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# PRESBYTERIANISM;

A BRIEF REVIEW OF  
THE DOCTRINE, POLITY AND LIFE OF OUR  
CHURCHES.



PREPARED BY THE

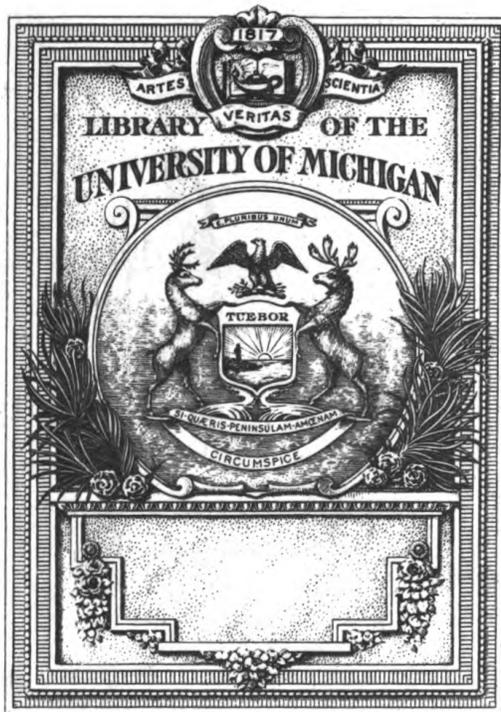
REV. H. D. JENKINS, D. D.,

FOR

*THE WORLD'S FAIR COMMITTEE*

OF

THE PRESBYTERIAN CHURCH IN THE UNITED STATES  
OF AMERICA.



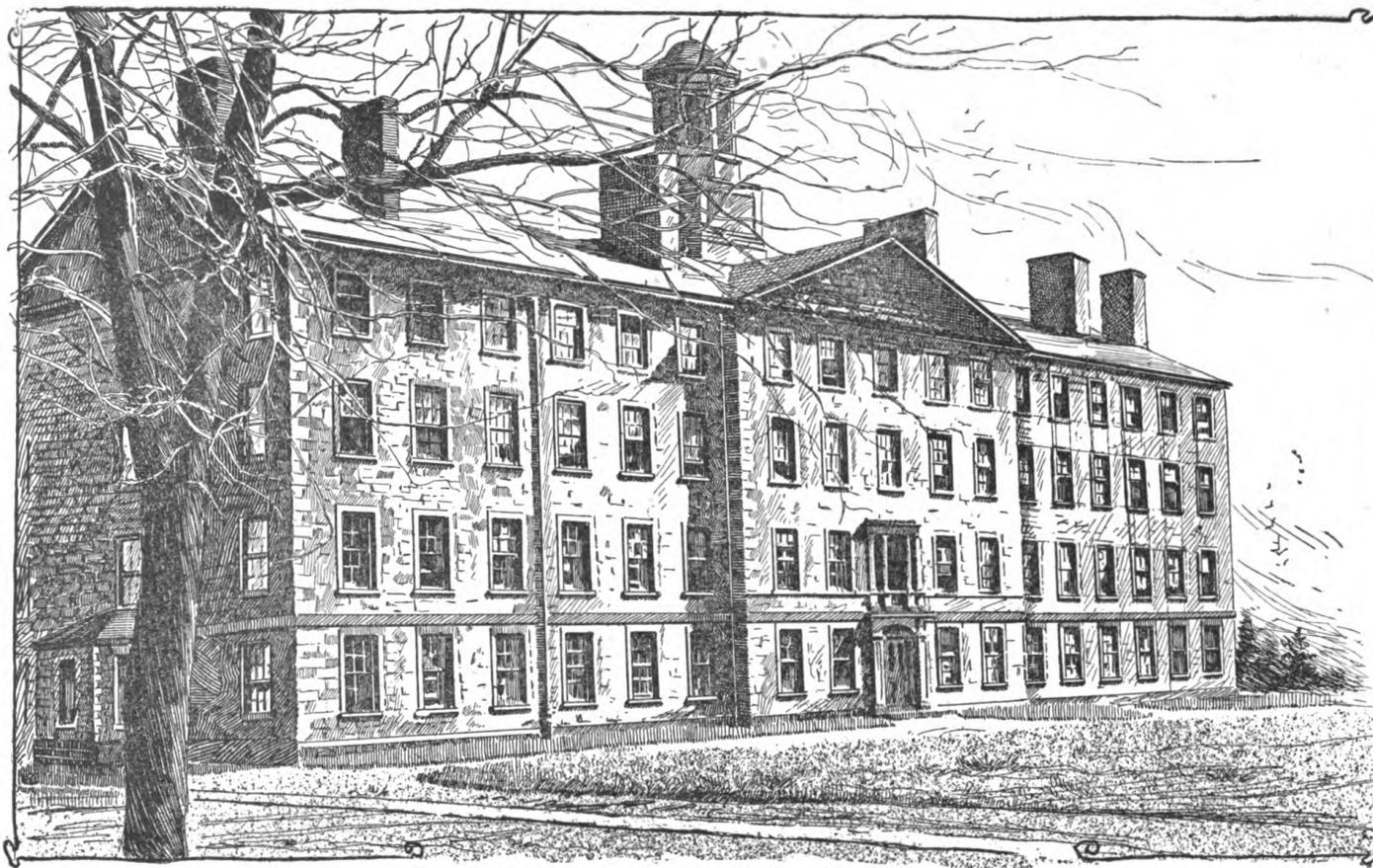
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ERRATA.

On the Plate opposite page 61, instead of seven-fold,  
read seventeen-fold.



THE OLD SEMINARY AT PRINCETON, N. J.

THE FIRST BUILDING ERECTED BY THE PRESBYTERIAN CHURCH IN AMERICA FOR SEMINARY PURPOSES.

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# PRESBYTERIANISM.

A Presbyterian Church, according to the constitution of The World's Presbyterian Alliance, is a church "constructed on the Presbyterian polity, whose creed is in harmony with the consensus of the Reformed Churches." The definition is brief but carefully drawn, and is as important for what it omits as for what it includes.

It is true that Presbyterian churches usually publish, as included in their standards, a Directory for Worship; but of this nothing is said in defining the bounds of Presbyterianism, because in the worship of the Presbyterian Church there is nothing distinctive or obligatory. It may be liturgical or free, or partly each, or subject to change: this fact in no way affects the regularity of its denominational standing.

## I.—DOCTRINE AND POLITY.

The confessional standards of the Reformed churches are thirty or more in number, including the Westminster, the Helvetic and the Belgic Confessions, the Canons of the Synod of Dort, and the Westminster and Heidelberg Catechisms. Of these no authoritative consensus or digest has ever been framed, although a tentative *Standards.* harmony of Reformed Confessions was published in 1581. But Rev. Dr. Schaff, editor of *The Creeds of Christendom*, stated in his address before the third general Council that such a consensus might be outlined by five points, viz.: "The Sovereignty of the Holy Scriptures as the Rule of Faith; Justification by Faith; Atonement by the Blood of Christ; The Doctrine of The Sacraments; and, finally, Election by Free Grace." Of

these five confessional features, the first three are common to all evangelical churches; but the fourth distinguishes the Reformed from the Lutheran, and the fifth the Reformed from the Arminian churches. It will therefore be necessary only to speak of these.

Luther attempted to maintain a middle ground between the Catholic and Reformed churches even in his fundamental views of Christianity.\* To

*Lutheranism.* the sacraments of Baptism and the Lord's Supper he gave objective reality, the Articles of Visitation (1592) ascribing to baptism regenerative power, and teaching that in the eucharist "the true body and blood of Christ are received in, with and under the bread and wine." In opposition to the Lutheran churches, the Reformed are therefore distinguished by their teaching that "there is in every sacrament a spiritual relation or sacramental union between the sign and the thing signified"—this sacramental union being both symbolical and instrumental; but in neither case is the sign inseparable from the thing symbolized. The rite is therefore representative rather than potential, as the seal attached to a document does not convey legality but attests it.

The issue between the Reformed and Arminian churches relates to the doctrine of Election.

Every question that has to do with the conduct or destiny of man, when pushed back to its ultimate ground, must rest for a finality upon the will of man or the decree of God. Whichever solution

*Divine Sovereignty.* approves itself to the mind, the question is not free from logical difficulties, but man must base his hopes of eternal life and his faith in the final redemption of the world either upon man's self or upon man's Creator.

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\*Kurtz Church History, Vol. II, p. 69.

Presbyterianism chooses, from spiritual intuition and from reason both, the latter alternative; and it founds its hope not upon the variable human will, or upon fallible human virtue, but upon the eternal purpose and the omnipotent will of the Sovereign of the Universe. While accepting the consciousness of the spirit as to its own freedom, while seeing in the choices and purposes of men personal decisions for which the individual is morally responsible, the philosophy of our faith does not rest here, but finds in the sovereignty of the Father of all men that power and that principle which shall reduce the chaos of conflicting wills to the cosmos of a creation working together to a fore-ordained certain and beneficent result. It is and must be of all faiths the most optimistic; since it bases its hope upon "the determinate counsel and fore-knowledge of God," in which the cross of Calvary is as surely embraced as the manger of Bethlehem, in which nothing is rendered contingent either by the apostasy of Judas or the threatenings of Saul. It is a faith which clothes the King of Heaven with no theatrical ermine, crowns the divine intent with no diadem of paste jewels, and puts into the hand of the Almighty no sceptre of fire-gilt; but it robes the majesty of heaven with a sovereignty beside whose "great white throne" all earthly power is a shadow and all terrestrial authority a dream. In such absolute power and such unqualified dominion it finds the rationale of its worship. "Every man," said one of the greatest of English philosophers, "is a Calvinist when he prays." We pray to nothing less than Omnipotence.

But the Calvinism of the Presbyterian Church is not fatalistic for the simple reason that its faith is a faith in a personal God. Philosophy alone leads, has always led and is to-day leading, all

forms of infidelity toward fatalism. Human consciousness of freedom can rise no higher than its source. As it springs from the conditional so it leads logically to chaos. But a sovereignty which is unconditioned by aught that is external, yet subject to the nature of the personality exercising it, is neither fated nor contingent, but certain while still free.

It is a clear conception of this element of personality which saves our theology, in the hands of competent instructors, from those exaggerations, excesses and fanatical distortions to which it has been subject upon the part of the ignorant; and when rationally presented it becomes the basis of a faith which lifts the soul superior to present ill, and in the midst of the darkest storm still sees the coming rainbow. That which distinguishes all secular philosophy to-day, whether spiritualistic or materialistic, is its hopelessness. Pessimism is necessarily the religion of unbelief. Nor can a theology which makes the future contingent upon man lift the world from this slough of despond. But a theology which is bedded upon the nature and anchored in the will of God can greet even the fall of empires, as did Augustine, with the confident assertion:—“*Nubecula est; praeteribit.*” It is a little cloud; it will pass away. Nay, he will confront every threatening disaster with the more joyful words of the psalmist: “The Lord reigneth, let the world rejoice.”

Granted the fundamental proposition of the absolute Sovereignty of God, and all the other doctrines which pertain to Calvinism are simply necessary corollaries. Beside these there can hardly be said to be doctrines which *Baptism.* distinguish our church from most of the other evangelical bodies. We accept various modes of baptism, as do others. We consecrate

our children as well as ourselves to God's service, but in this we are not singular. These faiths and practices are common to the larger part of Christendom, and it is not needful to dwell upon them as though they were distinctive. We turn therefore to the Polity of the church, which is essentially its own.

In the decisions of the Supreme Court of the United States,\* all churches are regarded as so many voluntary societies associated for specific purposes, and their forms of government are reduced to three classes: those whose *Polity.* government depends wholly upon the vote of the individual congregation; those whose government is wholly in the hands of a bishop; and those which are under the authority of a written constitution administered by chosen representatives. It is hardly necessary to say that the Presbyterian Church belongs to the third class, a *via media* between the other two.

But the polity of the Presbyterian Church means more than that it is constitutional as opposed to autocracy or democracy. It is distinguished by three cardinal principles, maintaining as it does the the Parity of the Clergy, the Representative Government of the Church, and the Unity of the Body of Christ.

It believes in the ministry as an order, but as one order only. The minister is not simply one of the membership of the church chosen by it to expound the word; but he is one who holds a sacred office by a divine call. That call has sometimes been made manifest by extraordinary signs, but commonly by the divine approval making his labors fruitful. And in this ministry, since the apostolic office of eye-witnessing to the life of Christ has ceased, the church finds no higher

\*13 Wallace, 679.

and no lower. It never calls this ministry a priesthood for the simple reason that the Bible never does. It prefers a scriptural presbyterate to a historic episcopate. Seeing that the early church was ruled in loving authority by "the apostles, the presbyters and the whole church," it seeks by those orders which survive, the presbyters and the church, a solution of the difficulties which still arise in the administration of affairs.

"We do not believe," says a late able exponent of Congregationalism, "that Jesus Christ has any court on earth, either in Synod or General Assembly." But there the writer pauses *Discipline.* in full career. Had he added the logical conclusion to his sentence he must have said, "or in the Congregation." The same questions arise, and the same questions are decided, in every denomination. In one they are laid before the bishop. In another before the congregation. In ours, before the representatives of the whole church. The difference between our Congregational brethren and ourselves is not whether the church shall exercise discipline, but whether the appeal shall be to twenty or to twenty thousand. Each church has its "court" and renders its decision, whether that be the "withdrawal of fellowship" or "suspension from communion." The question between us and our sister denominations is not the existence of the court, but its composition.

The government of the Presbyterian Church is essentially Representative, and it is the only one that is so. In the local church its government is by communicant representatives chosen for *Courts.* age, fitness and experience. These men, the ruling elders, presided over by the pastor, are not lords over the church any more than Congress is a czar. They are simply the

church itself acting through its selected counsellors.

