

J. J. Chisolm

AFTER
FIFTY YEARS
1861-1911



SEMI-CENTENIAL OF THE
Southern Presbyterian Church

Addresses Delivered Before The
Presbytery of Mississippi Meet-
ing at Crystal Springs, April 11-
13, 1911



"That those things which cannot be shaken may remain."—Heb. XII:27.

HERITAGE AND TESTIMONY OF THE SOUTHERN PRESBYTERIAN CHURCH

“The faith which was once delivered unto the Saints.”—Jude 3.

A heritage is something transmitted from father to son, or more widely speaking, from one generation to another generation. Men transmit to their children gold and silver and landed estates as well as titles and social rank.

Those who are heirs simply receive these possessions. Others labor for them, but the heir receives them with out labor. Yonder is a man. Naboth is his name. He has received land and homestead from his fathers by the laws of Jewish inheritance. He is responsible for the preservation of this inheritance. It is his duty to use and enjoy it, add to it in every possible way and hand it down safe to his own children. So important is this whole subject that every civilized nation has its laws of inheritance.

When the Southern Presbyterian Church was organized by the Assembly that met December 1861, it received a wonderful heritage, not of gold and silver, nor material wealth in any form. The Southern Church was born when dark clouds hung over the land. We came into being when our social institutions and all our earthly interests were rocking as in an earthquake. The echo of the tread of armed men filled the land and the tears of widows and orphans had begun to flow. So there

was no endowment of worldly goods put into our possession, but we did receive a heritage that was invaluable; it was a heritage of Truth of the same order as that of which Jude spake. The wonderful system of theology and church government embodied in this Confession of Faith was put into the lap of the Southern Church, and we started out upon our mission equipped as no other church ever was. Look, if you please, at some of the items of this costly heritage.

First of all others: We received the Bible as the inspired word of God. This one thing can never be estimated by figures of human Arithmetic, but out of this mine of truth there was digged in successive ages a compact, clear, invulnerable system of truth which has never lowered its banners in the presence of enemies; a system framed from the deductions of irresistible logic, it has passed unscathed through the fires of angry, jealous, unreasonable criticism and has made monumental men. Here, one after another, like blocks of granite hewn from the mountain; we see the doctrine of a triune God, we see his power put forth in creation and providence; then the fall of man and total depravity, unconditional sovereign election, the incarnation of the son of

God and the atonement, and all the succeeding steps of redemption from regeneration and justification to final glory. There is not one link missing in this wonderful chain. Every doctrine is interlinked with every other and the loss of one would break the chain.

In addition, we have that wonderful system of Presbyterian Church government which has been instrumental in all ages in defending, preserving and propagating the truths of redemption. These two items are the main part of our heritage, and, possessed of them, we should rejoice with a great and exsceeding joy.

Is all this mere commonplace? When the subject was announced, were you thinking of an inheritance so simple as the truth? Well, if it be commonplace, it is vital and divine commonplace. The air we breathe is a common thing and we scarcely regard it at all, but let a man abide two hours in the vile dungeon where Jeremiah was imprisoned, and where Paul and Silas prayed and he will enjoy the air as never before. For one hundred years teachers and orators have spoken to the boys and girls of America, telling them of the priceless heritage of liberty that has been bequeathed to them. This has been repeated so often that it seems almost like stale bread. But let us mention the names of Bunker Hill, Trenton, Monmouth, Brandywine, Saratoga, Kutah Springs, Guilford Court House and Yorktown; let us get a vision of our fathers, marching over the snows with bleeding feet, suffering the pangs of hunger and thirst and disease, laying down their lives on the battlefield; others as prisoners spending dreary months in foul barracks and doing all this for the benefit of generations to come and we will begin to know something of

the meaning of liberty and its priceless value. An inheritance bought by blood can never be lightly esteemed.

Now, the heritage of the Southern Presbyterian Church while in itself of intrinsic and everlasting value was purchased for us at a great cost. And when we begin to look at it from this standpoint, we will surely value it beyond all gold and silver. Let us look at some of the items in this wonderful system of truth and see what they cost.

