

THE PEOPLE'S
HISTORY OF PRESBYTERIANISM
IN ALL AGES.

BY

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AUTHOR OF "PRESBYTERIANISM FOR THE PEOPLE."

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TO THE LATE
JOHN POOLE KERR,

Who was born and reared in Scotland, in the town of Sanquhar, Dumfriesshire—a place celebrated for its association with the two famous “Sanquhar Declarations” of the Covenanters, from which noble race he came. His life, the greater part of which was spent in the United States, was one of devotion to righteousness and of communion with God. Its influence still remains in the hearts of all who knew him, as an inspiration to duty and the love of truth. This Book, a history of the principles to which he gave his labors and prayers, is tenderly

DEDICATED TO HIS MEMORY

BY A DEVOTED SON,

THE AUTHOR.

P R E F A C E.

BOOKS are written to be read, not to lie on dusty shelves. But this is a busy age, and most persons will not take time to read extensive treatises. The people call for short sermons, short prayers, and short books. Nor is this demand without reason; for life itself is short, and there is much to do.

The present volume has been prepared with the design of placing within the reach of every one a brief history of Presbyterianism, at small cost to the reader, both of money and time. On this account it has been necessary to omit a great deal of interesting and instructive matter. It is better that *the many* should know the principles and outline of a history, with its most important events and characters, than that *the few* should know everything connected with it. The *few*, however, *have* their histories of Presbyterianism, thorough and voluminous, covering every age and country in which our church has had an existence;

and those who have time for extended research will find no lack of material.

So far as is known, this is the first comprehensive history of Presbyterianism, in all ages and countries, in one work. It is a general survey, of the operations and influence of a principle and an institution which have accomplished more for the welfare of mankind than all other agencies, except the Gospel, for which it has been a fitting vehicle. May the people read it, and the blessing of God rest upon it!

R. P. K.

CONTENTS.

	PAGE.
CHAPTER I.	
THE ORIGIN OF PRESBYTERIANISM,	9
CHAPTER II.	
THE PRESBYTERIAN PRINCIPLE IN OTHER CHURCHES,	19
CHAPTER III.	
PRESBYTERIANISM IN THE EARLY DAYS OF THE CHRISTIAN ERA,	24
CHAPTER IV.	
THE DARK AGES.—TWILIGHT WITH TWO STARS,	29
CHAPTER V.	
THE WALDENSES,	32
CHAPTER VI.	
THE NORTHWESTERN STAR.—THE CULDEES,	46
CHAPTER VII.	
THE NIGHT OF POPENY AND THE MORNING TWILIGHT. AUGUSTINE AND HUSS,	55

CHAPTER VIII.

THE ASCENDING DAY OF THE REFORMATION, . . . 64

CHAPTER IX.

THE REFORMATION IN EASTERN SWITZERLAND—ZWINGLI, 69

CHAPTER X.

✓ THE SPIRITUAL REPUBLIC ESTABLISHED.—JOHN CALVIN
AND GENEVA, 76

CHAPTER XI.

THE MIGHTY CONFLICT IN FRANCE, 87

CHAPTER XII.

THE EXTENSION OF LIBERTY AND TRUTH TO HOLLAND, . 95

CHAPTER XIII.

GLIMPSES EAST OF THE ALPS AND THE RHINE, . . . 100

CHAPTER XIV.

✓ SCOTLAND.—THE RETURNING DAY, 104

CHAPTER XV.

✓ JOHN KNOX, THE REFORMER, 114

CHAPTER XVI.

A LONG CONFLICT, 126

CHAPTER XVII.

- 'MY KINGDOM IS NOT OF THIS WORLD.'—THE FINAL
ESTABLISHMENT OF THIS PRINCIPLE IN SCOTLAND, . . . 139

CHAPTER XVIII.

- PRESBYTERIANISM IN ENGLAND, 150

CHAPTER XIX.

- PRESBYTERIANISM IN WALES, 155

CHAPTER XX.

- PRESBYTERIANISM IN THE ENDS OF THE EARTH, . . . 162

CHAPTER XXI.

- OLD PRINCIPLES IN A NEW WORLD, 170

CHAPTER XXII.

- PRESBYTERIANISM IN AMERICA BEFORE THE REVOLUTION, ✓ 180

CHAPTER XXIII.

- FROM THE FIRST GENERAL ASSEMBLY IN THE UNITED
STATES TO THE OLD AND NEW SCHOOL DIVISION
OF 1837, 188

CHAPTER XXIV.