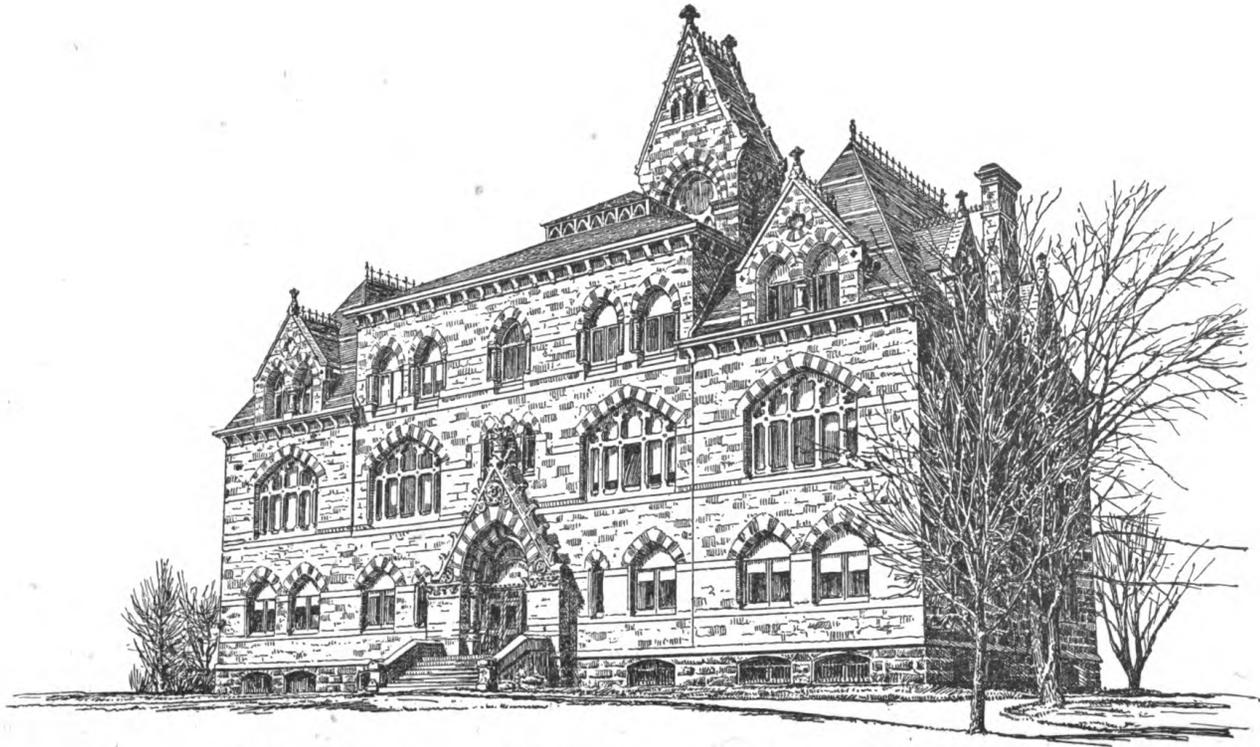
If all the interests which appertain to the church of Christ were local, the local congregation, either by popular vote or by its representatives, could consistently handle and discharge the same. But local questions are only a small fraction of the whole. Our churches are not built for individual pleasure, or to gratify personal whims, but for certain, specific, definite and spiritual uses. That these sacred gifts of the living and the dead may be sacredly conserved, requires a court in which other than merely local interests may be represented. The fitness of a minister to occupy a particular pulpit is not to be rightfully decided by the prejudices or pre-possessions of those who chance at the time to occupy the pews; but in some court which will respect and conserve the known purposes of the founders. Honesty applied to spiritual affairs requires in the acceptance of these vast financial trusts a church with a known creed, a constitutional form of government, and a court of trial and appeal. That which Presbyterianism accomplishes directly by its polity, churches radically independent seek to accomplish by the formation and incorporation of voluntary societies. Under the stress of missionary necessities the theory of *jure divino* Congregationalism or Independency goes hopelessly to pieces. Where the minister must exist before the church it is somewhat difficult for him to be chosen by it, and receive his credentials from it.

The Presbytery, composed of ministers resident in certain geographical boundaries, and representatives of churches within like limits, has therefore power to judge of the fitness of candidates for the ministry, and *The Presbytery.* to license and ordain the same. It must be present by its representative at the or-

ganization of all churches of its faith and order within its own bounds. It can dissolve a church that becomes weak, or one that walks disorderly. It may dissolve the relation between a pastor and his people in an emergency, or in case of a disagreement between the parties. And it is its special duty to examine the records of each church within its jurisdiction every year, and to see that the ecclesiastical action of the churches is in harmony with the constitution of the general body. It acts as a court of appeal in the case of any member of a church who feels aggrieved by the action of its session; while in all cases of process against a minister it becomes a court of original jurisdiction. It is, in fact, the ecclesiastical unit of the denomination; local churches constituting parts of a Presbytery, and Synods being aggregations of the same. For this reason any proposed change in the Confession or Discipline of the denomination is referred directly to the Presbyteries and decided by their action.

The Synod consists of the pastors and elders within a certain district occupied by not less than three Presbyteries. Of late years in this country the boundaries of a Synod have usually

*The Synod.* been coterminous with those of the State in which it is located. It is sometimes, but not always, a delegated body. It has power to receive and issue all appeals regularly brought up from the Presbyteries, but in such trial of judicial cases the Synod has power to act by commission. Its decision upon all judicial cases not affecting the doctrine or Constitution of the church is final. As the Presbytery reviews the books of each local church, the Synod reviews the records of each Presbytery, having responsibility to censure, approve or redress. It can erect new Presbyteries or dissolve those existing. It convenes ordinarily



STEWART HALL, PRINCETON THEOLOGICAL SEMINARY.

once a year, and seven members constitute a quorum, provided that not more than three are from any one Presbytery. The chief judicial purpose of the Synod is to maintain uniformity of action and practice upon the part of its Presbyteries, and its chief practical value is to afford an annual missionary convention in every state each year.

The General Assembly is the highest judicatory of the Presbyterian Church. It represents in one body all the particular churches of the denomination. It consists of an

*The General Assembly.* equal delegation of ministers and elders from each Presbytery, appointed at the last stated meeting before its annual session. This body is charged with the duty of receiving and issuing all appeals, complaints and references which affect the doctrine or constitution of the Church, and which are regularly brought before it from the inferior courts. It has power also to act by judicial commission in the settlement of judicial cases. It must review the records of each Synod, which are usually presented to it in printed form. It gives its advice and instruction in all cases submitted to it in conformity with the Constitution of the Church. It is designed to form a bond of union, peace, correspondence and mutual confidence among all the churches under it. It is bound to decide all question of doctrine or discipline which are regularly brought before it, but it deals only with such as are brought before it by inferior bodies and not from individuals or independent societies. It cannot of its own motion make any change in the faith, government or discipline of the church; having not legislative but only executive and judicial powers. All changes in the Constitution of the church must receive the assent of two-thirds

of the Presbyteries if they relate to the Confession of Faith or the Catechism; by a majority of them if they relate to constitutional rules. Otherwise they can not become laws of the church.

It will not escape observation, that the principle of lay representation which has now been adopted in some modified form by many churches, has been from the first an integral and necessary part of Presbyterianism. So much so that no church court or council can be normally constituted without the presence of representatives of the congregations. Thus there is continued in the church the most ancient form of authority known, the patriarchal; clothing the natural deference paid to age with a reverence yet more sacred, and perpetuating. It is an institution which from the days of Moses has distributed responsibility without introducing confusion, and established authority without sacrificing liberty.

It will be seen from this brief review that the Presbyterian church places by its polity a special stress upon the Unity of the Body of Christ. It does not see in so many separate congregations simply so many separate flocks; but it sees them to be constituent parts of that church universal which has the right to be consulted in affairs pertaining to the interests of the whole body. It groups churches into Presbyteries, and Presbyteries into Synods, and Synods into a General Assembly; because it looks upon the Church not as many but as one. The feeblest and least comely or most remote member of the body, "is still of the body," and has its rights to be conserved in all things pertaining to the welfare of the whole. Its congregations are not boulders upon the prairie but living stones fitly joined together. If it seem to sacrifice something of its natural autonomy, it

*Church Unity.*

does only what all citizens do for the sake of the state in which they have citizenship—confer power and receive protection to compensate.

Into its membership the Presbyterian Church welcomes all that love the Lord Jesus Christ in sincerity, not to doubtful disputations, but that each may edify the other in mutual love. From practices which grew up during our union

*Membership.* work with the Congregationalists, great confusion of thought has arisen as to the conditions of membership in our denomination. By the standards of the church we are told that "Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read and repeat the catechism, the Apostles' Creed and the Lord's Prayer. They are to be taught to pray, to abhor sin and to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and have a sufficient knowledge to discern the Lord's body, they ought to be informed that it is their duty and privilege to come to the Lord's Supper. The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young Christians to them."

In churches with which Presbyterians are closely allied in evangelistic efforts, some lay stress upon complete doctrinal accord and others upon emotional experience. According to our standards, as appears from the quotation just given, the only pre-requisite for Christian communion is Christian life. In the interpretations of its evidences some

sessions may require more, some less; but in no case is a member required to subscribe to the detailed Confession of Faith presented to the ministry and eldership. Just as the state requires of every official, from the humblest to the highest, an inaugural oath of fidelity to the constitution, but asks from the citizen simply a life free from offence; so the Presbyterian Church ordains to office only those who take a vow of loyalty to the constitution of the body, but receives to membership all who give evidence of a spiritual life. That evidence demanded may be, as Dr. Charles Hodge puts it, "credible," or as Dr. Edward Morris would have it, "convincing;" but if it be satisfactory to the session nothing more can be required.

The practical working of this polity has been found to conserve as nothing else can, the autonomy of the congregation and the purposes of benefactors. Each church has complete control of its own affairs within the *Trusteeship* limits of the intents of those to whom it owes the use of the property. A church investment is practically for all time, but not for all purposes. Those by whose munificence or self-denial a church is built soon pass away. Nothing can be a graver injustice than its perversion by those to whom it has descended without cost. Under the Presbyterian polity the denomination becomes the trustee, whose duty it is to carry out the wishes of the donors. Many a brilliant but erratic Theudas, "drawing away much people after him," has found that when he preaches a new gospel he must build a new temple and not appropriate the sacred gifts of the dead.

Not the less true is it that the polity of the Presbyterian Church has proven that the conservation of the truth once delivered to the saints is

not inconsistent with the ripest scholarsn.p. No creedless church, has in any age or any land given to the world profounder theologians, more acute philosophers, linguists more versatile, or archæologists more learned, than this which in the minds of the foolish is supposed to "repress freedom of thought." A tree is known by its fruits; and the choicest fruits of a true and sober scholarship have ever been found in Presbyterian schools and churches. This is a fact so patent that to challenge it is to give evidence of one's own ignorance of history; and yet no other church has exhibited an equal stability of doctrine. The very differences which have rent our body in times past were less radical than those which exist unchallenged in some denominations. The name of Presbyterian indicates more nearly the theological standing of a minister than the name of any other denomination extant. Its polity has now been widely tested through ages and in many lands; and its history bears out its claims, that in no other church are trusts held more sacred or doctrinal standards more faithfully conserved than in this whose polity has at the same time encouraged munificent endowments, by rendering them safe, and enriched the world with some of its ripest scholars and most eloquent divines.

It is not to be wondered at, therefore, that a polity so practical and beneficent should be found in the scriptures. Not that the church claims for its organization in detail a *jure divino* command. In its standards, while asserting that its doctrine is the system of truth taught in the word of God, it affirms only of its polity that it is "agreeable" to that word, and a claim so modest is well supported by innumerable scripture references in both

*The Scriptural  
Presbyterate.*

the Old and New Testaments. That the Jewish church was presided over by a distinct body of elders is not a matter of dispute; nor was this inconsistent with the headship of Jehovah. That the order of elders was continued in the New Testament church is as little subject to controversy; nor is this inconsistent with the headship of Christ. Sixty times in Acts, Epistles and Revelation do we find "the elders" of the church mentioned. No other title as applied to church officers begins to have the biblical authority of this one, from which our Presbyterian Church takes its name; the term Presbyter being simply the Greek word for "elder" Anglicized. "It was," says Dean Stanley, "the excellence of Christianity to inspire the eldership with new life, to make them occupy all the vacant opportunities of good that this world offers."

It was but natural, therefore, that when at the time of the Reformation the Bible was given back to the church for its free perusal, it brought with it a presbyterial form of church government. This was not due to Calvin's masterly exposition of the New Testament; for wherever the church was free to carry out its own convictions it freely adopted or faced toward Presbyterianism. In Germany this tendency was restrained by the power of princes. But wherever the Lutheran church has been made free from the dominion of the civil power, as in America, it has promptly become Presbyterian. In England the reformed church was fast drifting the same way, but was twice arrested by the fiat of the sovereign. Among the Waldenses of the continent, the followers of Huss in Bohemia, the Culdees of Scotland, wherever, in fact, there was a pre-reformation protestantism, there already existed the germ of a Presbyterian

*The Reformation.*

church, which sprung to life and has remained Presbyterian to this day.

## II.—AMERICAN PRESBYTERIANISM.

The general reader knows far more of church history as it was made and recorded in Germany or England three centuries ago, than of church history in America during the life-time of himself and his fathers. In one of the best equipped of our Presbyterian seminaries a movement is on foot to establish a chair of American Church History. This subject should have for Presbyterians a vital interest. That wonder-working providence which makes the wrath of man to praise God, and compels the stormy wind to fulfill His will, is revealed in no age and no country more plainly than in ours.

The discovery of America was made by a brave scientist and sailor in the interest of the Church of Rome. The exploration of the continent was undertaken by the soldiers of Catholic sovereigns. The first settlement of white men upon the shores of North America was by missionaries of the same church. The first European upon the shores of Lake Michigan, whose camp could not have been far from the site of the Columbian Exposition, was a courageous, self-sacrificing, true-hearted servant of the papal court. From the Great Lakes to the Rocky Mountains there is scarcely a river or an affluent whose course was not mapped out by Roman priests. No church has shown a more resolute spirit, a more faithful band of pioneers, a more heroic company of martyrs in America than the Church of Rome. Whatever shadows rest upon the names of Spanish and French explorers, the names of Las Casas and Marquette will be held in perpetual honor. And yet the

*American Church  
History.*

missions of Rome were broken up; its colonies perished one by one; so that upon neither continent of the western world floats anywhere to-day the banners of Castile or Arragon, or the white flag and golden lilies of the House of Bourbon. The 14,260,443 Protestant church members in this country, and a supporting constituency of not less than 50,000,000 souls, witness to a purpose in the spiritual history of America which is perfectly apparent. Despite the constant stream of immigration and the heroic efforts of her devoted priests, the church which discovered, explored and colonized this continent could show during the last decade an advance of but 29 per cent. to the 39 per cent. of Presbyterianism, and the 42 per cent. of combined Protestantism. From these figures of to-day, published by the authority of the state, we turn back to the days of the introduction of Presbyterianism into this land.

At the time the first English colonies were planted in North America, Presbyterianism in the mother country had not separated itself from the Church of England, but existed *in posse* in that Puritan element that was forcibly *Puritanism* kept under by the hand of authority. That element was, however, slowly crystalizing around two opposite poles represented to the popular mind by Barrows and Brown; the one party inclining toward Independency, the other toward Presbyterianism. Many, who like George Herbert, never left the communion of the Church of England, sympathized with the feeling he expressed in his well-known lines when he said of the exodus to the new world:

“Religion stands on tip-toe in our land,  
Ready to pass to the American strand.”