First: Here is the Bible, containing sixty-six living wells of water, which we share indeed in common with all denominations of Christians. This was the gift of 1800 years of prophetic toil and apostolic labor. And when they were given, it was no easy matter for them to work their way and take their place as the word of God, the only infallible vail of faith and practice.

The whole book as a book and every book in it, and every chapter and verse, has been a battle-ground. It took the Christian centuries of the first three hundred years of the Christian era to settle the canon of scripture; and when the Canon was established, its battles were not half fought, but it must now be interpreted and given to the people; and the history of these last two points is written in blood. Indeed, there has never been greater resistance to the spread of the Bible than today. It has been banished from the public schools in many of our large cities. In other places it is angrily torn from the grasp of innocent childhood, and men and women are taught to look upon it with suspicion, and so-called scholars are doing their best to pull it all to pieces. The Bible societies of the world are putting forth great energy to spread it far and wide, but the task is colossal. At

great travail of soul, the divinity of Jesus Christ was established. This one point required three hundred years. The early Christian fathers who believed that Jesus was the Son of God and testified to this truth, endured the rancor of Jewish hatred and the fires of martyrdom. They heard the lions roar in the Roman arena. They died in loathsome dungeons. They went all over the world proclaiming that Jesus was Lord to the glory of God the Father.

In 325 A. D. Athanasius succeeded in carrying through the Council of Nice that article of the Creed, which asserts not only the virgin birth of Jesus Christ, but also that he is of the same substance with the Father. Along with this doctrine came the doctrine of the Trinity, which deists, atheists and all rationalists have ridiculed and despised and tried to laugh out of the world.

Here is the simple doctrine of justification by faith in Jesus Christ. This is the truth that brought joy to the heart of the dying thief. It is the truth which today breaks the fetters from off the human soul and enables it to rejoice in the freedom of the Sons of God. This truth which lies embedded in the great mine of the gospel, was hidden in the rubbish and debris of ritualism for a thousand years. It was brought to light by Luther and Calvin in the 16th century, but its march to victory was through the tears and prayers and groans and blood of thousands. The story of the battles fought over it has never been fully written, and the anguish of soul at which it was purchased can never be known till revealed in the light of heaven.

Baptism and the Lord's Supper are signs and seals of grace. We are thrilled with sympathy when we see

parents bring their children to the house of God and dedicate them to him. The water of baptism is sprinkled upon these little ones and we see therein a sign of the Spirit's promised regeneration, and likewise the seal or pledge that God will be true to his covenant promise.

Again, we sit at the Lord's table and to the broken bread and the wine poured out, memorials of our Savior's sufferings and death, symbols of our incorporation into his sacred body and public tokens of our engagement to be his forever. The service is simple, the meaning simple and profound, and these understood, they are means of grace. But what did it cost to secure for these sacraments their proper place in God's house? If we could call from heaven the men who bore testimony for these sacraments unto death, they would come forward in a great army, and with Christ's hand lifted above them in benediction, they would cry aloud from the battlements of heaven, "We died to save these truths for the world." Ridley and Latimer, Hooper and Bradford, and thousands of the noble army of martyrs would shout aloud their testimony in trumpet tones, bearing witness to the truth which they sealed with blood. Verily, these men lifted up these sacraments, pulled them out of the mire of ages, stripped them of their idolatrous significance, put them alongside the word as means of grace; no longer "horrenda mysteria" but so simple that a child can understand them.

But come to the graveyard. Here is one you loved—she is now dead, ready for burial. To your sorrowing soul there comes a word of hope. A subdued voice speaks of the Father's house with many mansions and you look away from the gloom of the

grave to the home beyond. Your faith sustained by grace, bears the strain, as you look forward to your own closing day and say, "We'll soon meet in heaven."