- THE GREAT DISRUPTION IN CHURCH AND NATION, . . 196

CHAPTER XXV.

- AMERICAN PRESBYTERIANISM AFTER THE WAR OF SECES- ✓
SION, 215

CHAPTER XXVI.

PAGE.

THE PRESBYTERIAN CHURCH AND ITS SISTERS IN THE UNITED STATES,	227
--	-----

CHAPTER XXVII.

UNIVERSAL PRESBYTERIANISM,	235
--------------------------------------	-----

CHAPTER XXVIII.

THE SPIRIT OF PRESBYTERIANISM,	242
--	-----

NOTES AND STATISTICS OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTE- RIAN SYSTEM,	247
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THE PEOPLE'S
HISTORY OF PRESBYTERIANISM
IN ALL AGES.

CHAPTER I.

THE ORIGIN OF PRESBYTERIANISM.

THE principle of Presbyterianism begins with the earliest organization of the church of God, and runs through its entire history, until the end is reached in the Apocalypse, where John saw four-and-twenty elders sitting round about the throne, with crowns on their heads, in heaven. This is only saying of our church what is claimed for its own by every denomination, that it is nearest to the church of the Bible. Episcopalians, Baptists, Methodists, Congregationalists, and all others, claim this for themselves; nor could they claim less. Every denomination thinks it sees itself in the Scriptures; and it would have no right to exist if it did not. In point of fact, every denomination *does* see itself in the Scriptures, for if it be Christian, it is a part of "the Holy Catholic Church," which has existed in all ages, and shall endure forever. Each Christian denomination contains enough of the essential elements of the church to make it a constituent part of that body of which Christ is the head.

The division of the church into denominations is probably not a disadvantage. We are a check upon one another, and friendly competition stimulates zeal. There need not be union, but there should be unity. We should love one another, show reciprocal respect, and by the exchange of pulpits, by intercommunion, by co-operation in worship and work, recognize each other's full membership in the kingdom of Christ. That this is not done by all is the shame of Christianity, and is perhaps the greatest obstacle to the outpouring of the Holy Ghost, by which the final conversion of the world is to be accomplished. Great progress has undoubtedly been made during the last quarter of a century in the direction of some such unity. The best illustration of the unity and variety of the church's parts is found in man himself. "We have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" Therefore the Episcopalians should not say to the Presbyterians, we have no need of you; nor the Baptists to the Methodists, we have no need of you. "Now ye are the body of Christ, and members in particular." There is less of the spirit of disunity than in former years. The "members" of Christ's body are yearning for one another. When this desire shall be accomplished, the church will stand crowned with strength and beauty before the world, and then may come a mighty pentecostal baptism of the Holy Ghost and fire, followed by the conversion of vast multitudes. Might

it not bring in the complete conquest of the world to Christ? Let us remember his last great sacerdotal prayer before the atonement: "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us, *that the world may believe that thou hast sent me.*"

This would not be accomplished by the abandonment of our several denominational organizations, but by a loving *unity* that shall make us one in Christ. A great deal of the talk about universal *union*, or consolidation, on the part of some denominations, simply means that all should come over and join them. We should pray to be delivered from such uncharitable charity. The Presbyterian Church does not profess to be the whole of the church, nor, on the other hand, does it propose to apologize for its existence; but it does claim to be the largest Protestant body on earth, and that in its organization the great principles of the Scripture plan of a church are more completely elaborated than in any other, at the same time acknowledging the full churchship of all evangelical denominations; for no particular kind of government is necessary to the existence of a church, but only the proclamation of the gospel of Christ.

Presbyterianism is not a form, but a principle. The forms, however, which result from the application of this principle, whilst varying with varied circumstances, yet bear a strong resemblance to each other. There are three principles of church government: (1), Episcopal, a government by bishops, including the Protestant Episcopal, Methodist Episcopal, and Catholic churches; (2), Congregational, a government by con-

gregations, including the Congregational or Independent, and Baptist churches; and (3), The Presbyterian, a government by Presbyteries, including all Presbyterian and Reformed churches throughout the world. The Lutherans are not wholly Presbyterian, but contain elements of Episcopacy and Congregationalism as well as Presbytery, though more of the latter. In civil government there are two great systems, the monarchical, or oligarchical, and the republican; these correspond substantially with Episcopal and Presbyterian. There is and can be no such thing as a congregational or purely democratic government in the state, if it be composed of a large number of citizens. It is a government by the people without any rulers, or through mere proxies.