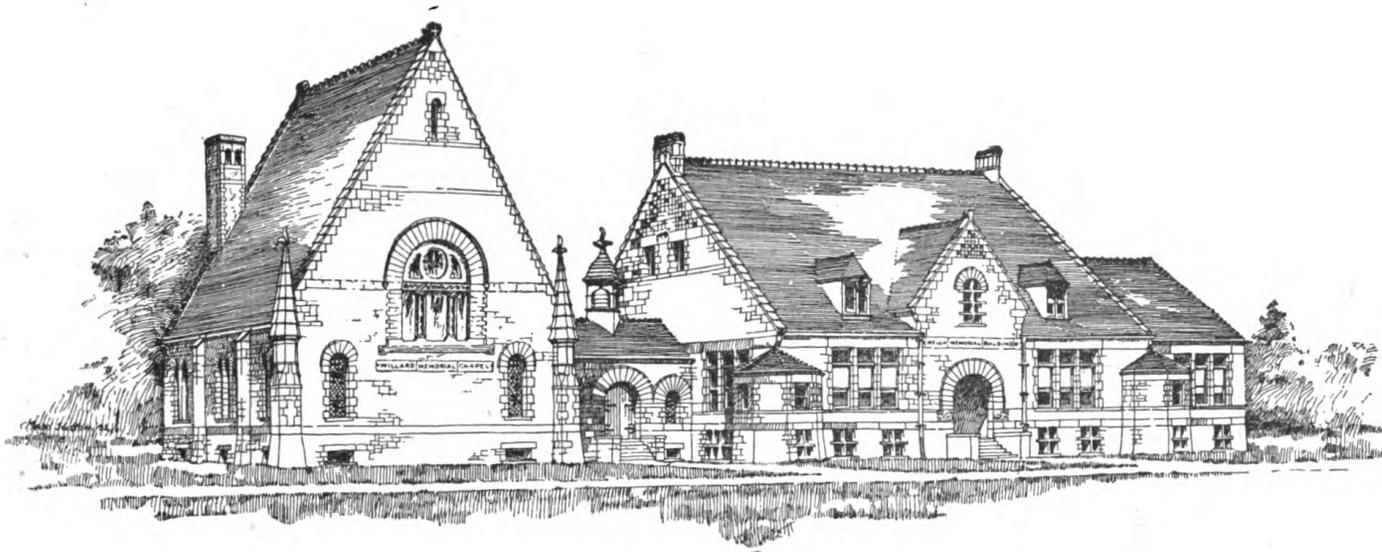
Considering the arrested reformation in England, it naturally followed that the first churches in

this country, coming from thence, should have been of a mixed order, having, as Dr. Dexter, the historian of Congregationalism, says, "their roots in one system and their branches in another; being essentially Genevan (Presbyterian) within the local church, and essentially other outside of it." Not only were the first churches of Plymouth and Massachusetts Bay organized with ruling elders, but, according to Cotton Mather, of the first 20,000 immigrants to New England, at least 4000 were pronounced Presbyterians. Among these were such men as Thomas Parker and James Noyes of Newbury, (who both published their advocacy of Presbyterianism during the sessions of the Westminster Assembly in England,) and John Eliot, the well-known apostle to the Indians. The latter outlined his ideal of the church as embracing not simply Sessions and Presbyteries, Synods and General Assemblies, but also a World's Council of Presbyterians, which did not come into existence until 1887 under the leadership of Dr. Schaft and his colleagues. Indeed, the Saybrook Platform of 1708 is nearer to modern Presbyterianism than to modern Congregationalism.

It was, however, inevitable, that these diverse theories of church polity should grow apart. In England the stout defender of Presbyterianism was

Thomas Cartwright, Professor of  
*Presbyterian Churches.* Divinity in the University of  
Cambridge.

Thomas Denton, a graduate of Cambridge, removing with a part of his flock from Stamford, Connecticut, to Hempstead, Long Island, established there a distinctively Presbyterian church in 1641. From this center his two sons, with the most resolute of their Presbyterian neighbors, removed a short distance in 1656 to lands which they had purchased at Jamaica. The church which they then organized remains



AUBURN SEMINARY.

THE WELCH AND WILLARD MEMORIAL BUILDINGS.

to this day in connection with the General Assembly of the church north. At the surrender of New Amsterdam (New York) to the English in 1664, there were said to be six Puritan churches within the bounds of the present city. In 1678 Governor Andros wrote that in New York there were "religions of all sorts, but Presbyterians and Independents the most numerous and substantial." In New Jersey, Pennsylvania, Maryland, Virginia and the Carolinas were the *disjecta membra* of the future church, only waiting the touch of power to bring them part to part. The man of the hour was in the providence of God at hand in the person of Francis Makemie, the father of the American Presbytery.

At this time there were at least twenty-six Presbyterian colonies strewn along the coast from the eastern extremity of Long Island to the site of Charleston in South Carolina. Some of these were settlements that soon died out or became inconspicuous, and are now lost as localities, having undergone one or more changes of name.

But troublous times at home were constantly adding to the number of those who sought America for rest and worship. Happily the free churches of America for the most part made common cause. The Congregationalists did not oppose the Presbyterians. On the contrary, Cotton Mather and the Boston ministers united in a letter to Sir Edmund Harrison, of London, a layman of great wealth and well known benevolence, for aid to the "Reformed churches" which Makemie was founding.

Francis Makemie, a native of County Donegal, Ireland, a graduate of the University of Glasgow and a man of considerable estate, was licensed *Makemie.* by the Presbytery of Laggan in 1681 and reached America as a missionary in 1683. The Presbyterian Church has, perhaps, furnished no

finer model of a denominational pioneer than he who was its first apostle in America. He knew how to be loyal without being narrow; and while known chiefly as a disputant and an organizer, he disputed only to secure an equal freedom, and organized, not to proselyte but to evangelize. Imprisoned in New York for preaching, and fined notwithstanding his acquittal; denied a license to preach in Virginia and subjected to harassments in Maryland, he triumphantly fought his way through every obstacle *Harassments.* by his genius, his courage and his wealth, and vindicated the right of dissent from the Church which England was then seeking to establish in all her colonies. With the independent churches of New England and the Dutch Reformed churches of New York, he was in constant correspondence and intimate fellowship. They recognized him as the champion of their common liberties, and toward these bodies he and his followers felt and exercised fraternal respect.

Although he had organized Presbyterian churches at various places, including Snow Hill and Rehoboth in the "east shore" of Maryland, both of which continue in a flourishing condition, and although his labors, like those of another Paul, were extended over a line of many hundred miles, yet it was not until 1706 that he and his colleagues erected that second of our Church Courts, the classical Presbytery, in which representatives of various congregations meet as members *First Presbytery.* of one common body. Nor was this done with the avowed purpose of planting a denomination, but, as he says, "to consult the most proper measures for advancing religion and propagating Christianity in our various stations, and to maintain such correspondence as may conduce to the improvement of our ministerial abilities." The movement was distinctively denominational; the spirit was wholly evangelistic.

This germ, from which has been developed the

great body of American Presbyterianism, numbering in its several folds upwards of a million and a quarter of communicants, was composed at first of seven ministers only, three of whom were settled over as many churches and four were itinerant missionaries. The immediate occasion for organization was the desire of Mr. John Boyd for ordination, he having been elected pastor of the church at Freehold, New Jersey. The minutes of the first meeting of the new Presbytery have been lost, but the second session was held Dec. 29, 1706, with the church to which Mr. Boyd was to minister. Often as these records have been subjected to critical study, it is apparent to the impartial and unprejudiced reader that the body thus called into life was formed not as a force for defence against attacks, but for the larger purpose of occupation. The chief business of the Presbytery was from the first to supply destitute neighborhoods with the preached word. Makemie himself more frequently refers to it as "a meeting of ministers" than as an ecclesiastical court. The purpose of the organization was not polemic but ministerial, and all its early meetings were warm with the spirit of missions. Had it been more narrow in its aims it would have been less broad in its conquests.

Doctrinal accord seems to have been assumed, as indeed it might be among those intimately associated in previous relations. All these ministers with one exception, were of Scotch or Irish presbyteries, and two of them had come with Makemie in answer to the personal appeal which he had presented during his late visits to the mother country. So long as a common belief was not questioned, to have adopted a form of subscription might well have seemed an excess of caution. They appear to have been in closest touch with the Presbytery of Dublin, which at this time existed as an independent body, and not connected with the Synod of Ulster. The jealousy of

the English government for the Established Church had at the time put the Presbyterianism in Ireland under severe restraint, and the less formal their meetings the more free their discussions. "A meeting of ministers" excited less hostility than "A Session of Presbytery," and the name of "The General Commission" was less odious than that of "The Irish Synod." Many ecclesiastical acts it was impossible for the Church in Ireland to undertake, and the enforced informality there doubtless was the source or origin of certain unconscious informalities here. But, whatever be the cause, it is not to be denied that the first Presbytery in America resembled more nearly a missionary bureau than a denominational propaganda, and its aim seems rather to have been to send out soldiers of the cross than to prescribe their uniform. It was not until 1714 that churches were instructed to present their sessional records annually for review; not until 1716 that the right of an elder to sit in the absence of his ministerial colleague was decided. And it was still some years later before any form of subscription to the common standards was asked for or agreed upon.

In 1716 the little company recognized that they had entered upon a wide field and must re-distribute their forces. The original Presbytery of seven members had now become a body of nineteen ministers, perhaps twice as many churches, and about three thousand communicants. For the better execution of its work it therefore divided itself into three complete presbyteries, besides the Presbytery of Long Island, which *First Synod.* as yet had but two members and was provisionally constituted until the necessary third member could be secured. The sympathies of the Puritan churches were evidently with our fathers, so that the latter confidently looked forward to that co-operation which was soon after volunteered.

Even Jonathan Dickenson, the founder of Princeton Seminary and pastor of the church at Elizabeth had not, up to 1717 identified himself with the movement. But the guarantees of order in the new organization, the manifest improvement in discipline the barrier raised against the intrusion of unworthy ministers, above all the evident sweets of fellowship and the distinct blessing of God upon the enterprise all conspired to cause its rapid increase after the first days of trial had passed by. Something was due in their success to personal gifts, something to their admirable equipment for their work, and much to the working qualities of that system which even yet is our admiration and, under God, our hope.

It was in 1727 that the necessity of some form of subscription to a common standard was first broached in the Synod. No more vital issue could be raised, and, once raised, nothing *Subscription.* could be considered settled until this was clearly determined. It was easily possible to err upon either side, and by a narrow and inflexible form of subscription shut out those who were in substantial accord; or by a lax and careless indifference to truth, admit seeds of weakness, dissension, and decay. Some of the most orthodox divines opposed all attempts toward a common consensus of belief, but after two years of full discussion it was agreed that "all ministers of this Synod, or that shall be hereafter admitted to this Synod, shall declare their agreement in, and their approbation of, the Confession of Faith, with the Larger and Shorter Catechism of the Assembly of Divines at Westminster, as being in all essential and necessary articles good forms of sound words and systems of doctrine, and do also adopt the said Confession and Catechisms as the Confession of our Faith. . . . And in case any

minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of making said declaration, declare his sentiments to the Presbytery or the Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be about articles not essential and necessary in doctrine worship or government."

Wiser words were seldom traced by the pen. The gravest question that ever confronts a statesman is how to conserve at once liberty and order. The most difficult problem that is ever introduced into a church council is how to maintain evangelical freedom and practical unity. The Catholic Church dismisses the question by an absolute surrender of freedom; the creedless churches, by a hopeless surrender of unity. The Presbyterian Church has for a century and a half in America preserved this Magna Charta of its freedom and unity, and after each division it has constituted the basis of our loving re-unions.

The Synod which had been formed in 1717 was divided in 1741, partly by a diverse construction placed upon the Act of Subscription, but more immediately by the results of the *History.* great revival which swept from the north to the south under the preaching of Whitefield and the Tennents. While the real causes which lead to a disruption of a church are not always revealed by the official acts of the body, while they are always difficult to discover and still more difficult to state with satisfaction to all parties interested, it is plain that the disruption of 1741 was but a little cloud which presaged the larger and more lasting alienation of 1810, when

the Cumberland Presbyterian Church was formed. Complaint was made by the more conservative members of the Presbyterian ministry that the promoters of the revival were culpably careless in the examination of candidates for the ministry; and that the new men thus hastily admitted to the sacred office were violent, meddlesome and unfraternal, not to say disorderly, in the exercise of ministerial gifts. The older and better educated members of the ministry, accustomed to the quiet and decorous methods of the past, believed that neither upon the point of academic preparation nor upon that of doctrinal soundness was sufficient stress laid in the examination of candidates for the ministry; and they insisted with much show of feeling that these new evangelists, intruding themselves unbidden into their congregations and preaching sermons in which the non-co-operating pastors were violently denounced, were the cause of constant disorder, and productive of more evil than good. The Synod had endeavored to protect the church from the intrusion of unworthy ministers by assuming the right to examine candidates for the ministry through its own committees, and by forbidding ministers to preach in any neighboring Presbytery if advised by any member of that Presbytery that his preaching will be likely to lead to disorder or division. The more zealous friends of the new measures felt that these rules were aimed at the revival itself; and openly expressed the opinion that the Synod had transcended its legitimate powers in adopting the same. The result was not so much a schism or an excision as a disruption, which for a time threatened the very life of the church.

It is easy to be a prophet after the event, but to the more conservative of that day the breaking out of this revival must have seemed as like the

opening of the battle of Armageddon as like the dawn of the millennium. Every new development of divine truth sends a sword through the land before men realize the peace that follows it. The reverberations that shook the ancient cathedrals of Great Britain, made to tremble the log-meeting houses of the infant colonies. The crash was, perhaps, inevitable; but when the storm was past it was found that the lightning which purified the air had rent the Church in twain.

Happily, however, the alienation of the friends and the opponents of the revival was of brief duration. It was impossible, as the results of the movement began to be clearly manifest, not to recognize that the work was of God. But when the excitements of the hour had passed away, the impatient spirits that had brooked no opposition confessed the folly of their intemperate speech. After seventeen years of isolation the two Synods, into which the original body had divided, were reunited in 1758, with a membership of 94 ministers, 200 churches and 10,000 church members.

The rapid growth of Presbyterianism from the organization of the first Presbytery until the reunion of 1758 is readily understood as due in part to natural causes, when we remember the events which, under God, were contributing to its upbuilding. Intolerance at home was driving continually to these shores the very best material for a free, evangelical, bible-loving Church. The revocation of the Edict of Nantes by Louis XIV., in 1685, and the accession of James II. to the throne of England in the same year, stirred up the eagle's nest, and provoked the flight of thousands of families to America between the date above mentioned and 1758. It is hardly too much to say that the immigration of these years constitutes still the bone and sinew of American Pres-

*Growth.*

byterianism. Wherever a Huguenot or Scotch-Irish family settled, Presbyterianism struck root. It is to the immigration of such lovers of liberty that the Church, north and south, owes the matchless eloquence of a Breckenridge and a Depew. Stirring events had not the less identified the Church with the rising spirit of freedom. Imprisoned in New York, denied a charter for its first college in New Jersey, refused a license for its preachers in Virginia, it became identified in the eyes of the people with the people's cause. By the time the first shot was fired at Concord Bridge, the Presbyterian Church had so increased as to number 132 ministers and probably not less than 15,000 Church members in 260 churches.

In a Church so constituted and so strengthened, God was raising up a strong tower by which to bulwark the liberties of our country. Holding consistently to the non-political character of Christ's kingdom, and asserting in its fundamental ordinances the purely spiritual function of the Church, the Presbyterian Church has always recognized that as in arms all laws are silent, so in crises of the State the Church must rise to the emergency rather than conserve a rule. Owing nothing to the House of Lords but exile, and nothing to crowns but chains, it is not to be wondered at that the Church threw itself into the revolutionary struggle without reserve, and made for itself a history in which every patriotic American takes an honorable pride. The most conservative of our Church historians, holding most strenuously to the non-political nature of the Church, writes of the days of 1776 with a glowing pen, and like the Tuscans at the bridge of the Tiber,

"Can scarce forbear to cheer."