But now, again, what has the statement of this blessed hope cost the church? Under the fearful dread of purgatorial fire, men have spent millions of money, but there was no satisfaction for uneasy souls till heroic men digged deep into God's word and, with great contention of soul, formulated the precious hope in the beautiful language, "The souls of believers, are at their death, made perfect in holiness and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection."

It would be interesting to take every doctrine in the plan of redemption and see how every one has fought its way to a place in our grand system of truth. But, passing them by, let us remember while we are teaching our children the meaning of adoption and sanctification and the benefits which believers receive through life and at death and other precious doctrines of grace, let us remember that we are feeding them on bread which has been dearly bought, but bought it has been and paid for; and the whole of it was laid down in our hands fifty years ago as our heritage.

In the old geographies we were taught that there were two forms of monarchy—absolute and limited. An absolute monarch is always a despot. The system makes him so. It is fearful to see a civil despot ordering and controlling his subjects in matters political. But a church despot is beyond calculation worse. In such case, the matters of life and death to the human soul are concerned, and

these matters are projected on eternal lines.

Now, the astonishing thing of the ages is that just such a despot arose in the church of God to lord it over the thoughts and consciences of God's people. But such was the dreadful fact, and a whole millennium of years passed, while the church was helpless in the grasp of a tyrant's chains. You brethren sit here as elders and you ministers of the gospel rejoice in your titles as bishops in God's house. Have you forgotten John Huss, whose soul went to God in a chariot of flame; John Wickliffe, whose ashes were emptied into the Avon? Do you ever think of the crackling of the flames at Smithfield? Have you forgotten the long roll of martyrs whose blood reddens the pages of English and Scotch, Dutch and Huguenot history? While you quietly enjoy your privileges, don't forget that to save you from papal tyranny, there were sufferings endured, throes of mortal anguish felt that shall never be revealed till the Angel opens the book at the last day. From the overbearing oppression of ecclesiastical despotism, the ages wrought out and put into practice the principles of pure republican church government, and this polity, with the doctrines of redemption, is our own precious heritage.

Let us see the channel through which we received this heritage. While we speak of the Southern Church being born at Augusta, Dec. 4th, 1861, let us remember that this dates the simple organization of the body. But we trace the roots of the Southern Church back through all ages of the past and immediately to our own forefathers of the great Presbyterian church in America. The Composition of the Presbyterian

Church in the days of Francis Makemie and John Witherspoon excites our wonder and admiration. After the fierce battle of the Boyne, when the last Stuart king was utterly defeated, a great many Scotch Presbyterians came over to Ulster in the north of Ireland. They rented the lands for different periods for say thirty or forty years or more. By their great industry, frugal habits and religious devotion, this barren section of Ireland became like a watered garden. When their leases expired, their landlords demanded exorbitant rentals. These Scotchmen said, "When we took the lands, they were worthless, and by our labor we have made them valuable, and now do you want to saddle us with a burden we cannot bear?" Of course, they would not submit, and so these Scotch Irish came over in large numbers to New York, Pennsylvania, New Jersey and North Carolina; and at a later period, they crossed over the mountains and came into Kentucky, Tennessee and the Northwest.

In addition, when Louis XIV, of France, revoked the Edict of Nantes and took away from his subjects every vestige of religious liberty, his Protestant subjects, the Huguenots of history, came by thousands into the Carolinas, and these two great streams of Presbyterians met on the virgin soil of a new continent. They brought with them the Westminster Confession of Faith. Lodged in their deepest souls, they brought all the principles of civil and religious liberty. They loved the teachings of the Calvinistic faith and the Presbyterian polity better than anything in the world.