Let us have a clear conception as to what a republican government really is. It is a system in which the people elect their rulers, who are not mere proxies, but real representatives, empowered to govern, and who are amenable, not to the people directly, but to the will of the sovereign people, as it is expressed in the constitution which they ordained, either directly or by their representatives. But Presbyterian, or ecclesiastical republicanism, differs from that in the civil government; in the latter all power comes from the people, the sovereign people, who ordain the constitution, and elect their representatives to rule under it; but in the church there are no sovereign people to ordain a constitution. The constitution of the church comes from Christ, in whom the sovereignty inheres. The people have the privilege of electing their officers; these officers, however, when elected, are not responsible to the electors,

but to the constitution which Christ has ordained. The constitution of the church is the Word of God, of which all church laws and Confessions of Faith are but interpretations. They are to be obeyed by those who voluntarily accept them *as interpretations or working constitutions*, but liable to change as history advances. The Bible is the revelation of the divine sovereignty and to this infallible standard must all matters, legislative, judicial and administrative, be brought for final settlement. This is the unchangeable constitution of the Christian Republic, and never to be amended. Its Divine Author said: "Heaven and earth shall pass away, but my words shall not pass away."

Just here it should be plainly declared that the Presbyterian Church holds that any body of people, together with their children, organized for work and worship and professing the true religion, is a part of the visible church of God, whatever form of government they maintain, though for their highest efficiency they should adopt the Presbyterian principle. The reason for this is that, for the maintenance of the doctrines of the gospel we have a divine *command*, but for Presbyterian church government only the Scripture *example*. To preach the gospel is the church's charter; the kind of rules by which she does it is of great importance, as this book is designed to show, but not absolutely necessary to its existence as a church. The preaching of the gospel is *what to do*; church government is *how to do it*. It may be done with greater or less efficiency under any kind of government. This is the liberal spirit of the Presbyterian Church.

Regarded from the divine standpoint, the church is a

kingdom, having Christ for its head; but, as a visible body, in its human administration it is a republic. In the light of all that has gone before, let us venture upon a definition of our principle of government:

PRESBYTERIANISM IS THAT SYSTEM IN WHICH THE CHURCH IS REGARDED AS A SPIRITUAL COMMONWEALTH, WHOSE ONLY HEAD IS CHRIST; AND WHICH HE GOVERNS THROUGH REPRESENTATIVE ELDERS, CALLED BY HIS SPIRIT AND ELECTED BY HIS PEOPLE, AND ALL OF EQUAL AUTHORITY, WHICH IS EXERCISED BY THEM ONLY WHEN ORGANIZED INTO AN ASSEMBLY OR COURT.

These representatives are called elders, or presbyters, and are of two classes: ruling elders, who only rule, and teaching elders, or preachers, who both rule and teach. The assemblies of the church are usually composed of equal numbers of ruling and teaching elders, except in case of the lowest, called the Session or Consistory, where all except the presiding officer, or moderator, are ruling elders. The teaching elders must be set apart for this additional function by an assembly or court.

These assemblies are arranged in the scale of a regular gradation, from the Session or Consistory, through the Presbytery or Classis, and Synod or Particular Synod, to the General Assembly or General Synod, as they are named in English or non-English speaking countries. They are all Presbyteries, because composed of presbyters, but there has been a distribution of duties, each one having its own province strictly defined. It is the duty of each higher court to review the proceedings of the next lower, and cases may be carried for trial from the lowest to the highest.

This great principle of church government, which is usually associated with its twin sister, Calvinistic doctrine, has come down from the earliest times as *practised* in that church the history of which constitutes the larger portion of the Scriptures. The change of the Sabbath from the seventh day of the week to the first, is nowhere *commanded*, but it was the *practice* of the apostolic church to keep the day on which the Lord arose from the dead; therefore we observe the first day. In like manner we maintain Presbyterianism because we have the example of the church of the Bible.

The church first existed in the family, the father being the representative head. As families multiplied, their several heads, or elders, would naturally form a ruling assembly; but because a body composed of all the heads of families in an extensive community would be too large for general efficiency, the people would elect from the number of older (*elder*) men certain ones conspicuous for piety and wisdom to be their representative rulers. They would then have a Presbytery. In a simple state of society this body would have charge of both religious and secular affairs, but as society advances a necessity arises for the separation of the affairs of church and state. In Old Testament times they were united, but were separated under the new dispensation.