More than a year before the signing of the Declaration of Independence the Presbyterian Church

fearlessly committed itself to the cause of freedom, and both in its famous resolution of 1775, and in its pastoral letter to all churches under its care, accepted the challenge to war, and girded itself for the defence of its home. From its members issued that famous Mecklenburg declaration which anticipated the more famous declaration with which Congress followed it. It was the most eminent man in its pulpit, the president of its beloved college, who assured the hesitating delegates of the colonies that "the country was not only ripe for independence but rotting for the want of it." It was one of the foremost of her clergy that used to unbuckle his pistol-belt before giving out his text, and it was her United Synod which expressed its gratitude for the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of man." It was her noble chaplain, John Rosbrugh, who gave his life to the cause, as did his colleague, James Caldwell. It was her fighting parson who, finding his regiment short of wadding for their muskets, brought out an armful of hymn books from the church with a shout, "Here, boys, give 'em Watts." It was from her ranks that one was selected to lead the host at the battle of Cowpens, while at King's Mountain five patriot regiments were commanded by five Presbyterian ruling elders. And it was one of the first acts of her first General Assembly to extend salutations to the first President of the Republic with thanksgiving to God for the success that had attended his arms. It would be a good deal easier, says Dr. Hodge in his Constitutional History of the Presbyterian Church, to prove that our fathers in their attachment to the cause of liberty, did too much rather than too little; but we have so far failed to find a Presbyterian, North or South, who seems even to wish that they had done less.

The close of the war left the work of the Synod in many places lying in indistinguishable ruin.

More than fifty churches had been consumed by flame or wrecked by shot. *Suffering.* Marauding troops spared few houses in which they found Rouse's Version lying on top of the family bible. Congregations had been decimated by the casualties of battle or the hardships of the camp. To add to the sorrows of the hour, the allies who had aided us by their arms had sown wide the seeds of infidelity and license. To add to the burdens of the hour, the extending boundaries of the new nation were calling incessantly for larger work. While with one hand these patriot Presbyterians were seeking to restore the devastations of war in their own coast cities, with the other they sought to build the humbler meeting-house in the bustling settlements beyond the Blue Ridge and the Alleghanies.

It was under such pressure of circumstances that the first General Assembly of the Presbyterian Church in the United States of *The First Assembly.* America was organized in 1788.

The times were even more critical when it met for its first formal session the following year.

Doctrinally the Assembly held fast to the agreement of 1729. Perhaps fortunately for their descendants it was the only platform upon which they could meet at all. There was scarcely a Reformed Church which did not contribute to the membership of her clergy. Huguenot exiles and English Dissenters, Scotch immigrants both of the Establishment and of the Secession, Welsh Calvinists and members of the Independent Presbytery of Dublin, all could meet upon a common ground where orthodoxy was conserved by a definite creed-subscription, and liberty guaranteed by



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the play given to the individual difference of opinion. The church thus had its well-defined but comprehensive boundaries; it sought unity but not at the sacrifice of freedom. At the time of its first Assembly it contained 177 ministers, 419 churches and an estimated strength of 20,000 communicants. It was, unknown to itself, putting itself in condition to receive the blessings and survive the perils of "The Great Awakening."

At the beginning of the present century the most prominent men in our political affairs were openly contemptuous of Christianity; and so low had religion sunk in her former home of honor that the new president of Yale College found in 1800 but one student a professor of religion. The Holy City was encircled by her foes, and the abomination of desolation stood in the most sacred places. But it was, as in all ages and all lands, the sign of coming summer, the putting forth of the leaves of the fig-tree. "Man's extremity is God's opportunity." Jehovah converts the carcass of the lion into a store-house for the honey-comb. When infidelity reigns in the palace, the Almighty sends his Tishbite prophets down from the mountains of Gad clad in the coarse garments of the common people. When the silver tongue in the pulpit tinkles only a soothing melody, then the wise look to see John the Baptist coming in from the wilderness.

Beginning in the deep woods of the back settlements of Kentucky in 1797 a revival, destined to sweep the whole country, was spreading from village to village, and more slowly from state to state. Nothing equal to it had ever been seen in this country, and nothing equal to it has followed. It was like that rousing of Israel by Samuel, or the awakening of a continent by Luther. In this case, however, the first

*Revival.*

impulse to the regeneration was not given by men reared within the sacred courts, but by prophets whose homiletic style was learned upon their knees in the solitude of great forests. The word of God was sharper than the arrows of a king, and thousands in single meetings were melted as in the presence of Jehovah. The south as well as the north was shaken, and, under the palmetto as beneath the pine, camp fires blazed far into the night while the service of prayer and thanksgiving continued. At certain of these assemblies it is estimated that not less than 20,000 were in attendance; and although at times the fires seemed to die down they revived from year to year, and the last had scarcely ceased before the later awakening under the preaching of Finney in the thirties.

Strange and unaccountable phenomena accompanied the revival. As in the days of Luther his worst enemies were not the clergy of Rome but the turbulent spirits who claimed to be his followers, so the excesses among the converts of this extraordinary movement threatened to destroy the usefulness of the work. Dreams, visions, trances followed in the train of the messenger or ran before him. Sad havoc was often made of scriptural teaching. Nevertheless the church continued steadily to increase, and in 1815 it numbered 525 ministers, 859 churches and 39,685 communicants.

In the year 1800 the Presbyterian Church was practically limited to the space between the Alleghanies, the Blue Ridge, the Great Smoky Mountains and the sea. The beginnings of

*Extension.* organization had been made in western Pennsylvania and southern Ohio, but the churches were few, widely scattered and feeble. In 1818 it organized a presbytery of four members in St. Louis, sent its second missionary to Louisiana, began work in Mississippi, and reached out toward

Alabama and Florida. The first Presbyterian church in Indiana was established at Vincennes in 1806, and in the same year Rev. John Monteith began his labors at Detroit. While pushing on to the frontier, the Church still maintained its place of honor in the older States. Between 1800 and 1837 the population of the United States increased something less than threefold, while the membership of the Presbyterian Church had multiplied fifteenfold.

But meanwhile new issues were rising and new storms gathering darkness in the sky. New philosophical theories were coming into the schools for discussion; new theological types were evolved in exegesis; new problems were forced to the front in the field of practical morals. At the bottom of all anthropology lies the distinction between realists and nominalists, but too deep for most eyes to distinguish the point of union or the first lines of divergence. Every man's theology is colored by his primal assumptions, whether he begin with the fact of God's paternity or of His power. How to apply the universal law of love to all questions of life, is a problem requiring lapse of time and charity of judgment as well as grace of soul. It is not remarkable, therefore, that there arose at last dissensions over philosophical abstractions too refined for the mass of people to discern, and over practical issues too imminent for the metaphysician to ignore. The two questions which forever vex the Church, the limits of subscription and the relation of a spiritual body to "mischief framed by a law," came together like chopping seas to wreck the ship, and the division of 1837 took place. Before the breaking up of the Church it reported 2,140 ministers, 2,865 churches, and 220,557 communicants.

The separation which followed lasted for a third

of a century. But meanwhile each part was further rent by the centrifugal forces which had not been eliminated by the cataclysm of 1837. The New School body still retained a certain proportion of members in the Southern States until 1857, and the Old School had its representatives in the same section until the firing upon Sumter sundered the last tie. The Church which in 1836 was one body, in 1862 was four bands. And yet those who grew to manhood and came into the ministry during that period can bear witness that personal enmity was almost unknown, and fraternal courtesies were freely exchanged. But war, that solvent of so many problems, brought together the various parties in the respective sections. *Reunion.*

Members who had marched shoulder to shoulder, fried their bacon over the same camp-fire, and slept beneath the stars under the same blanket, found themselves in sufficient accord to sit at the same table in God's house. A new America was rising, as in 1789, from the bloody waves of war; and, standing upon the heights of spiritual privilege, the Church was the first to catch the beams of the ascending sun. At the North, the tentative efforts of 1866 toward a reunion were finally crowned with success in 1869; and in 1870 the "Schools" were merged in the Church, with songs of thanksgiving and praise. The united body was composed of 4,238 ministers, 4,526 churches and 446,561 communicants.

The first and most imperative need of the re-united Church North was reorganization. Each school had had its own Presbyteries and Synods covering the ground embraced by the lines of the other party. The new *Re-organization.* Synods were so arranged as to conform in most cases with the boundaries of States. Presbyteries were so divided as to make the num-

ber of churches come within reasonable limits, and the lines were always geographical, not sympathetic. The Presbyterian Church has never permitted any "gerrymandering" in the distribution of its parishes. New Boards were created where necessary, and old ones infused with new life-blood. In the foreign field there was a breaking of some tender ties, as the American Board set off to its Presbyterian contributors some of its most loved missions. And the re-union was above all else made notable by a thanksgiving offering of \$7,883,000 actually raised and invested in permanent possessions of the Church.

It would be difficult to conceive a system of benevolences more thoroughly covering the needs of evangelization and the wants of man, than that exhibited in the various Boards of the *Benevolent Agencies.* Presbyterian Church in the United States of America. From the first meeting of the little Synod in 1717, its "Fund for Pious Uses" has been giving out and still replenished, like the widow's cruse. The aim of the Church has constantly been to reach every hamlet with the Word of God. The fragments of the feast to-day are more than the loaves we began to distribute. Nothing has been dearer to its heart at any time than to win this land to Christ. A Church which works with the trowel in one hand is not likely to use too freely the spear that is carried in the other. It is the spirit of missions which has prevented our zeal for an educated ministry from descending to love of mere scholasticism. The Presbyterian Church has conquered lands, not like Attila, to plunder them, but like Cæsar, to occupy, fortify and civilize them. Its theology has not been taught as the solution of an algebraic problem, but as a system of spiritual therapeutics, whose value lay in its cure of souls, whether those souls be found in

the palaces of the rich, the slums of the poor or the tepee of the savage. It is in consequence of this spirit that our Home Board to-day extends its labors from Florida to Alaska, and distributes its 1,839 ministers and teachers through forty-six States and Territories. Among the Indians, Mormons, Mexicans and Freedmen it has 7,686 day pupils, and in its Home Missionary churches 93,504 members, to which were added in the year 1891-2, 8,808 upon confession of faith.

The Foreign Board, meanwhile, has extended its sheltering arms over multitudes of stations upon four continents; it employs 2,024 missionaries and assistants, of whom nearly two-thirds are converts from heathenism. It superintends 384 churches, containing 30,479 communicants; instructs in mind and heart 29,011 pupils in day schools; treats over 13,000 sick annually, and annually distributes 23,279,850 pages of Christian literature upon its fields.

At the same time the Board of Education is aiding in their preparation for the ministry 387 students in our seminaries, and 442 in their college courses.

The Board of Publication organized last year 961 Sabbath schools; visited 68,777 families in remote neighborhoods; clothed the destitute children found, and presented 2,121 youth with Oxford Bibles as rewards for diligence in the study of the Word.

The Board of Church Erection assisted 300 feeble churches in the erection of suitable houses of worship for themselves, and manses for the ministers. • The Board of Relief cared for 287 aged and disabled veterans of the pulpit, for 362 widows of ministers, and for 31 families of orphans. The Board of Missions for the Freedmen sent 371 ministers into the field; assisted 300 colored churches; maintained 80 parochial and 14 boarding schools, and

put a strong right arm under the weakness of a race in whose future the interests if not the destinies of our great States are involved. In the churches under care of this Board there are over 15,000 members, and in its schools upwards of 10,000 pupils are taught. Lastly, but not least in importance, the Board of Aid for Colleges collected and distributed, in its work, \$95,192.29 as gifts to 15 colleges and 21 academies in the newer communities of the West. Thereby hundreds if not thousands of youth have been stimulated to higher intellectual development under Christian instructors than would have been possible to them, were not these institutions brought to the very doors of their homes. \*

Thus the Presbyterian Church in the United States of America distributed through its own channels in one year, \$14,298,271, and in addition to this poured out other millions to *Benevolence.* those undenominational charities which always look to it for their chief support. Since its Boards came into operation and it has been enabled in some measure to record its benevolence our church has contributed through its regular channels \$42,746,842, and has laid by \$2,157,629 of permanent funds, of which the income alone is to be used. In the meantime the same church invested \$74,455,200 in its houses of worship, and tens of millions more in its schools and colleges. It may be permitted us to question whether any church in this or any other land has distributed a charity larger or wiser than the Presbyterian, thus matching its zeal for the maintenance of the truth by its love for the ministry of alms committed to it by its Lord.

We have so far followed those main lines of

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\* The "Review of Reviews" for March, 1893, notes that the four distinguished Americans lately deceased, Hayes, Blaine, Lamar and Butler, were all from small colleges.

denominational development which, like the principal channel of a stream do not exhibit all the islands, eddies and bayous, but indicate the breadth of the valley and the wealth of the affluents. *Harmony of Opposites.*

It will be our privilege to show that while this history of the main body does not comprise all the history of the denomination, it reveals the character of its spirit and the strength of its dominant principles. Pausing here to review what is already disclosed, it is easy to see that the Presbyterian Church owes its life and growth under God to the admirable complement of its parts;—to that combination of opposites in which the historian knows the strength of an organization always to lie.

Believing in the absolute sovereignty of God, it has endured as seeing Him who is invisible; and no church can show a more noble army of martyrs. Since the beginning of the Reformation the violence of persecution has invariably fallen upon Calvinistic Churches, and they have not been shaken from their confidence that this too was in the determinate counsel and foreknowledge of God. It is not an accident, but by the action of a reasonable cause, that it survives every sword and walks unharmed amid every furnace. It was its faith in the absolute sovereignty of God that made it more than conqueror. But believing, not the less devoutly and implicitly, in the witness of human consciousness to the freedom and responsibility of the individual, it has spread its missions upon every continent. Its conception of God has kept it from despair; its conception of man from lethargy.

