"\* which name has been introduced to distinguish him, and also to mark the great revival of that day, which had such a happy influence upon the character of the Ulster people. "Sir John Clotworthy" was one of the eminent laymen. "The Black Oath of 1689—Irish Massacre, 1641." The Black Oath is the one which Charles I. compelled the Irish people to take, to the effect that they would never disobey any of the king's commands, and that they foreswore all covenants whatsoever. Multitudes of Presbyterians and others could not and would not conform to this requirement, and were mercilessly persecuted therefor. The terrible uprising of the Roman Catholic population which threatened the extinction of Protestantism is commemorated in the next reference. "First Presbytery, A. D., 1642," marks the time of establishing the First Presbytery in Ulster during the reaction which followed.

Beneath this is a tablet in bronze, in the centre of which is the coat-of-arms of Londonderry. The shield is white, with red and blue quarterings. In the centre are figured a castle and a skeleton, emblems of the memorable siege and the famine that resulted during the siege. Beneath the shield is the motto, *Veta, Veritas, Victoria*—"Life,

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\*The propriety and correctness of this reference was questioned, but the Committee have not erred. Livingstone was on a visit to Scotland when he preached the famous "Kirk of Shotts" sermon. His subsequent prosecution and suspension from the ministry were based on alleged uncanonical conduct in thus officiating in Scotland while himself an Irish clergyman. See Reed's History of the Presbyterian Church in Ireland, Vol. I., p. 127, sqq.

Truth, Victory." On the same tablet, and surrounding the coat-of-arms, are the inscriptions, "Seige of Derry, 1689," "Battle of the Boyne, 1690," "William III. of Glorious Memory." Beneath this is a tablet bearing the following inscriptions: "Act of Toleration, A. D., 1723," "Rise of the Secession Church, A. D., 1733," "Repeal of Sacramental Test, A. D., 1780," "Henry Cooke, 1821," "Franciscus Makemius Scoto-Hybernus, A. D., 1681." Dr. Cooke was the famous champion of the Presbyterians against the Unitarian heresy in northern Ireland. Makemie was one of the earliest Presbyterian ministers in America. The title on the tablet is that under which he was enrolled as a student in the University of Glasgow, A. D., 1675.\*

## ENGLAND'S COLUMN.

The shield upon the English Church column above has a scarlet field, which is sprinkled with roses in gold; in the centre is figured the seal of the Presbyterian Church of England, which is a double circle. On one of the circles is the seal of the Westminster General Assembly; on the other is the burning bush, the seal of the Scotch Kirk, which is here set upon an open rose; above it all is a dove with out-spread wings. The symbolism expresses the fact that the present Church of England was formed by a union of the Scotch Presbyterians, United Presbyterians, and English Presbyterians; and their seals were blended as above to make the seal of the United Church. Beneath this is a large band bearing the word "PURITANS," a characteristic name of English Presbyterians. Underneath is a circular tablet, inscribed, "2,000 Non-Conforming Presbyterian Divines, August 24, A. D., 1662." This commemorates the ministers of the English Church of that period (the Established Church being then Presbyterian), who abandoned their churches, livings, and manses, or parson-

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\*It was asserted during the sessions of Council that documents had been recently found which showed that Makemie preached in America as early as 1681. Reed, on the contrary, says that he found a record that he preached "for Mr. Hempton in Burt, April 2, 1682, from Luke xiii. 3, forenoon and afternoon." See History, Vol. II., p. 324. We can hardly suppose that Makemie had returned from America on the above occasion.



ages, rather than conform to the liturgical requirements of King Charles II. Beneath this, again, is a tablet bearing a large white scroll, on which is written, "Westminster Confession of Faith. Assembly of Divines Westminster Abbey, A. D., 1643-1647." This famous assembly was held in the Jerusalem Chamber of Westminster Abbey, and was one of the most learned bodies of divines ever assembled. It prepared the symbols of the Church known as the Westminster Confession of Faith and Larger and Shorter Catechisms. Following this is a tablet to the Shorter Catechism—two cherubs holding a banner upon which is written "The Shorter Catechism." "Ans. 1. Man's chief end is to glorify God and to enjoy Him forever." Beneath this is a tablet bearing names and commemorative sentences. "Twisse," "Herle," and "Gouge" were distinguished members of the Westminster Assembly. "Baxter," the divine, best known among us by his "Saint's Rest," and "Call to the Unconverted." Few men exercised a wider or better influence in England than Richard Baxter. His ministry was a model of pastoral faithfulness, and his numerous published works are a monument to his industry and ability. "Pym" and "Hampden" were eminent patriots; "Wandsworth, A. D., 1572," marks the place and date of the establishment of the first Presbytery held in England. "Bangor," "Columbanus," are commemorative of the early Christians of Wales.