We have no record in the Scriptures of the origin of government, sacred or secular; but when Moses came upon the stage of history in Egypt, we find Presbyterianism in full force among the Israelites. God commanded him not to organize anew the nation or the church, but to "go and gather the elders of Israel to-

gether," and deliver to them his message. He was divinely appointed to lead the people out of bondage, but he was to use the system of government already in operation among them. This was a divine endorsement of the government by assemblies of representative elders. In the Presbyterian Church of the present day, if a man feels that God has called him to be a minister, the "elders of the people" must first sit in judgment upon his credentials and qualifications. As cares multiplied during the exodus, Moses applied the representative principle in the organization of a court of seventy elders, very like a General Assembly, to preside over the government of the whole people. A similar body in the time of Christ was called the Sanhedrim. The word "elder," signifying "ruler," is used in the Old Testament about one hundred times, and over sixty times in the New. Their duties were similar to those of elders now, *administrative* and *judicial*, to administer government and to decide cases. The administrative function is seen in their coming together to receive Moses; and the judicial (Deut. xix. 11), where they were instructed to try men for crime.

When the priesthood was introduced it did not supersede the eldership. It was a part of the ceremonial system of worship, of which the temple afterwards became the representative. The priest's business was to offer sacrifices and to intercede for the people, as a type of Christ. But when the Messiah came, and the types were fulfilled, there was no further need for priest or sacrifice to remind men that he was coming and to illustrate his mission; so the veil of the temple was rent in twain when Christ said, "It is finished!" Then the

gorgeous vision of priest, sacrifice, and temple passed away, God destroying, through the military power of Rome, every vestige of the place they had so long made glorious in the eyes of all who looked for salvation. But there remained still intact the old government by representative assemblies of elders. In each synagogue there was a bench of elders. The synagogue elders were responsible to the Sanhedrim at Jerusalem, as we learn from *The Life of Josephus*, Section XII., and from other sources.

This was Presbyterianism, a government by representative assemblies of elders. The men who administered the government were often corrupt, but the principle was sound, and was never called in question in the Scriptures. The church has existed from the beginning, and it has always exhibited, either in the whole or in a part, this principle of church government. Presbyterianism is a principle susceptible of endless variety of development and application. It is not a form, nor an organization, nor a name. The forms and names have changed continually. It may have one assembly or a hundred; they may be called Sanhedrims, General Assemblies, General Synods, or may be distinguished by any other names. Any Christian Church maintaining the principle of government by representative assemblies of elders is Presbyterian. But it is only called Presbyterian in English-speaking countries, and not always in these. In most other countries it is called the "Reformed Church"; as, for example, the Reformed Church of France and the Reformed Church of Holland. There are also several branches of the Reformed Church in the United States. In Italy it is called the "Wal-

densian," and there is also the "Free Church" of Italy. One of its branches in Great Britain is called "The Church of Scotland."

The various members of the great family of Presbyterian churches, about sixty-five in number, find their unity of government and doctrine realized in the organization which embraces them all—"The Alliance of the Reformed Churches throughout the World holding the Presbyterian System." In this they all meet, by their representatives, once in three years.

CHAPTER II.

THE PRESBYTERIAN PRINCIPLE IN OTHER CHURCHES.

FROM the beginning there have been, as before intimated, two great principles of government contending for the mastery. They are monarchy and republicanism. The conflict of these constitutes the greater part of the story of the race; for the records of peace have not been written, but the annals of war is the history of mankind. The question to be solved has ever been, Who are the masters; are they the people or their rulers? Under a pure monarchy the people are the servants; but under a pure republic the servants are those appointed by popular suffrage to perform those duties which, because they can only be done efficiently by a few, make it necessary that some be selected to hold office, and "public office is a public trust." Self-government has the endorsement of God in the fact that as he constituted the nation of Israel it was based on that principle, and when, at their request, God gave them a monarchy, it was with a curse attached to it, which was terribly fulfilled. But even then self-government was maintained in their religious institutions.

Read 1 Sam. viii. for an account of the revolution in the government: "The elders of Israel said to Samuel, Make us a king, to judge us like all the nations." The prophet, unwilling to grant this request, laid the matter before the Lord, who said unto him, "They have not rejected thee, but they have rejected me." Then

follows a catalogue of royal oppressions which should come upon them for demanding a king. God said: "And ye shall be *his servants*, and ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." The people had reason bitterly to repent of their folly in thus surrendering their God-given rights into the hands of one man; for it was the beginning of a series of events which resulted in the utter destruction of the nation, and its dispersion throughout the earth.