Naturally, the Presbyterian church became deeply rooted in the New World. Presbyteries and Synods

were soon formed and in 1788, lo! a Presbyterian General Assembly, full fledged, the product of all these years of growth. It is inspiring to think of those stern men who had braved the frowns of despots, the perils of the deep sea and the dangers from wild and savage men for the privilege of worshipping God as they pleased. But it was not plain sailing for the Presbyterian church during these momentous years. For a long period in the countries whence they came, the state had dominated the church, dictating its policy, nominating its officers, giving it a liturgy and holding it in subjection. But our fathers never rested till every element of state control over the church was eliminated from the constitution. Animated with such a love of liberty, both civil and religious, any form of tyranny would be to them intolerable. The strange thing is that the ruling powers in England so utterly misunderstood the spirit of these Presbyterian men. The king of England, infatuated to the last degree, began to impose petty conditions upon our people, to make exactions of them which would not have been endured in the old country and to make gradual inroads upon that liberty which our fathers had done so much to win. It is always unsafe to beard the lion in his den. The consequence of it all was, that the feelings of the Huguenot, Scotch-Irish and Dutch Presbyterians, which had been smouldering for a long time, broke forth into the fires of the Revolution. From the sound of the church bells, with the loftiest spirit of independence in their minds, the heroes of '76 went forth to battle. American independence was won and the doctrines of Presbyterian church government which were revealed in the sacred scriptures and nursed into

life by Calvin and John Knox, were embodied in the American Constitution, and have ever since been the bulwark of a nation's liberties. But it was no easy thing to do. All of this cost great travail of soul.

In the year 1810 the Cumberland Presbyterians split off from the main Presbyterian body. This was mainly because of certain lax views on the doctrines of our Confession of Faith.

Later on, under the influence of congregational principles, in the years 1837 and 1838, the Presbyterian church was rent asunder into two bodies called the Old School and New School. The Old School Assembly stood for Presbyterianism pure and simple. They held to every doctrine of the Confession according to the strict literal interpretation. To that wing of the church the Southern Presbyterians belonged almost entirely, and when the separation took place in 1861, the Southern Church carried with it the principles, traditions, theology and polity of the Old School General Assembly. We see, therefore, how the Presbyterians of this country have built up their institutions, founded their schools and colleges, organized and maintained their home and foreign missionary enterprises at the cost of great self-sacrifice, earnest debating and contending for the truth.

When, therefore, our Southern Presbyterian Church came into being, it received as a precious bequest, a great system of truth, coupled with the history of its great battles and victories, and the record of the accumulated experience of hundreds of years. In a valedictory letter which was proposed to be sent to the Northern General Assembly from our own at the time of the separation (the letter was never sent) the fol-

lowing strong language occurs:

"Your faith and order are ours. Your noble testimony for the truth in by-gone days is still ours. All that is precious in the past is still ours, and we sincerely trust that the two churches may hereafter have no other rivalry but that of love to the Master and holy zeal in His cause."

This was what we received as our heritage. And let me say again, that associating it with all it cost, it was the noblest heritage ever handed down to men; a precious system of truth drawn from inspired oracles; a system of pure republican church government, handed down from the days of Moses and Joshua; holy recollections of battles fought and victories won; freedom to worship God when and where and how we pleased; consciences freed from all trammels of human authority, subject to God alone, the Lord of the conscience, with the sacred privileges of a home altar and a bible in every house; there is no heritage like this in the ages thus far.

And it is a consideration solemn as death, that this heritage will face us at the judgment day. The truths received, the precious privileges so dearly bought, the priceless opportunities of home altars, the Sabbath day broken and profaned by multitudes will face us at the judgment day. The men that labored and died to win and bequeath this precious heritage will meet us at the judgment and call for an account of our stewardship.

||
Our Testimony.

The Southern Church has borne its testimony clearly on all the vital doctrines of redemption. Through all our church courts and from every

pulpit we have testified to the value of the home altars, the catechisms and parental training and discipline our church has testified to the binding nature of the marriage vow and the evils of divorce and with trumpet tones has proclaimed the obligation of the Christian Sabbath. We have borne witness against the evils of worldly amusements, the gay and giddy dance and the theatre and the evils of intemperance.

The Southern Presbyterian Church has, however, borne testimony on two points which we may call our special contribution to the truths held by the great Presbyterian family. These two points are the Ruling Eldership and the Spirituality of the Church. Our fathers in England, Scotland, France and Ireland had so many battles to fight, and so much truth to dig out of the mines, that it is not wonderful that some points escaped their notice.