#### HOLLAND'S COLUMN.\*

The larger upper shield of Holland has a blue field, upon which is a large bronze circle, bearing a medal commemorative of the Synod of Dort. It shows a temple upon the top of a rock. Worshipers are ascending to the temple by a highway cut in the rock. The four winds, represented under the form of cherubs, appear in the four quarters, blowing upon the rock. The scroll surrounding the figure reads, *Erunt Vt Mons Sion. MDCXIX*—"They are as Mount Zion, A. D., 1619." The idea appears to be that the

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\*I am under special obligations for aid in preparing this column to Dr. Edward T. Corwin, author of the "Manual of the Reformed Church;" to Mr. James Anderson, of New York, and Dr. Van Nest, of Philadelphia.

Church, under all the winds of persecution, is as Mount Zion which cannot be removed. Ps. cxxv. 1. A large band beneath the shield bears the Dutch motto, *Eendracht Maak Macht*—"Union (or literally, a united pull) makes might," more freely, in union there is strength. Beneath this is a tablet to WILLIAM THE SILENT, under whom the Netherlands achieved her civil and religious independence. This tablet bears upon an orange band the name "William." In the centre, upon a blue field, is William's coat-of-arms, with the motto, *Nisi Dominus Frustra*, literally—"Unless God, Vain," an abbreviation of the Latin version of the Scripture, "Except the Lord build the house, they labor in vain that build it." Ps. cxxvii. 1. This coat-of-arms and motto form the accepted emblem of the (Dutch-Reformed Church of America, of which it is also here com) memorative. A scarlet band beneath the coat-of arms of William bears the name of his noble and distinguished mother, "Juliana of Stolberg." Underneath is a white tablet in the shape of a Maltese cross, upon which is pictured a lily springing up through thorns, one of the emblems of the Holland Church. Surrounding it is the Dutch text, *Als Ene Lelie Onder De Doornen*—"As a lily among the thorns." Across the lily, and between the parts of the motto, is the sentence, "100,000 Martyrs, A. D., 1567-1573," commemorating those who died for their faith as martyrs during the terrible persecutions under the Emperor Charles V., his son Phillip II., and the bloody Duke of Alva.

Beneath the cruciform tablet are two small tablets, one in blue to the Dutch navy, or "Beggars of the Sea," inscribed, "Admiral Boisot," "Brill, A. D., 1572," "Leyden, A. D., 1574." Boisot was the admiral who achieved the liberation of Leyden at its historic siege. Brill was the first seaport town captured by the Water Beggars, which capture turned the scale in favor of the struggling patriots. On either side of the above is painted in bronze color a large oval medal, the one on the right being an exact copy of the Beggars' medal, which was struck in commemoration of the famous Beggar Society organized under Brederode. The figure shows two hands clasped between the leather handles of two sacks, such as were carried by the begging friars of that time. The date "1556" is on the

medal, and around it the inscription in French, *Jusques a Porter La Besase*. This is the continuation of the historic sentence, "Faithful to the King until the carry of the Beggar's sack." On the reverse of the medal from which the above was copied is a bust of King Philip, surrounded by the legend, "Faithful to the King." The conclusion, as quoted above, appears on the other side. William the Silent wore one of these "Beggars' Medals" at the time of his assassination.

The companion oval on the opposite side of the tablet bears one of the devices and mottoes of William the Silent. It is a pelican brooding over her nest, feeding her nestlings with the blood drawn from her own breast. Underneath is the motto, *Pro Lege, Rege et Grege*—"For the law, for the King and People." Above and beneath the bird are the words *Divino Favore*—"By the Divine Favor. This device and legend William had inscribed upon some of the flags carried by him in battle. Beneath the tablet to the Dutch navy, and between the medals, is the inscription, "Dort, A. D., 1618-19," commemorating the Synod of Dort, at which the creed of the Dutch Church was established as it now exists. This Synod was convened agreeably to a call of the States General, in the city of Dort, November 13th, A. D., 1618. It consisted of eighty-six members, ministers, ruling elders, and professors delegated from the Belgic Churches, and representatives from other Reformed Churches. Among these were five from Great Britain—George Carleton, Bishop of Llandaff; Joseph Hall, Dean of Worcester, and afterwards Bishop successively of Exeter and Norwich, and author of the delightful "Contemplations;" John Davenant, Professor of Divinity in the University of Cambridge, afterwards Bishop of Salisbury; Samuel Ward, Archdeacon of Taunton, and Theological Professor in the University of Cambridge; and Walter Balcanquhal, of Scotland. The "apostolic succession" of these good men who could spend pleasant and profitable months deliberating, praying, and preaching with Presbyterian bishops and elders, has been somewhat broken upon, it is to be feared. The Anglican Church of that day was certainly more catholic than now.