Not the less do we find in its polity similar elements of endurance and aggression. It is essentially a church of lawful liberty and of liberty under law. It is a church that proves and holds fast;

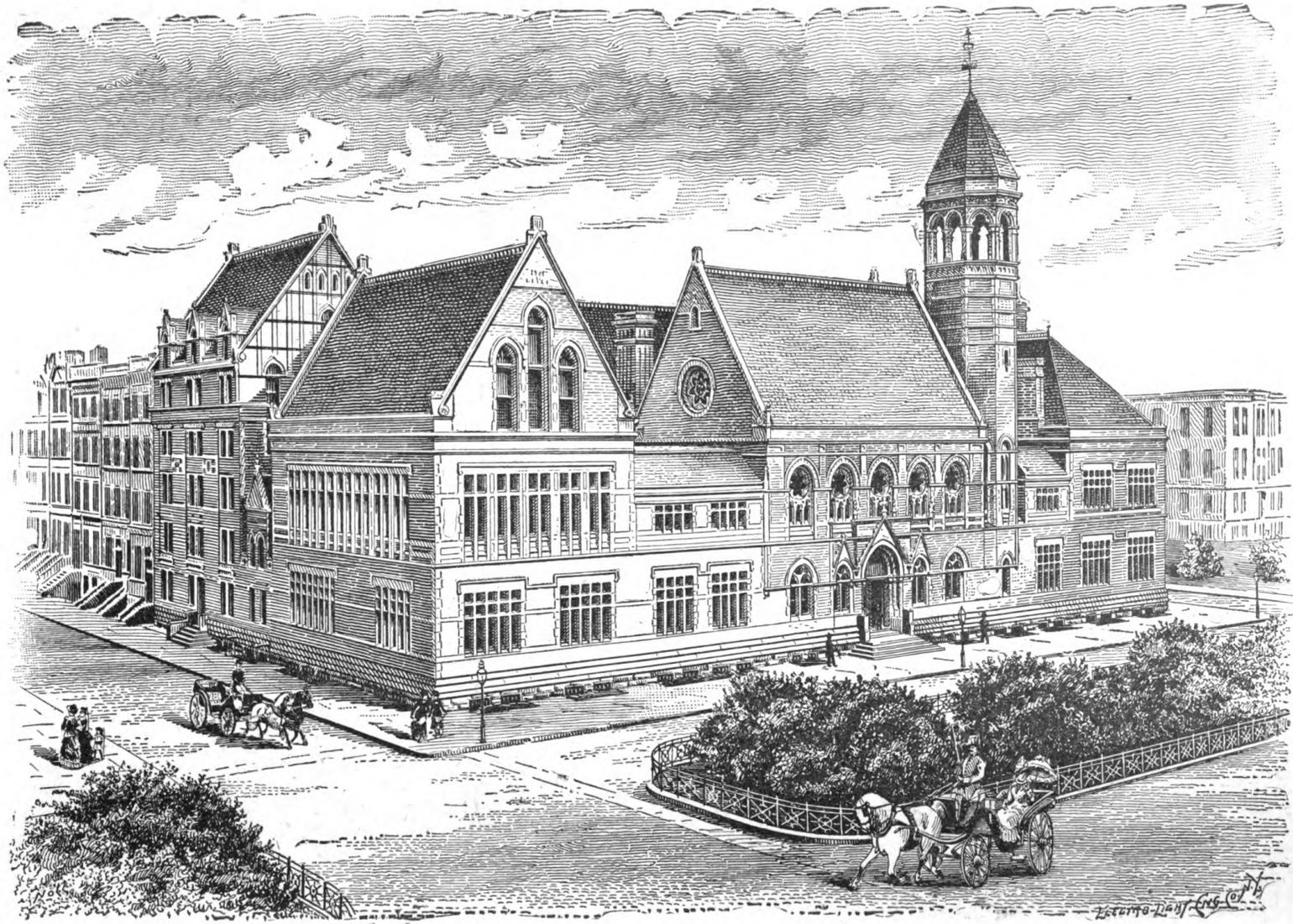
not eager for change but not afraid to revise. It is rock-rooted rather than rock-ribbed.

It is a church of the people, and still not subject to those changes which sweep with fury at times across popular assemblies; not carried out of its course by every puff of passing frenzy. It is subject to the popular will; yet directly governed by representatives chosen for their age, their experience and their piety.

It has not made all the details of life the subject of discipline, but it has given its godly counsel upon innumerable questions of conscience. It has not plunged into the arena of politics and sought to dictate the judgments of its adherents, nor in the forum lost its spiritual supremacy amid the tumults of passion; but in times of peril to established government or to human freedom it has uttered no uncertain voice of admonition.

Whatever clouds may then rise upon our horizon, an unimpassioned review of the past gives us a noble confidence for the future. New questions have arisen and new issues will still arise. It is not impossible that mistakes may be made. But past successes give the church a strong bond of union. Dissensions may retard the progress of the church but theoretical speculations are not likely to divide it. It presents no natural lines of cleavage. It is not laminated but granitic. It is safe to say that it has passed all dangers of disruption unless the leader be an eminent man of God contending for the fundamental principles of a living faith; and such contingency is not likely to arise.

The lover of the church is, therefore, not anticipating new divisions, but looking forward hopefully to further union. To that end it becomes us to study those churches of a like faith and order circling with us in the same system, here a planet



and there an asteroid, about the same central luminary. Conjointly these kindred churches represent (1890) a numerical strength of 490,591 members, or not far from one-half that of the main body; and a church property of \$20,000,000, or a little more than one-fourth that of the principal organization. In each of these communions are many souls praying for the day when they shall be all one fold, as they are all confessed followers of one Shepherd. To a study of these churches we next turn.

#### THE PRESBYTERIAN CHURCH SOUTH.

While the larger church of our denomination is known as The Presbyterian Church in the United States of America, that of the southern states is distinguished by the omission of the words "of America" from its legal title. It is, however, popularly known, and usually referred to as The Presbyterian Church South. Its membership at the date of last publication of statistics, is given as 174,065. It is a strong and vigorous organization, composed for the most part of families that have been Presbyterian for three hundred years, or ever since the organization of Presbyterianism in Scotland and Ireland, but having also a strong infusion of Huguenot blood. Among the first distinctively Presbyterian churches in America must be reckoned those of South Carolina and the east coast of Virginia. Many, if not most of the names that give lustre to the history of the southern colonies, are names still familiar and prominent in the Presbyterian Church South. Although its numbers are something less than one-fourth those of the church north, no church ranks higher in the character of its men, the eloquence of its pulpit, the success of its missions, or the social standing of its adherents. Its *raison d'etre*, or cause of separate existence.

is the definition it gives to and the emphasis it places upon the non-secular or purely spiritual character of the church.\* It is composed of Presbyteries and Synods that successively withdrew from the New and the Old School bodies at different dates from 1857 to 1874. *Origin.*

The Presbyterian Church as a whole has always sought to respect the freedom of individual judgment, which is the touch-stone of Protestantism, without failing to bear witness against what it held to be evil. Stoutly maintaining that no terms of communion can be laid down other than those found in God's revealed word, it has nevertheless believed it to be a duty to formulate the Christian consciousness of the age. Its Assembly stands thus in pastoral relation to the whole body, and while confining discipline to the violation of specific biblical command, its warning and exhortation must reach all the boundaries of spiritual peril and moral life. For this reason it is usual for the Assembly each year to issue Deliverances upon the questions of the day, seeking not to exalt trifles or to ignore grave ills. Just where the line between minor and major dangers may lie, will naturally be an open question; but it was hard to construct a theory of Deliverances which among proper subjects for admonition should include dancing and exclude slavery.

As a consequence, in the Digest of the New School Deliverances we find thirty pages devoted to this latter question, beginning with the resolutions of 1818 and continuing until slavery was finally abolished by the war. Toward *Slavery.* slavery the church pursued the same course it has consistently pursued toward the use of wine; while not asserting it to be in all

\* Dr. Moses Hoge, Richmond, Va., Presbyterians, p. 488.

ages, circumstances and conditions a sin *per se*, it did assert that every custom or institution must be judged by its present fruit, and that a system which might be defensible *in thesi* could not escape condemnation if found obnoxious in practice. The attempts to "cap Vesuvius," as Dr. Samuel Hanson Cox wittily expressed it, continued with varying success, or want of it, down to 1857; when the Presbytery of Lexington, Kentucky, officially notified the Assembly that "some of its ministers and elders held slaves from principle, and believed it right to do so." The Assembly being thus invited, if not challenged, to declare its views more emphatically, asserted that "while cherishing a tender sympathy for those who deplore the evil of slavery and are doing all in their power for the present well-being of their slaves, and for their complete emancipation, . . . such doctrines (as the proclaimed by the Presbytery of Lexington) can not be permanently tolerated in the Presbyterian Church." This action was followed by the withdrawal of a number of Presbyteries in the border states, out of which was promptly organized The United Synod of the south.

The Old School body also contributed its quota to the formation of the Presbyterian Church South, after the passage of the Gardiner Spring resolutions of 1861. The Old School Assembly *The War.* met that year in the city of Philadelphia amid the most intense excitement. It was within a month or so of the firing upon Sumter, and the whole land was shaking with the tread of marching troops. Only a few days before, in the neighboring city of Baltimore, there had been a deadly struggle. Many a minister had come to the Assembly after having sent the Benjamin of his home off to scenes of war. Cities were decked with the stars and stripes, and every breeze bore into

the Assembly chamber the sounds of martial music. The war had practically begun. There were present in the Assembly but thirteen commissioners or delegates from the south, seven of these being from the State of Mississippi, a quarter from which travel had not at that time been cut off by the cordon of troops at the east. A large part of the time of the Assembly was naturally consumed in consideration of the questions which agitated every mind. Various forms of declaration were discussed, but at last the resolutions introduced by Dr. Gardiner Spring were accepted by the Assembly to the following effect:—"This church does hereby acknowledge and declare our obligations to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution." The promulgation of this Deliverance was followed by the withdrawal of the southern members; and that act was followed in the autumn of the same year by the organization of The Presbyterian Church in the Confederate States of America.

"The relation of the church to the state," says one of the most philosophic of historians, "is the one unsolved problem of history." He might have added with equal truth, The problem is incapable of solution because *Political Questions.* dependent upon circumstances. The answer of our Lord to the Pharisees and Herodians has been considered evasive by superficial readers who are incapable of realizing its profundity. Between the rights of Cæsar and the duties toward God, no hard and fast line may be drawn which events shall never fail to modify. The ordinary duty of the Christian citizen to a *de facto* government is submission; the reserved right of the oppressed everywhere is revolution; although tyrants

can comprehend but the first and fanatics only the second. In the ordinary affairs of the commonwealth the duty of the church, as our Synods and General Assemblies have interpreted it, is non-interference. In extraordinary affairs which threaten the perpetuity of free government, the same bodies have uniformly interpreted their duty as that of maintaining the state by voice and arms. As in the actual conflict of arms civil law disappears, and the normal rules of conduct are many of them reversed, so there are no rules for emergencies. Each must be decided by itself according to the gravity of the peril and the importance of the interests involved. It is not to be forgotten that the fathers of the Presbyterian Church in America, by their resolutions in the Synod of 1775, declared for the practical autonomy of the colonies more than a year before Congress passed the Declaration of Independence; and of their acts and Deliverances all Presbyterian writers, north or south, seem equally proud. To some it seemed that the Presbyterian Church North "decided a question purely secular" when it affirmed a duty of loyalty to the Federal Government. To others it seemed that the withdrawing Presbyteries decided a similar question when in their legal title they assumed the political existence of the Confederate States,—acknowledging as a political entity what political states declined to recognize, and what the arbitrament of arms failed to establish. We can not make plain the position of each church without stating the views which divided them; but we may be content to state, as we have, the views of each party, without attempting to decide between them. It is enough to say that the Presbyterian Church South was positive in its convictions, and has been guided since its organization by some of the most learned and acute minds in the church;

and that no church has given to the pulpit greater power, or reaped in missions larger success.

Its growth during the past thirty years has been at the rate of 133 per cent.; its missions at the rate of 200 per cent. Considering the conditions it was called upon to face at the close of the war, these figures speak of great self-sacrifice and tell of wise administration.

*Present  
Strength.*

The relation of this Church to the freedmen has been generous and helpful, although called upon to face problems which seem the more simple the farther one is removed from the field.

#### THE CUMBERLAND PRESBYTERIAN CHURCH.

The Cumberland Presbyterian Church is the third in point of numbers among the Presbyterian churches of America. According to the statistics published by its general Assembly in 1892, its communion embraces 171,609 members and nearly 3,000 churches. Its organization dates from the 4th day of February, 1810, when three Presbyterian ministers, two of them recent converts,—Finis Ewing, Samuel King and Andrew McAdow,—meeting at the house of the latter, formed themselves into a new and independent Presbytery, to which they gave the name Cumberland from its locality. Its first meeting was held in a log cabin in Dickson County, Tennessee.

This act was remotely due to the great revival of 1800, which, having its first great impulse in this vicinity, had brought vast multitudes into the Christian life more rapidly than they could be provided with spiritual shepherds. The Cumberland Presbyterian Church with justice claims that it is not a secession, but a new growth. The old trunk did no more than furnish the scion, but God built up the tree.

*Origin.*

To be born under pentecostal inspiration is a

glorious heritage to any Church; but no hour needs apostolic guidance more than that in which it is a question to the onlookers whether these men be filled with new wine or the Spirit of the Almighty.

Not even under the preaching of Edwards or Whitefield had the country been so shaken as by the exhortations of these rough prophets of the wilderness. Vast multitudes numbering all the way from one to twenty thousand, would gather wherever special meetings were appointed. It was in the assembling of these throngs with wagons and provisions for a protracted stay that Camp Meetings had their rise. Men gave themselves wholly unto the Word of God and prayer. Secular pursuits in many a locality were for the time wholly abandoned. New converts, won every day, threw themselves with ardor into the work; and the spiritual excitement rose higher and higher each hour.

It is not denied by those who love and boast the Cumberland name, that excesses marked the revival which added nothing to its power and detracted somewhat from its fame. Under the pressure of a necessity that could brook no delay, men were sent hastily, it was thought by some unadvisedly, into the pulpit, who had few requisites for the sacred office except a consuming zeal. In their acceptance of the doctrinal standards of the Church, nice distinctions could hardly be made between "necessary and essential" and less important parts. That the action of the Presbytery immediately involved was according to the discipline of the Church, few would care now to assert; that the question was handled with wisdom by the Synod of Kentucky, would be difficult to maintain; and that the Assembly was not self-contradictory in some of its decisions, it would be impossible to deny. Out of the haste, confusion and misunderstandings of the time a new Church arose; and under the providence of God it has had

its distinctive work to do. This new denomination framed for itself a modified confession which is certainly not Arminian, and which "doctors of the law" doubt to be Calvinism. It seems, nevertheless, to have contained the marrow of the gospel, and to have wrought the work of God.

The denomination which began among pioneers was adapted in matter and form to the work of the frontier; and having within itself the divine fire, it spread through the growing settlements with incredible rapidity. No other Pres- *Growth.*  
byterian Church has made such progress in its first stages. In 1811 but 8 churches were represented in its councils, yet in 1813 it was found necessary to divide the original Presbytery into the parts of a Synod. Ten years later it had laid foundations of churches in Alabama, Arkansas, Illinois, Indiana, Missouri, Mississippi, and the unorganized territory to the west and south. In 1834 it reported 10,688 conversions. In 1835, just twenty-five years from its first organization, it was estimated to embrace 50,000 communicants,—more than twice the number of the parent body when it erected its General Assembly.

Although born of the necessities of a community almost without schools, and organized in part as a protest against the stress that had been laid upon intellectual as opposed to spiritual quali- *Present Strength.*  
fications, the Cumberland Church has diligently built up its own institutions of learning in all the States reached by its missionaries, and it has established foreign missions in Mexico and Japan. In 1892 it reported over 170,000 members, with 10 per cent. of conversions for the year previous. Although situated for the most part in the border States, constantly ravaged by the war, in States that suffered most and longest from the devastations and vicissitudes of the strife,

it was never divided. Its colored members, numbering 15,000, were, in 1869, set off by their own request to form a Church of their own. This, although still maintained, appears by the report of the census to be now less strong than when first organized, and to number not quite 14,500. Its future is more than problematical.