We read now of discussions in the old Assembly which to us seem very strange, to wit: Whether there could be a valid quorum of the Presbytery without a ruling elder, and whether a ruling elder could lay on hands in the ordination of a minister. The doctrine of the Eldership was not thoroughly settled. The minister was looked upon as ecclesiastically superior to the Elder and the Elder was not permitted to join in the ordination of ministers. This was actually a decision of the Assembly of 1843, confirmed by that of 1844 (Thornwell IV, Page 73).

But such questions as these have never been debated in a southern court. Under the leadership of James H. Thornwell, John B. Adger, Thos. E. Peck and others, the ruling elder was lifted up to his high plane among the officers of God's house. Our Southern Church has emphasis-

ed his dignity over and over again theoretically and practically. The true theory of the ruling elder is set forth in our Book of Church Order, Chapter IV, Section 3, the leading principle of which is in the following language:

"Ruling Elders do not labor in word and doctrine, but possess the same authority and eligibility to office in the courts of the church as the ministers of the word." And the practice of our church has been in accordance with its theory, for Assemblies, Synods and Presbyteries have repeatedly elected ruling elders to be their moderators and they have uniformly presided with dignity and grace. These ruling elders are solemnly charged in conjunction with ministers to oversee the flock, to care for its spiritual interests, to pray with and for the people, to instruct the ignorant, comfort the mourner, nourish and guard the children of the church. For long ages of church history the ruling elder was our unused source of strength. The failure of our fathers to use the elder resulted in incalculable loss. But the Southern Presbyterian Church has borne its testimony to the value of this office and is now bringing forth this mighty agent for evangelizing the world. The leaven of this testimony has spread through the Presbyterian church all over the Union, and in the standards and practice of the church far and wide, the perfect ecclesiastical equity of ruling elders and ministers now prevails. This doctrine indeed is the safeguard of Presbyterianism. It was the old doctrine in Apostolic days, but by gradual repressions and restrictions upon the office of the Elder, and through indifference and timid yielding on his part, the office of Elder was al-

most entirely lost, but it came back with the reformation and each succeeding age has added its part to rolling off the reproach from this divinely ordained officer; and our own church has been prominent in calling out this sleeping force and using it for the kingdom. Our own Synod, indeed, has come to the forefront in using this important source of power and strength, and all through our borders we see the mighty impulse growing out of the ministry of our Ruling Elders. May our testimony never be impaired.

The other special point on which the Southern Church has borne its testimony is the spirituality of the Church. Jesus of Nazareth said, "Render unto Caesar the things that are Caesar's and to God the things that are God's." The true theory of church and state was set forth in impressive style by our Southern Assembly at its very first meeting, in a circular letter to the churches of the world. Of this letter, Dr. Thornwell was the author

They say: "The provinces of church and state are perfectly distinct and the one has no right to usurp the jurisdiction of the other. The state is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The church is a supernatural institute, founded 'n the facts of redemption and is designed to realize the idea of grace. It is the society of the redeemed. The state aims at social order, the church at spiritual holiness. The state looks to the visible and outward, the church is concerned for the invisible and inward. The badge of the state's authority is the sword, by which it becomes a terror to evil

doers, and a praise to them that do well. The badge of the church's authority is the keys by which it opens and shuts the kingdom of heaven, according as men are believing, or impenitent. The power of the church is exclusively spiritual, that of the state includes the exercise of force. The constitution of the church is a divine revelation. The constitution of the state must be determined by human reason and the course of providential events. The church has no right to construct or modify a government for the state, and the state has no right to frame a creed or polity for the church. They are as planets moving in different orbits, and, unless each is confined to its own track, the consequences may be as disastrous in the moral world as the collision of different spheres in the world of matter."