A tablet in white beneath commemorates the establishment of the Dutch Church in America, and reads as follows: "New Netherlands," the Dutch name of New York; "Michaelius, A. D., 1628," the first Dutch minister and missionary; "Classis of Amsterdam," the Dutch Classis or Presbytery that sent out the first missionaries; and finally, the sentence, "Puritan Fathers, Delfthaven, 1620," showing the connection of the Dutch Church with the American Puritans by this reference to the port from which the Mayflower sailed with the first pilgrim settlers of New England.\*

## FRANCE'S COLUMN.

The top of the French column is a large shield, with a blue field, covered with golden *fluer de lis* (lilies), the floral emblem of France. In the centre is the seal of the Reformed Church of France. The design is a burning bush, somewhat resembling that of Scotland, with the name, in Hebrew characters, of Jehovah, across the flame. The motto is, *Flagror non Consumor*—"I am burned, but not consumed." The legend on the scroll is, *S Synodi Ecclesie in Gallia Reformate*—"Seal of the Synod of the Reformed Church in Gall" (France). A large band below the shield bears the name, HUGUENOTS, the historic title of the Presbyterians of France. Beneath this, in a large branched circle, is the name of "Coligni," divided by a shield bearing his coat-of-arms, which is a single eagle in silver. Coligni was the famous Admiral of France, who so successfully and frequently led the armies of the Huguenots, and who perished at the massacre of St. Bartholomew. The St. Bartholomew massacre, that unparalleled scene of perfidy and bloodshed, commenced at Paris, August 24th, 1572, and thence swept over the chief parts of France. The Huguenot nobles had assembled in large numbers at the metropolis to attend the festivities upon the marriage of Prince Henry, of Navarre (afterwards Henry IV.), and Margaret of Valois, daughter of Catharine de Medici, and sister of the king. King Charles IX., instigated by his mother, gave the order for the massacre. The Huguenots,

\*For lack of space the columns on Germany, Geneva and Italy are here omitted.

caressed and lulled asleep by royal oaths, were taken unawares and inhumanly butchered, with a view to their entire extirpation. Sully estimated that 70,000 were massacred in eight days. The Pope signified his joy and approbation by appointing a day of jubilee, causing frescoes of the horrible scenes to be painted in the Cistine Chapel, and by striking a commemorative medal.

Beneath this is a small tablet, bearing the name "Ivry," the scene of the Huguenot victory, which has been so beautifully sung by Macaulay. A cruciform tablet underneath bears the sentence: "Seventy Thousand Huguenot Martyrs," "St. Bartholomew's Day, A. D., 1572," "Five Hundred Thousand Exiles, A. D., 1685." A golden crown is above, and a crown of laurel beneath the sentences. 1685 was the period of the Dragonnades, when Louis XIV. revoked the Edict of Nantes, and banished great multitudes of his Protestant subjects, many of whom came to this country. The tablet beneath this bears, on a blue field, the following names: "Lefevre," "Berquin," "Calvin," "Olivetan," "Margaret of Valois." The last was the sister of Francis I., a warm Protestant herself. "Clement Marot, the author of the "Huguenot Psalms;" "Jennie D'Albert, Queen of Navarre," the mother of Henry IV.; "Prince of Conde;" "Theodore de Beze;" "Palissy, the Potter."

Upon a crimson tablet beneath is written, "Synod Re-assembled, A. D., 1872," marking the meeting of the Reformed Synod under Government sanction after two centuries of suppression.