#### THE UNITED PRESBYTERIAN CHURCH.

This church as an ecclesiastical unit dates from May, 1858. At that time the Associate and Associate Reformed Churches, both Scotch *Origin.* Presbyterian bodies, came together to form one organization.

The Associate Church was composed of immigrants or their descendants from the Church in Scotland known by the same name. The Scotch body had its origin in the question of patronage, certain ministers withdrawing from the Established Church because in the settlement of its pastors the power resided rather with the lord of the manor than with the congregation. The first Associate Presbytery was erected in America in 1758, and made subordinate to the Associated Synod of Scotland. Great stress was laid upon the binding force of that Solemn League and Covenant, whose abrogation at the time of the Revolution Settlement had not proven satisfactory to the stricter members of the Scotch Church. Beside this Associate Presbytery of Philadelphia, a second, that of New York, was formed in 1776.

But in the meantime, that is in 1774, a Reformed Presbytery had been organized in America, composed of one minister from the Reformed Presbytery of Scotland and two from a similar Presbytery in Ireland. The characteristic tenet of the Reformed Presbyterians is not simply or chiefly opposition to lay patronage, but the teaching that a

nation can only receive the unqualified allegiance of its citizens if it is, by its fundamental and statute law, itself Christian. In 1782 these two minor bodies united to form The Associate Reformed Church, but the union was by no means perfect; members of the Reformed Church particularly refusing to enter the union, although all of their ministers were included in it.

In 1802 this Associate Reformed Church had become a General Synod—having four subordinate Synods, those of New York, Pennsylvania, Scioto (The West) and The Carolinas. In 1820 the western Synod withdrew, and the *Growth.* southern was on account of its remoteness erected into an independent body. The General Synod, or what was left of it, thereupon resolved itself into the General Assembly of the Presbyterian Church, but somewhat irregularly, so that many dissenting members both of the ministry and laity combined to reconstitute the Associate Reformed Church, which in 1855 numbered 28 Presbyteries, 253 ministers and 31,284 members. It was this reconstituted body which in 1858 was united with what had still maintained the Associate organization, as the United Presbyterian Church in North America. This move, instead of reducing the number of denominations, however, increased them, as dissenters were found in both bodies to reorganize both churches and continue them under the original names, as will be evident by a reference to the statistical tables.

In addition to its acceptance of the Westminster Confession of Faith, the United Presbyterian Church requires the acceptance of its articles of Testimony as a condition not only of ordination but of membership in the *Distinctive Features.* church. In this Testimony the church expresses its abhorrence of slavery, its

insistence upon total abstinence, restricted communion and the use of psalms only in worship. The rule forbidding the use of instruments in church has been so far modified that their use no longer subjects to discipline. This church strongly condemns membership in secret societies. In regard to psalmody it teaches that "It is the will of God that the songs contained in the Book of Psalms be sung in His worship, both public and private, to the end of the world, . . . to the exclusion of the devotional composition of uninspired men." It has seemed to most of other Presbyterians that this proposition was one whose strength was in inverse proportion to its breadth.

According to the latest statistics this church numbers 106,385 members. It has two flourishing foreign missions, the one in India  
*Present Standing.* and the other in Egypt, in whose churches are gathered 9,828 converts. Its Egyptian mission is in the direct line of foreign travel and receives from all visitors unqualified praise.

#### THE REFORMED PRESBYTERIAN CHURCH.

There are five small denominations claiming this name, beside a remnant still adhering to the old name of Associate Presbyterian. The largest of them all has a membership of 10,574, and the smallest, than which none could well be smaller, 37. For nearly one hundred years three of these have existed in this country. The members of these churches are with scarcely an exception of Scotch descent, and are by parentage identified with the divisions of the Established Church of the mother country. The Reformed Presbyterians accept the standards commonly held by the larger bodies of the same faith, but in addition they accept those of the United Presbyterian Testimony,

and add still further tests of subscription of their own. Chief among these is that relating to the duties of the citizen and the attitude of the state toward religion.

Being for the most part descendants of the Covenanters of Scotland, they still affirm in their Covenant, which is from time to time solemnly renewed, that they will labor for "a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of nations, of the Holy Scripture as the supreme rule, and of the true Christian religion." They assert the divine right of the Presbyterial form of government as the one unalterable form of church government. But they are best known by their denying the right of any of their members to take part in the political affairs of the nation until these principles for which they contend may be incorporated in the fundamental laws of the republic. Their members neither hold office nor vote; and by a recent judicial trial it was decided that these positions could no longer be debated in their communion. Nevertheless it is permitted their members to pay taxes and to bear arms in defence of the state. As they are strongly opposed to the use of liquors it is declared to be no violation of their principles to vote for prohibition where the opportunity offers.

In all churches where the terms of subscription are multiplied, dissensions are the more likely to arise. So the Reformed body has divided into five branches, in the aggregate representing less than 25,000 communicants. They have Synods but no General Assembly, and are therefore not represented upon the chart which accompanies this pamphlet.

## THE WELSH CALVINISTIC METHODISTS OR PRESBYTERIANS.

This body of worshippers, about 13,000 strong in America and having 142,000 members in Wales, antedates the organization of Methodist Societies in England, and adopted the Methodist name before there was a rival Methodist theology. Its creed has been Calvinistic from the first, and its form is strictly Presbyterian. In 1870 the American body added the words, "or Presbyterian," to their former legal title to make plain their denominational position, which was usually misunderstood from their misleading name. They own 189 church edifices in America, valued at \$625,000, and are a thrifty, devout and God-fearing people. With an honorable pride in their ancestral Church and their national language, they have maintained a separate existence in this country, although divided from the Presbyterian Church North by no sharp lines of demarcation. The only difference calling for special notice is the fact that in this Church every elder is also a member of the Presbytery, giving to the laity a practical control of all the Church courts.

It will be seen by reference to the Statistical Tables that the government report gives us for the census year, as a summary of Presbyterianism in the United States,—13,490 church organizations; 12,462 church edifices with a seating capacity of 4,033,725, and a communicant enrollment of 1,278,815. The value of this property is placed at \$94,876,233.

## III.—CHARACTERISTICS OF THE CHURCH.

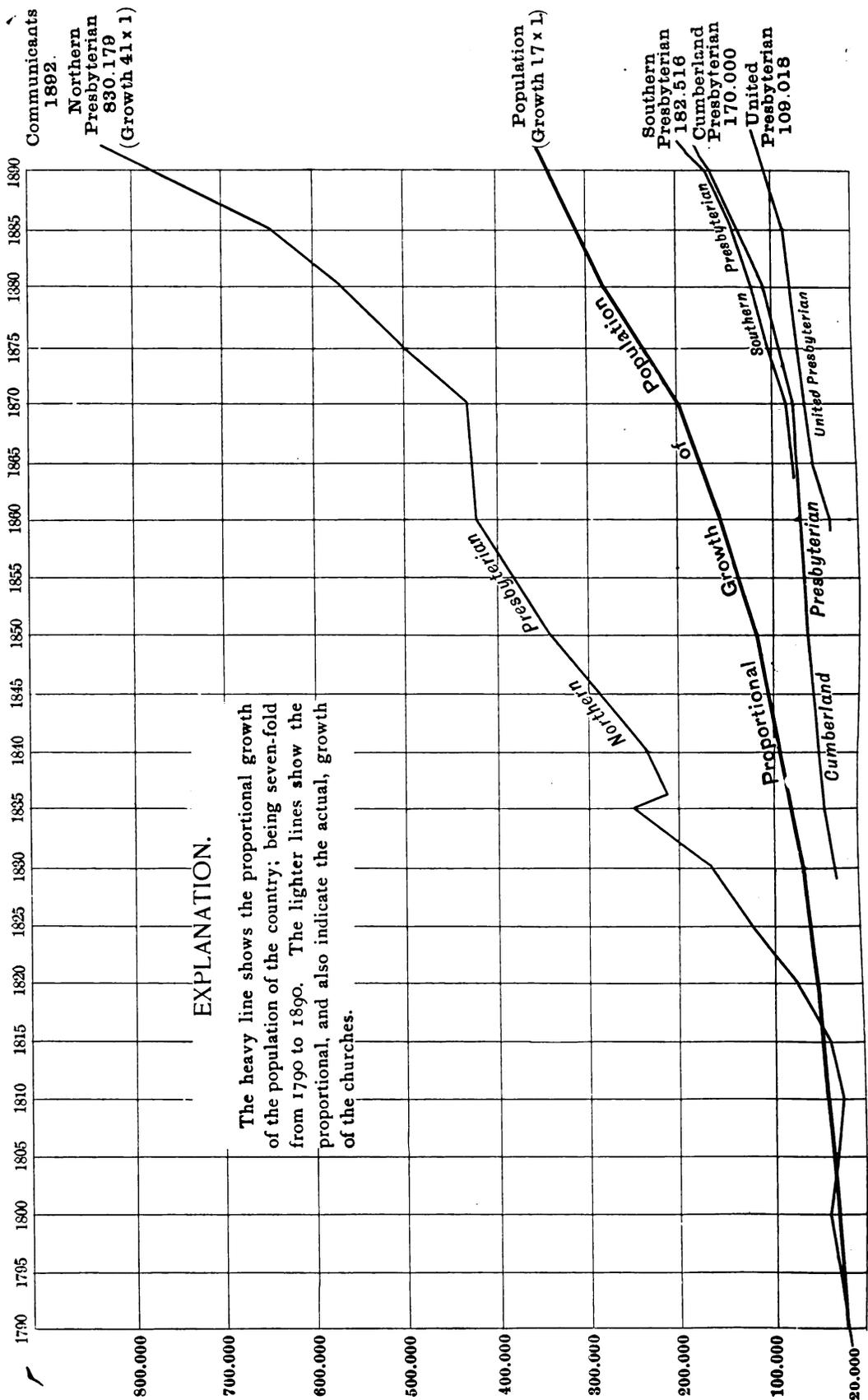
The most important fact, after all, concerning a Church, as concerning a nation, is not its numbers but its LIFE. The ten thousand Greeks under Xenophon were a more powerful host than the

million and a quarter Persians under Darius. The morale and spirit of a corps determine its efficiency.

While in the foregoing review of the formal history of Presbyterianism something is necessarily said of the motives that have actuated it, the life which makes it what it is ought to be studied directly in its aims, ideals and results. The Presbyterian Church, placing the highest value upon a literary and intellectual culture, is neither a School of Philosophy nor an Academy of Art. If it were the first, its value would lie in the perfection of its intellectual formulæ; if the second, in the charm of its esthetic cult. It is, on the contrary, a Church of Jesus Christ, whose purpose is the salvation of the world for which He died.

The chart which is herewith given will enable any one to see that the Presbyterian Church proves its apostolic character, as Paul did, by "the deeds of an apostle." A glance at this chart will show that the advance of the Presbyterian Church by decades has corresponded with the advance of population; in other words that it is distinctively a Home Missionary Church, and does not wait for other denominations to lay foundations upon which it may build with less hardship. It is not simply a church for the avenues, but for the forest clearing and the prairie sod. It can not be denied that the lines of advancing population are the lines of its evangelism. When immigration first crossed the Alleghanies, it was "a close second." When immigration reached the Ohio, the Presbyterian Church was there by the next ox-train. The same axe that blazed a town site in southern Indiana, marked the trees that were to fall for a Presbyterian college. When there was still a broad belt of unoccupied territory between the Wabash and the Missouri, a presbytery was organized at the confluence of the mighty

*Presbyterianism  
Apostolic.*



currents of the west. It was the Presbyterian Church which with its own missionary pack-train first marked out the Oregon Trail. The first gold was scarcely washed from the gravel bars of the Sacramento before it had erected a presbytery in California. The center of our population is slowly creeping along a line between Cincinnati and Indianapolis, but the center of the Home Missionary force of the Presbyterian Church crossed the Mississippi back in the seventies. In 1719 the first appropriation made by its missionary committee was in aid of The First Presbyterian Church in New York City. In 1892 the Presbyterian Church North alone had 1,839 laborers in 46 states and territories, laying the foundations of future successes. A careful estimate of the various churches mentioned in this pamphlet makes it probable that the whole Home Missionary force of the denomination is not less than 2,500. In the earliest years of the church no careful account of sums expended was kept; but in later years it is found that not less than \$15,067,272 have been expended in aid of new or feeble churches. The late editor of the Popular Science Monthly called attention to the fact that while the value of church property in New York city alone was estimated at \$54,000,000, there was not a scientific body in the state that owned a roof over its head. The Presbyterian Church not only believes in "the communion of saints" but practices it; and the evidence of this practical fraternity is seen in the chart that accompanies this pamphlet, in which one may note that while within the past 100 years the population of the country has increased 17 times, the membership of the church has multiplied itself to more than 40 times its original roll.

But if we turn to the map at the close of this pamphlet we see that Presbyterianism comes to new

communities as they are formed, and comes to stay.

*Presbyterianism*  
*Popular.* There are churches whose strength is almost wholly urban, and others whose worshippers are found almost entirely in rural communities. But Presbyterianism numbers 4 per cent. of the population in Pennsylvania and an equal per cent. in the Indian Territory. It will live at any "cross-roads," and it will not die if planted next to Central Park. There is less than 1 per cent. of difference in its relative proportion to the population of the Empire State of New York, and to the farming communities of Iowa. Its theology is not based upon contingencies but upon certainties, and when it drives down its stakes for a new occupation it drives them down hard. As the boundaries of Rome, expanding for eleven centuries, were spiked down with fortresses as rapidly as they were defined upon the map, so the Presbyterian Church by its Board of Church Erection externalizes its faith in brick and stone wherever its gospel is preached. It is significant to the thoughtful student of creeds and life that Presbyterianism has built 12,462 church edifices while our Societies for Ethical Culture meet in five rented halls. A religion which does not externalize itself in substantial form will dissolve like morning clouds. Presbyterianism, like ancient Israel, carries with it on its continual advance the model of its future house of praise. As a life it needs no *Jardin d'Acclimatization* in which to acustom itself to change of air. It needs no artificial soil beneath its roots, no roof of glass above its top. The blue banner of Presbyterianism is the last thing the Arctic voyageur sees as he leaves the bays of Alaska for the Arctic seas; and beneath the Mexican palms the same church gathers its children in its Sabbath schools.

Nor is its wide distribution the chief fact con-

cerning its life. It is not only wide-spread but fruitful. Like the tree seen in the apocalyptic vision, it bears twelve manner of fruits in their season. Some years since when one of the Assemblies met in Chicago, it naturally gave a good deal of its time and attention to Foreign Missions. A liberal pastor of the city sneeringly said from his pulpit that his church was not doing much for the souls of the heathen but it was doing a good deal for the bodies of the people in Chicago. The *bon mot* was applauded to the echo in the secular press. But if there is any church which is doing more for the bodies of men in Chicago than the one which planted the magnificent Presbyterian Hospital on the west side, we have not heard of it. The

*Presbyterianism  
Philanthropie.*

Presbyterian Church may have a very "narrow creed," but nobody can deny that it has a wonderfully broad hand. In New York, Philadelphia, Baltimore, Cincinnati, Chicago, Omaha, it has its refuges for the sick; and in perhaps a dozen cities its Homes for special classes. Its investments in these philanthropies runs up to the tens of millions.