This language is a gem of conciseness and beauty, and wherever the principles herein set forth are violated, the result is disastrous. Now and then, during the history of the past, the state has presumed to meddle with the church and interfere in its councils. The sad, mournful records that we find in English history from the days of Henry the Eighth to the close of the Stuart dynasty, bear terrible testimony to the evils of Erastianism. Bad as this is, it is much worse when the church gets in control of the state, for the church is always more terribly in earnest than the state. And, when the church has gotten control, we see its dignitaries clad in scarlet riding rough shod over the state. We see the German emperor going to Canossa, kings and emperors asking their crowns from priestly hands and with fierce and savage atrocity carrying out the decrees of the church, incarcerating and burning at the

stake those who dared to resist its authority.

Both these states of things are unendurable. It cannot be right for these two divine institutes to come into collision, and the proper theory, therefore, is the one set forth in scripture, that the state should attend to civil matters wholly and the church to the business of religion. It is proper to say that this has been the theory of the Presbyterian church during all its history in this country, but 'n 1861, this theory was violated. The story has been repeated a thousand times in the religious press and at household altars. Would that a guardian angel had stood above the shoulders of Gardner Spring at Philadelphia and stopped those fatal lines which he was penning for the Assembly. The spirit of Presbyterianism seemed for once to be asleep, fascinated by the spirit of the world. The wild hurrahs of the populace, the tramp of armed men and the sound of cannon upon the distant battle-field paralyzed for the moment the genius of the Presbyterian church, and soiled her blue banner with the mud and dust of the political arena. Those resolutions which committed the Presbyterian church to a certain interpretation of the Federal constitution, over which Adams and Jefferson and other political philosophers had pondered for long years, laboring in vain for a solution; over which Lee and Jackson, Grant and Sherman were about to engage in deadly strife, were the saddest lines in American church history. There was nothing left for Southern Presbyterians but to withdraw. Had they supported the political deliverances of that Assembly, they could have been arraigned before the bar of the Confederate gov-

ernment and tried for treason. The resolutions were injudicious, cruel and criminal.

Now, it is not positively certain how far our Southern Presbyterians were influenced by this naked principle in withdrawing and setting up a separate church organization; but having been forced out, they saw that they were on the right side of a great question and our church has ever since clung to that principle, emphasized and accentuated it. Surely, the church has no right to prescribe to a man his political creed, or what shall be his views on the gold or silver standard. The church may not tell me whether I shall be a Republican or a Democrat. It was utterly unfair in a great Christian convention a few years since where there were Boers and Englishmen for one party to try to impose upon another party the question of political allegiance to King Edward. It fills us with pardonable pride when we recall the vision of a Southern Presbyterian rising in the convention and proclaiming the great principle of Southern Presbyterianism, "Keep politics out of the church; render unto Caesar the things that be Caesar's and unto God the things that are God's." By these timely words the convention was saved.

For fifty years the Southern Presbyterian church has stood upon this testimony. It is gratifying to think that our testimony has made its mark upon the world. The very existence of our church today is a monument to this principle. It proclaims far and wide "Let the church move in its plane and let the state move in its plane." When necessary let the state protect the liberties of the church and let the church pray for the state, and let these two divine institutes, mutually helpful but each

one independent, carry on their work to the end of time.

III Responsibility.

In the third place let us note that under the circumstances our responsibility is very great. When the God of nature crowns a country with fertile hillsides and alluvial plains with deep flowing streams and capacity for boundless produce, that country is under great obligation to give back much to the kingdom of nature. In Isaiah's song of the "beloved" touching his vineyard, we know that the well beloved was deeply disappointed when that favored vineyard brought forth wild grapes. God has bestowed rich endowments on the Southern Presbyterian church and our responsibility is to be measured by the grace bestowed.

Our obligation lies in two directions: first, the preservation of our heritage. We must defend that heritage with all our power. We must preserve the Bible, guard carefully its inspiration, watch with a jealous eye against every invasion of that system of truth which we have received from it and show in our lives the fruits of practical holiness. In all ages of the world there have been periods of deep decline when God's people allowed the truth of the gospel to be mixed with error. False doctrine is like poison. It is a clog to the gospel and we must contend earnestly for the faith once delivered to the saints. We must keep our heritage pure, lest disaster be our lot.