#### SWITZERLAND'S COLUMN.

The next column is dedicated to Switzerland, one of the great centres of the Reformation. The large shield above has a scarlet field, the colors of Switzerland, in the centre of which, in a large circle, is the seal of the Reformed Church of Geneva. The device is a shield, bearing in its quarterings on one side a golden key, and on the other, a crowned single eagle, in blue, on a gold field. Above is a radiant sun, in the centre of which is the monogram, "J. H. S."—*Jesus Homimun Salvator*—"Jesus, the Saviour of Men." Above is the motto, *Post Tenebras Lux*—"After

darkness, light!" A wreath of oak and olive is below the arms. This is both the cantonal and ecclesiastical symbol of Geneva.

Underneath the shield is a large, branched, circular tablet inscribed to CALVIN, the great theologian of the Reformed Churches. The circle bears his seal, which is a hand holding a heart. This device is worked in gold, upon a scarlet field. Above it is the motto, *Meum Tibi Offero, Domine*—"I offer my heart to Thee, O God." Beneath it is another motto of Calvin's, *Prompte et Sincere*—"Promptly and earnestly.

Beneath this is a tablet to ZWINGLI, the great Reformer of Zurich. It bears his coat-of-arms, which is a shield in black and gold, in the centre of which is a broad ring; his name is written on either side. Pendent to this on the tablet beneath is a large oval, which bears the seal of the Church of Zurich. The device is a pulpit supporting an open Bible. At the base of the pulpit is a shield in blue and silver, without any heraldic device, the coat-of-arms of the Canton of Zurich. The scroll surrounding the device reads: *Kirchenrath des Canton Zurich*—"The Presbytery of the Canton of Zurich." Arranged on each side of the side of the shield are the following names: "Farel," "Olivetan," "Ritter," "Ecolampadius," "Haller," "Viret," all of them eminent Swiss Reformers. A tablet below bears the names of a number of distinguished Swiss theologians, in the centre of which is the name, "Knox," as John Knox was once a pastor at Geneva. The names are as follows: "Pictet," "Turretin," "Lavater," "Buxtorf," "Knox," "Wettstein," "Osterwald," "D'Augbigne," "Mustin," "Ruchat."\*

#### AMERICA'S COLUMN.

The outline of this panel is given in the accompanying cut, and therefore needs but little explanation. At the top is the beautiful seal of our church, the dove, representing the Holy Spirit, the star representing Christ, the burning bush and the lighted lamp representing the church endur-

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\*For lack of space the columns on Hungary, Bohemia and Moravia are here omitted.

ing and shining, and the laurel branches representing victory, with the motto *Lux lucet in tenebris*, "The light shineth in darkness." Immediately below the seal is a crimson band bearing in large white letters the name of "Francis Mc Makemie," the Father of American Presbyterianism, with the dates marking his ministry, 1682-1708. The next two designs signalize the services of the church to civil and religious liberty: the shield with thirteen stars, representing the thirteen colonies, and across the face of the shield the words "Mecklenburg Declaration of Independence, May 20th, 1775," this being the action of Presbyterianism exclusively, all the delegates to the Convention being from the seven churches of Mecklenburg county; and below this a blue band with the words "Hanover Presbytery, Religious Freedom in Virginia, A. D., 1776-1785."

Next, on a white ground, the revered name of "John Holt Rice," with the dates of his birth and death. Next, in white letters on a crimson ground, "Union Theological Seminary, Hampden-Sidney, 1824, Richmond, 1898."

Then follow on a green square four epoch-making dates. Finally, on a white ground, the names of some of our American worthies, ministers and laymen, whom the world delights to honor. On a blue scroll are given four names, two being the names of great teachers and two being the names of great preachers in our Southern Church.

**AMERICA**

**FRANCIS MAKEMIE**  
1682-1708

**HANOVER** RELIGIOUS FREEDOM IN VIRGINIA A. D. 1776-1785 **PRESBYTERY**

**JOHN HOLT RICE 1777-1831**

HAMPTDEN SOCIETY  
**UNION THEOLOGICAL SEMINARY**  
RICHMOND, VA. 1826

A. D. 1705  
A. D. 1716  
A. D. 1788  
A. D. 1861

JONATHAN DICKINSON	THORNWELL	WRS. K. McCORMICK
JONATHAN EDWARDS	DABNEY	STONEWALL JACKSON
SAMUEL DAVIES	PALMER	GEORGE B. McCLELLAN
JOHN WITHERSPOON	HOGE	FRANCIS S. SAMPSON
JOHN M. MASON		BENJAMIN M. SMITH
ARCHIBALD ALEXANDER		THOMAS E. PECK
CHARLES HODGE		THEODORE L. CUTLER