It is not a happy accident, but another outgrowth of its life, that the church has always been the founder and patron of schools. Its creed inspires to the largest hope, and its polity requires efficient leaders. There was no *Ecole Militaire* in Paris until Charles

*Our Colleges.*

VII. established the world's first standing army. Cæsar's troops were invincible because his every camp was a Camp of Instruction. In 1861 the populace laughed at West Point graduates, and in 1865 took off their hats to them as they led their victorious armies up Pennsylvania Avenue to stack arms for the last time under the shadow of the Capitol. A church with a clear creed, a definite polity and a high aim, must have leaders of intelli-



YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING,  
HAMILTON COLLEGE, CLINTON, N. Y.

gence. A constitutional government requires a different class of statesmen than those found sufficient for the bureaucracy of a Czar or the chieftainship of a clan. In the last Report of the Commissioner of Education there are 40 Presbyterian Colleges reported; but Dr. Hays in his late work enumerates 51. Most of these may be below the rank of universities, but that Presbyterian Colleges are sending out able men may be seen in the fact that the cabinets both of President Harrison and of President Cleveland are almost wholly Presbyterian.

The institutions founded and patronized by our church are so widely distributed as to decrease their fame but increase their value. They bring the higher education home to classes that cannot go abroad to seek it. The students in denominational colleges in 1884, the statistics of which were carefully compiled by Dr. Dorchester, were 79.2 per cent. of the entire number of college students. This shows an increase of nearly 5 per cent. since 1830, a date previous to the active competition of state universities. Among the strongest institutions of the church is Princeton, with its present roll of 1072 academicians, of whom 957 are undergraduates. It is not necessary to recount the history of Princeton College; its history is a part of the intellectual development of the country; and its endowments running up into the millions enables it to secure every desired aid in the prosecution of its aims. Hamilton College, the fruit of heroic and self-denying labor, mother of half the men who have made the Presbyterian Church what it is, stronger to-day than ever before, sits a queen upon a more than regal throne, and receives the homage of her 2700 alumni. Wabash College, now in the sixty-first year of her prosperous and honored career, adding constantly to her endowments and

boasting the success of the four thousand students who have pursued their studies in her halls, is one of the buttresses of our denomination. And Lake Forest, youngest and richest of all our western institutions, if not yet rich in her alumni rich in her devoted friends, promises to have a history that can vie with the oldest and most honored of the east. Into these and their contemporary colleges, members of our communion have put not less than ten million dollars, and are putting more with each succeeding year.

The Presbyterian Church has supplemented these institutions of academic study with others for a theological education. The finest series of Seminaries, 19 in number, stretch from sea to sea. In these seats of sacred learning there are upwards of 1,400 young men preparing for the sacred office of the ministry. The Presbyterian Church North alone reported last year 1,280 candidates for the pulpit. In its schools of theology it has invested another ten million dollars.

These are some of the results which may seem to justify our confessional position in the past. These are the products of those schools which were planted by our fathers in the days of their self-denial. Presbyterianism has stubbornly insisted upon an educated ministry, not for the sake of learning but for the sake of truth. Wherever it has taken root schools have sprung up. Wherever it has come to maturity, colleges have borne fruit. It planted its first theological seminary when the best available material was not brown sandstone or white marble, but logs fresh cut from the forest. Far into the wilderness, marked only by Indian trails, it penetrated, that it might anticipate the needs of future generations by provision for the mind. While in its weakness, and struggling

*Our  
Seminaries.*

for subsistence, it was already locating prospective seats of learning. Before its organization was complete Dickinson was hard at work in New Jersey. While the Indian was slowly retreating from the Hudson to Niagara, Kirkland was driving the stakes for a new academy upon a hill overlooking the valley of the Mohawk. While as yet there was not even a settlement near, the friend of sound learning was blazing a site for a new college in southern Indiana. And in Princeton, Hamilton and Hanover, all three institutions yet live.

But the tendency of the life in Presbyterianism is by no means wholly scholastic. It would be a serious mistake to think that its education was rather toward exegesis than the homily. Its pulpit has been in brilliancy the equal of any in Christendom. Long before the revolution the eloquence of its President Davies astonished and charmed the most cultured audiences of Great Britain. It was the sermons of Witherspoon as much as the forensic eloquence of Patrick Henry that fired the patriotism of our sires. It was the impetuous speech of a Lyman Beecher which, supplementing the scientific essays of our Dr. Rush, gave to total abstinence in America its first place of honor. It was the pulpit work of Albert Barnes, put into volumes that gave to our Sunday Schools the first impetus toward that systematic bible study that characterizes them to-day. The Republic sought in vain by the offer of a seat in the United States Senate to draw William Swan Plummer from his pulpit; and Robert J. Breckenridge in his sacred desk was worth more to the Federal cause in Kentucky than a regiment of troops in the field. These and other names might be cited in abundance to make it obvious that the Presbyterian Church has been the seat but not the retreat of learning. Nor does it

*The Presbyterian  
Pulpit.*

fail still to maintain its high rank, as readers of its Centennial Addresses published in 1888, will bear witness.

No outline of Presbyterianism could make any pretension to completeness which did not bring into view its religious publications. We do not mean simply its polemic or apologetic defences of the faith, although here its labors have been eminent and conspicuous. Wherever theology is studied the volumes of Hodge, Smith, Lord, Morris and Schaff will be known and prized. We do not simply refer to its own history, written by such careful and competent scholars as Webster, Hodge, Gillett, Briggs, and Hays. It is doubtful if any quarterly in America has contributed more to sound learning than the various series of the old Presbyterian Review. Our present monthly record called "The Church at Home and Abroad," will constitute the rich storehouse of future historians. But more important than these all is that weekly dissemination of religious news and spiritual edification accomplished by the religious weekly press.

So far as we know no competent exhibition of our Presbyterian journals has ever been made. A late writer speaks of them as "eleven." As a matter of fact they number nearly three times that, having a weekly circulation of 240,890, and reaching at least 1,000,000 readers four times every month.

It would be hard to imagine a press more free or potent. Without official connection, subject to no executive control and awed by no great names, it reviews with impartial but friendly criticism all public measures and discusses from every point of view the issues which are brought before the General Assembly, or are of living interest in the Church, and every act of the Church courts. No majority can be so strong as to silence discussion;

*The Presbyterian  
Press*

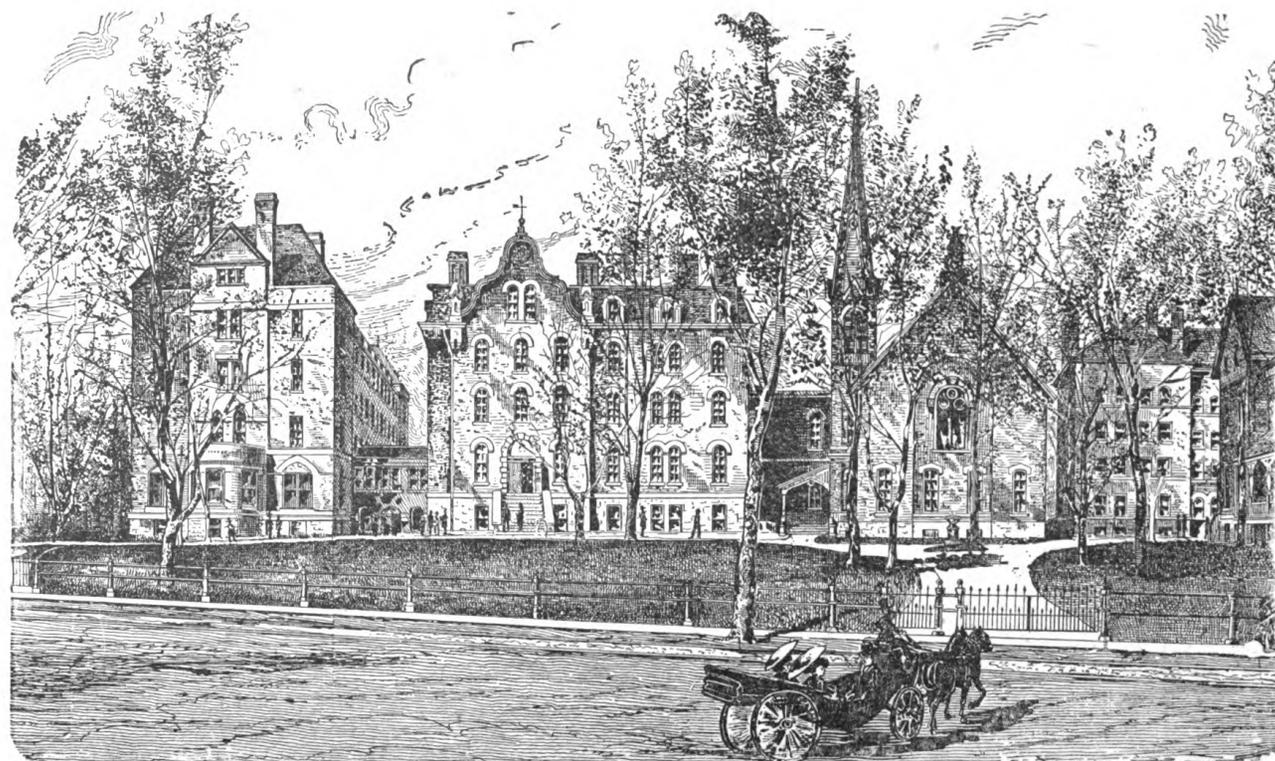
no party can be so feeble that it will be denied a hearing. The most eloquent sermon can reach but a tithe of those reached by an editorial, and the views of the contributors to these journals are read with the same eagerness in the parlors of the White House and the kitchen of the pioneer's cabin by the Kootenai Lakes.

But probably nothing has done more to contribute to our denominational progress than the labors of trained and skillful administrators of our benevolences. The greatest general may be easily defeated by the incompetence of his engineer or the inefficiency of his quarter-master. We are not likely to underestimate our Pauls—or to overestimate our Philips.

Through many tentative efforts the Church felt its way to success. The necessity of a *Propaganda Fide* was early recognized, but for such work as lay before our fathers there were no precedents. Independent societies, co-operation, church committees, were all tried; and at last the body settled down to the conviction that so great an undertaking could only be wrought out by its own servants, through its own channels, under directors who should be at the same time responsible and free. This conviction resulted in the formation of Boards, which are subject to the Assembly, but are yet individual corporations. It has given to us, as we believe, the greatest possible efficiency by a combination of denominational control and individual freedom. The army may elect its captain but it must leave him free to execute. Success in administration depends first upon personal fitness, and secondly, upon permanence of office. The multitude may safely choose but poorly supervise the man.

It is but just to render here a tribute to those men who as field or office secretaries have rendered

*Our Boards.*



MCCORMICK THEOLOGICAL SEMINARY, CHICAGO.

to the Presbyterian Church the most eminent but not necessarily the most conspicuous service. "The Boards" are, to many captious contributors, mere bureaus for the receipt and forwarding of funds. The student of church history knows that the most profound scholar that ever taught in our seminaries or the most eloquent orator that ever preached in our pulpits, has done no more for the cause of the Church and the kingdom of Christ than the men of whom Dr. Henry Kendall was a type. The wise distribution of \$2,500,000 yearly among schools and churches, and the thousand details of an aggressive work, is equal to the administration of a principality. Since their organization our church Boards have expended nearly forty-three million dollars, and expended it with honor and success. No office in the church requires a finer combination of business tact, wide knowledge and deep piety, than that of a Board Secretary. These brethren have to pass upon innumerable questions of law and policy, from the title to a lot in the Last Chance Gulch to the correctness of an Arabic hymn book. Even within the boundaries of our own country they have to deal with upwards of twenty nationalities, watch over the progress of nearly 1,000 students and erect 170 churches each year, to say nothing of the buttressing 15 colleges and 21 academies. Successfully to supervise and administer these vast movements we do not require automata, but men of large brain and warm hearts.

The survey of American Presbyterianism brings us to a horizon wider than the shores of a continent. The ambition and love of the Church both come to flower in its work of Foreign Missions. Our Church has ever recognized the fact that Jesus Christ did not die only for the Caucasian. Resigning gradually the care of the Indian, the African and the Mon-

*Foreign  
Missions.*

golian upon our shores to the Home Board, the Foreign Board leaps the high seas upon every outgoing vessel, and finds new fields in the rising Empire of Japan, and amid the ancient cities of the Celestial Kingdom. Its stations are planted equally upon the burning sands of India and among the eternal snows of the Himalayas; and crossing the Roof of the World, the Hindu Kush, it is even now seeking the most remote nations. By the rivers of Babylon, where once the Hebrews' voiceless harp was hung, it strikes the joyful strain of Bethlehem's song. Under the shadows of Lebanon and by the blue waters of the Great Sea it is at home. In the holy fields of Palestine it plants anew the rose of Sharon, and in the darkest recesses of the Dark Continent it pours its rays of Light that came down from heaven. Nor will it rest until every wilderness shall blossom and the solitary places be glad. It has to-day, from its various branches, not less than 1,687 missionaries in the foreign field, besides 330 ordained native ministers and 6,623 other native helpers. In these churches are 152,051 members, redeemed from all nations and tribes and tongues, besides not less than 760,000 Christian adherents. This is the present force with which, under God, our Church is about to enter upon the twentieth century, an era to be known to all after ages of the world as The Century of Missions.

It is here in this world-wide field that the scattered forces of Presbyterianism come into touch with one another. The sister churches from many lands widely separated, here meet in the communion of labor and praise. It is not to be wondered at that their hearts have burned within them as the Master has led them on.

The Alliance of Reformed Churches holding the Presbyterian System is one of the reflex benefits of our world-wide work. In October 1892, at its

fifth triennial session convened at Toronto, there were represented *The Presbyterian Alliance.* Ninety-One such Churches, embracing a church membership of not less than 4,125,904. The ministers of these churches number 23,951, and there are in their various bodies 120,933 elders. Of these millions of Presbyterians there are found on the continent of Europe 752,901; in the United Kingdom 1,436,152; in North America 1,750,543; in Africa 90,308; in Asia 20,344, and in the islands of the sea 21,216. The church has become the joyful mother of children throughout every clime, and perhaps of all Protestant denominations may claim the most cosmopolitan membership. It is a goodly fellowship, a well-disciplined army, an advancing host.

And turning naturally to consider what is its outlook, the least observant is forced to know that its grand diffusion must be now taken into account in plans for new campaigns. Before us lie, according to the dying prophecy of a beloved disciple who has recently fallen asleep, "the most wonderful twenty years in the history of the world." Our doctrine is not a new theory, our polity not a new and untried instrument.