The seven churches of Asia had a blessed heritage, but these churches went to sleep. Their heritage was defiled and their testimony impaired and lo! the candle sticks were removed. See the great angel bearing the candlesticks! Whither away, O Angel? Over the sea he carries them and plants them in foreign lands.

Time passes and the truth of God is defiled again and lo! the Angel comes anew and the candlesticks are borne to distant shores. The Lord God is jealous for the truth and he will not dwell with the beast and false prophet as they are trying to pollute the fountain.

The danger to us at present is from the bold, open, defiant assaults of higher criticism. The integrity, authenticity, genuineness and inspiration of the holy oracles are all impeached. In days gone by the enemies of the Bible attacked it insidiously. They have now come out openly and above board and they are flaunting their banners far and wide, and as a consequence infidelity is in the air. When the fountain of truth is poisoned, that is, when the Bible is thrust aside as a mere human composition, the streams of social life are all defiled. We look abroad over the land and see the institution of marriage despised, and the divorce evil gaining ground rapidly. We see the family altars torn down and giving way to the altars of Mammon. We see the wheels of commerce and worldly amusement ploughing through the heart of the Sabbath day, and we know that all these alarming evils grow out of loose views of God's word. It is the solemn obligation resting upon the Southern Presbyterian church, to stand in the breach and serve as defenders of the Bible and that pure Austinian, Calvinistic system derived from it. There is no body of truth like it known to men. In it God is sovereign and the sinner is lost.

A converted Indian put it this way. When asked how he was saved, he made a circle of leaves and put a worm at the centre. Setting the leaves on fire, he watched the worm

running this way and that till, in despair, the worm came back and straightened itself, waiting for its doom. At that moment the Indian reached in and pulled out the worm and let it go in the grass. "I was that worm," the Indian said. "I looked this way and that and saw ruin everywhere and when I gave up in despair, God saved me." The Calvinistic system urges men by motives drawn from eternity. It plies the conscience with obligations born in heaven and it is the mission of the Presbyterian Church to hold fast and protect that system from the assaults of the world.

The Presbyterian church, from its earliest years, has been the advocate of the highest grade of Christian learning. We have men amongst us that are able to measure lances with any antagonist from the camp of the Philistines, and the world around us and coming posterity and departed saints are looking upon us to defend the heritage that God has given us. To this work may we bring the boldness of Paul, the impetuosity of Peter, the unfaltering courage of James and the tenderness of John.

Finally, we are responsible for giving this truth to the world. Two other brethren will speak on this special point, but let me say that one of the best methods of keeping our standard pure is to give them broadcast to the world. A mountain spring will purify itself by the continuous flow of its waters. Should the spring not flow, the channels of its supply would soon be stopped up and by and bye there would be a dead

spring at the base of the mountain.

Let the waters flow! !

A German professor learned and old was dying. An ear was bent down to catch his whispered words. "I have spent my life in vain," said he. "If I could live over again, instead of giving my life to the definite article, I would give it to the comparative degree." In this big German university learning had gone to seed. In the mind of this poor, dying man two small points of grammar had gotten so big as to crowd out all creation. In this way heresies are born. Through the minute divisions of labor a man studies one small point in a system of truth, until that point is magnified out of all proportion to the system. Life is too short for folly like this. The remedy for it is, Let the Waters Flow. If Wehausen, Kuonen, Driver and Cheyne had been Evangelists in the mountains of Kentucky or the plains of Texas telling dying men how to be saved, curing the wounds and pouring the oil of joy into the great running sore of the world, they would have had no time for foolish quibbling about Moses, Isaiah and Daniel.

Let the waters flow. Some men must watch the fountain sure enough, but let the waters flow. Our own self defence requires obedience to God's command. Go ye into all the world and preach the Gospel to every creature—

Fly abroad, thou mighty gospel,

Win and conquer, never cease,
May thy lasting wide dominions
Multiply and still increase.

Sway thy sceptre, Savior,
All the world around.