It is just this Pauline, Agustinian, Calvinistic, Edwardian, Biblical conception of the relations of God to the world, that broke by repeated and successive blows the tyranny of human power. Leaving God and man face to face, it exalts the divine majesty and humbles the human will. It is this clear view of the absolute sovereignty of the Father that levels mere earthly distinctions, and thus becomes the foundation of man's universal freedom. It has made possible a philosophy of history and a hope for the future, since even in the darkest days of adversity it sees a divine, determinate counsel, and amid every threatening storm beholds

the first shining of the future rainbow. It is its unshaken belief in the absolute sovereignty of God as lying behind all the surface movements of the world, that gives the Calvinist such strength as has enabled his forces to break the yoke of kings; and whether upon the wind-swept moors of Scotland or behind the wave-threatened dykes of Holland, to fight out successfully those battles by which modern liberty has been established. Nothing less than this invincible confidence in the divine purpose and its ultimate triumph could ever have wrought those miracles of national resurgence which made the peasants of the north and the "beggars of the sea" nursing fathers of great free states.

But in spiritual affairs no less than in statesmanship and in war, there is always a distinction between the practical executive and the doctrinaire. Old soldiers know that there is such a thing as breaking down the efficiency of a troop by the weight and multiplicity of its equipments. The best working type of Calvinism has not been evolved in the study of the metaphysician but on the field of conquest. There are sword-blades of Damascus so finely tempered that they are fit only to hang up in a museum. It is the church which supplements its fifty colleges with five hundred foreign mission stations that can be trusted to discern a curio from a weapon.

It is the Greater Britain that modifies the present Constitution of Great Britain. It is this Missionary Presbyterianism, world-wide, which comes to mould the life of the various home churches.

*World-Wide  
Presbyterianism.*

Upon grounds where there has been no growth of underbrush, no tangle of customs and precedents, no wealth and embarrassment of trusts, the task of forming a still closer alliance will be the sooner accomplished.

The half-dozen separate Presbyterian and Reformed missions in Japan have already given way to the United Church of Christ in Japan; and the first ties that are to re-unite our northern and southern Presbyterians will be woven in Corea and Brazil. It will be impossible in the future, in any question from the acceptance of a legacy to the revision of a creed, to ignore the interests, the wishes, the necessities of the three quarters of a million of Presbyterians that form our Diaspora. Whatever at the outbreak of any war may be prophesied of the power and prowess of guerillas, franc-tireurs and bashi-bezooks, in the prosecution of arduous campaigns it is always the solid phalanxes that win substantial victories. It is safe to say that if we keep our eyes upon the foreign field, we have passed the era of division and entered upon that of union; and in this movement, our missions which have first felt the necessity will also find the way.

Toward the future, therefore, Presbyterianism turns with a mighty courage and a bold front. Presbyterianism is no experiment. Upon its banners are effulgent the names of past victories, and its triumphs, blazoned upon its escutcheon, form its armorial bearings. We love it for its loyalty to God's truth, and its devotion to man's wants. We love it for its liberty under law. We love it for its noble army of martyrs, and for its larger army not the less noble, of those who have toiled and suffered in life-long heroism in its service. Its clear faith, firm polity, and generous life, commend it to all who know how to value a rational faith and to admire a Christ-like love.

The responsibilities of Presbyterianism at the present time fall in no small measure upon the American Presbyterian Church. Of the ninety-one Churches in the World's Alliance, the American Churches embrace a larger number than those

of the mother country; and of Presbyterian churches in America, by far the strongest is the Presbyterian Church North. Occupying a vast area whose resources are both unexampled and undeveloped, holding a place of historic interest and present honor in the midst of a free people whose population will soon number 100,000,000, it can least afford to act with haste or passion. Its errors would be the most difficult to remedy. Its leaders are coming to realize that the world of Presbyterianism looks to them for an irenic temper and an ecumenic creed.

We occupy a magnificent field, in the early morning of the world's brightest day, under a standard that speaks of triumph through sacrifice. The future to which the Spirit beckons the church is one to be characterized by a wider charity and a higher faith. By a church so animated and quickened the final triumphs will be won, and all nations shall be led to bow before the Christ and acknowledge him as Lord.

PRESBYTERIAN SEMINARIES.

SEMINARIES.	LOCATION.	CHAR- TERED.	THEO- LOGICAL FAC- ULTY.	NO. OF STU- DENTS.	VALUE OF PROPERTY.	NO. OF VOLUMES IN LIBRARY.
Northern Church—						
Princeton.....	Princeton, N. J.....	1812	11	209	\$1,732,300	53,938
Auburn.....	Auburn, N. Y.....	1821	8	66	800,000	21,226
Western.....	Allegheny City, Pa.....	1825	7	103	737,085	20,000
Lane.....	Cincinnati, O.....	1829	4	17	491,567	17,000
McCormick.....	Chicago, Ill.....	1830	8	212	1,291,039	16,000
Union.....	New York, N. Y.....	1836	13	150	2,222,500	68,000
Danville.....	Danville, Ky.....	1853	6	14	236,448	10,000
San Francisco.....	San Francisco, Cal.....	1872	7	20	546,439	16,000
Omaha.....	Omaha, Neb.....	1890	5	14		
Schools with Theological Departments—						
Dubuque.....	Dubuque, Iowa.....	1864	3	23		
Newark.....	Bloomfield, N. J.....	1869	5	14		
Lincoln.....	University, Pa.....	1867	5	28		
Biddle.....	Charlotte, N. C.....	1870	5	16		
The Southern Church—						
Union.....	Hamptden Sydney, Va.....	1824	5	65	287,000	14,500
Columbia.....	Columbia, S. C.....	1828	5	28	275,000	20,000
School for Colored Members—						
Tuscaloosa.....	Tuscaloosa, Ala.....	1876	2	19	3,000	1,200
Cumberland Presbyterian Church—						
Cumberland Presbyterian University—	Lebanon, Tenn.....	1853	5	33		
Allegheny.....	Allegheny, Pa.....	1830	5	56	213,000	
Xenia.....	Xenia, O.....	1877	4	36	90,000	4,051
Reformed Presbyterian Church—						
Allegheny.....	Allegheny, Pa.....	1858	3	21	65,000	3,100

## PRESBYTERIAN PAPERS.

The following are a list of the various Presbyterian papers with addresses, editors, names, and date of establishment.

## PRESBYTERIAN CHURCH NORTH.

## NEW YORK CITY.

Established

The New York Observer; 37 Park Row, Observer Co.....1825  
The New York Evangelist; World Building, Rev. Henry M.  
Field, D. D.....1830

## PHILADELPHIA, PA.

The Presbyterian; 1510 Chestnut St., M. B. Grier, D. D.....1831  
The Presbyterian Observer; 1510 Chestnut St., W. W. McKin-  
ney, D. D.....1873  
The Presbyterian Journal; 1512 Chestnut St., R. M. Patterson,  
D. D.....1875

## PITTSBURG, PA.

The Presbyterian Banner; Sixth Ave. and Wood St., James  
Allison D. D. ....1814

## CINCINNATI, O.

The Herald and Presbyter, 178 Elm St., J. G. Montfort, D. D.,  
LL. D.....1840

## ST. LOUIS, MO.

The Mid-Continent; 1107 Olive St., M. C. Williams, D. D.....1882

## CHICAGO, ILL.

The Interior; McCormick Block, W. C. Gray, Ph. D.....1869

## MINNEAPOLIS, MINN.

The North and West; Lumber Exchange Bldg., J. D. Donald-  
son, D. D.....1881

## SAN FRANCISCO, CAL.

The Occident; 1170 Market St., W. W. Faris, D. D., and Rev.  
A. W. Nesbitt.....1868

## GERMAN.

## NEWARK, N. J.

Der Deutscher Evangelist; 77 Springfield Ave., Rev. A. W.  
Fismer .....1879

## DUBUQUE, IOWA.

Der Presbyterianer; 275 West Locust St., Rev. J. Conzett.....1881

## FREEDMEN'S.

## CHARLOTTE, N. C.

The Africo-American Presbyterian, D. J. Sanders, D. D.....1879

## SPANISH.

## MOXA, N. MEX.

El Anciano; Moxa, N. Mex., Rev. J. J. Gilchrist.....1882

## PRESBYTERIAN CHURCH SOUTH.

## RICHMOND, VA.

The Central Presbyterian; 1015 Main St., W. I. Richardson,  
D. D.....1837

## WILMINGTON, N. C.

The North Carolina Presbyterian, Rev. John McLaurin.....1858

## COLUMBIA, S. C.

The Southern Presbyterian, Rev. Jas. Woodrow.....1850

## NEW ORLEANS, LA.

The South-Western Presbyterian; 94 Camp St., R. Z. Mallard,  
D. D.....1869

## HOUSTON, TEX.

The Texas Presbyterian; J. G. Tanner.....1892

## ST. LOUIS, MO.

The St. Louis Presbyterian; Ninth and Olive Sts., R. P. Faris,  
D. D.....1866

## LOUISVILLE, KY.

The Christian Observer, 512 Third Ave., Rev. F. B. Converse.

## CUMBERLAND PRESBYTERIAN CHURCH.

## NASHVILLE, TENN.

The Cumberland Presbyterian; 150 North Cherry St., J. M.  
Howard D. D.....1840

## FAYETTEVILLE, TENN.

The Colored Cumberland Presbyterian; Church St., J. W..  
Deshong.....1884

## UNITED PRESBYTERIAN.

## PITTSBURG, PA.

The United Presbyterian; 55 Ninth St., Wm. J. Reed, D. D....1842

## PHILADELPHIA, PA.

The Christian Instructor; 1522 Chestnut St., D. W. Collins, D. D., 1844

## OMAHA, NEB.

The Midland; 1511 Dodge St., E. B. Graham.....1883

## ASSOCIATE REFORMED PRESBYTERIAN.

## DUE WEST, S. C.

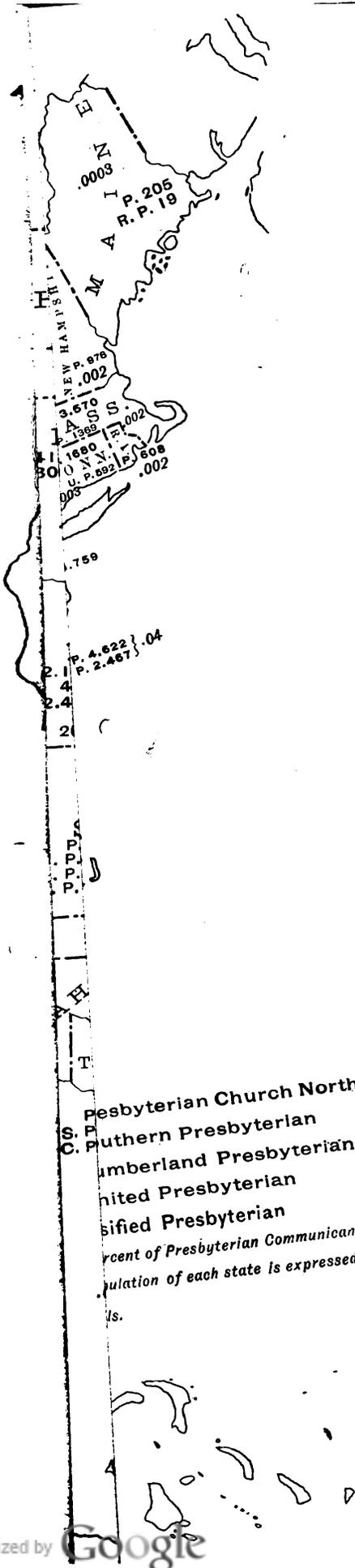
The Associate Reformed Presbyterian; E. M. Gin, D. D.....1865

## STATISTICS FOR THE WORLD'S PRESBYTERIAN ALLIANCE,

TORONTO, CANADA, OCTOBER 1892.

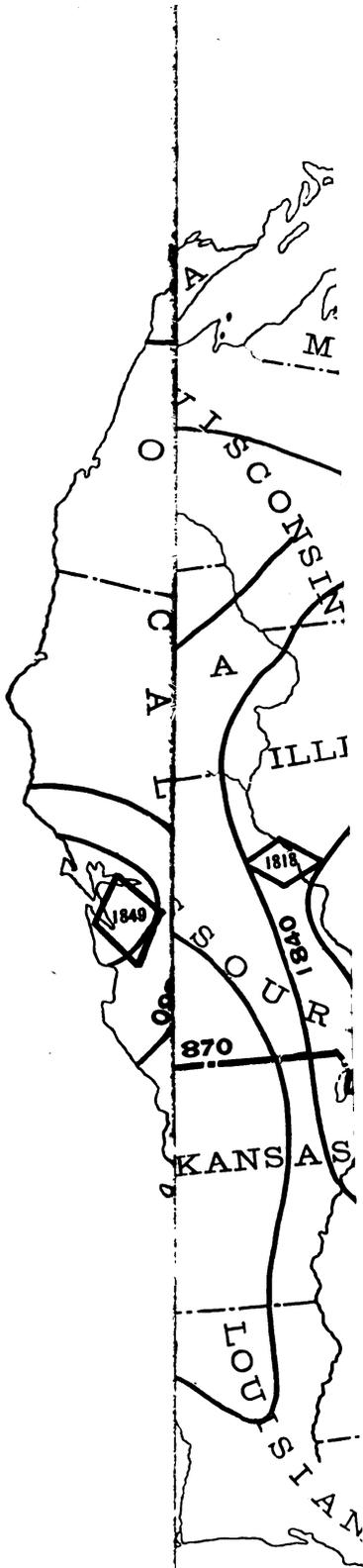
PRESBYTERIAN CHURCHES OF	BRANCHES.	SYNODS.	PRESBY- TERIES.	CHURCHES.	MINISTERS.	LICENTI- ATES.	THEO- LOGICAL STUDENTS.	COMMUNI- CANTS.	SABBATH- SCHOOL AT- TENDANCE.
The European Continent.....	31	63	221	5,289	5,602	429	227	752,901	353,676
The United Kingdom.....	12	54	276	5,149	4,642	957	966	1,486,152	995,754
Asia.....	6	2	14	160	108	206	35	20,344	5,515
Africa.....	10	6	18	228	174	3	39	184,981	18,600
North America.....	1	103	658	*11,921	12,782	994	2,775	1,708,543	1,556,983
South America.....	3	1	5	52	37	.....	.....	3,425	.....
Western Islands.....	2	1	6	39	41	1	2	10,896	5,210
Australia.....	8	4	43	463	405	10	18	39,500	55,685
New Zealand.....	2	2	14	194	166	8	9	19,149	79,750
<b>Totals for 1892.....</b>	<b>91</b>	<b>236</b>	<b>1,249</b>	<b>23,495</b>	<b>23,951</b>	<b>2,608</b>	<b>4,171</b>	<b>4,125,904</b>	<b>3,020,765</b>

\* These figures are somewhat smaller than reported by U. S. Census and evidently incomplete.



Presbyterian Church North  
S. P.  
C. P.  
Southern Presbyterian  
Lumberland Presbyterian  
United Presbyterian  
Simplified Presbyterian  
Percent of Presbyterian Communicants  
Population of each state is expressed  
in thousands.





SHOW Presbyterian C  
of settlements  
ties were form