The tendency of monarchy, when unrestrained by written constitutions and by representative assemblies, is reactionary and oppressive; but a republican government encourages progress. As civilization has advanced, by the dissemination of sacred and secular knowledge, men have been inspired to demand a voice in the conduct of their public affairs. Thus the republican principle has from the beginning opposed royalty. There have been bloody revolutions and temporary reactions; there have been also peaceful conquests, and, not unfrequently, counter revolutions, when the condition of the people became worse than before they endeavored to improve it; but a bird's-eye view of history shows that there has been a gradual advance of popular rights. Very often the people, driven to desperation by tyranny, have frantically overthrown their rulers and put them to death, in some cases visiting vengeance upon the innocent because of the crimes of their ancestors. The great French Revolution was this kind of an outburst, when an outraged people arose in their might, under a burning sense of injustice, putting to death thousands of unoffending persons, perpetrating wrongs

while endeavoring to redress wrongs, and committing crime while attempting to punish crime. A similar drama was enacted in those events which culminated in the dethronement and decapitation of Charles I. of England. There was afterwards a reaction, which lasted for a time; but the spell had been broken, the people had become possessed of the idea that they were their own masters, and with the accession of William of Orange, in 1688, the great principle of popular sovereignty was imbedded in the British constitution. Since then the republican principle has been dominant over the monarchical in that government. Moreover, it has made advances and encroachments continually from that time. Now, Great Britain is a monarchy in form, but a republic in the dominant principle of its government. In France, under that splendid despot, the "Republican Emperor," Napoleon I., was exhibited a government republican in form, but extremely monarchical in principle.

These examples show that the forms and the principles of government are entirely distinct, and that opposing principles may co-exist in the same body, one having the preponderance. The great *principle* of self-government is what mankind contend for, and not a name nor a form; so when the British people gained the right to elect those who really ruled them, they did not care enough for the name of kingdom to fight about it. They had the substance, and wisely left the name to take care of itself. So, in the church, the name is of little value as compared with the glorious principle for which the martyrs gave their lives.

But be it carefully noted, the Presbyterian Church

has not the monopoly of this principle. Presbyterianism is the opposite of Episcopacy, and yet it can be conceived that the republican principle might grow up in the Episcopal Church; or, on the other hand, that it might die out of the Presbyterian body and the monarchical take its place. It may also be conceived that neither denomination should be wholly Episcopal or Presbyterian—that the two principles should exist together in the same body, though one must predominate. The Episcopal Church is oligarchical in form, but the principle of spiritual republicanism has been making inroads upon it, until now the bishops have but little more power than the other clergy. The same statement may be made with reference to the Methodist Episcopal Church. The principle of self-government has saturated almost the entire body. True, their bishops still have the power of appointing and removing pastors, which is not republican, but this power is limited by the conference, and is exercised in connection with a cabinet of advisers.

As the Episcopalians and Methodists have been progressing towards the great Presbyterian principle from one direction, in a similar manner have the Congregationalists and Baptists been approaching it from the opposite quarter. They were originally almost pure democracies; that is, people without any rulers, who made their own laws, and administered them without the intervention of anything but mere committees. But necessities of administration have caused these officers to take real governmental power into their hands, though usually with the consent of the people. Mr. Spurgeon has his congregation organized partly on the Presbyte-

rian principle, and advises others of his denomination to do likewise.

This process will go on. There is an unmistakable tendency towards republicanism in church and state. This results in part from the example of the Presbyterian Church, but more from the study of God's Word and from the teachings of the Holy Ghost in actual experience.

CHAPTER III.

PRESBYTERIANISM IN THE EARLY DAYS OF THE CHRISTIAN ERA.

CHRIST did not send out his apostles to found a new church, but to extend the old, by preaching the gospel, and gathering converts into congregations, ordaining them "elders in every church." (Acts xiv. 23.) They followed the time-honored customs of God's people in every land whither they went; and though the Jews were on the alert to turn public sentiment against them, we nowhere find that they were charged with attempting to organize a new church. They carried out the old system of government by elders, such as was seen in every Jewish synagogue throughout the world. They were only extending the church of the fathers among all nations, and proclaiming that the promised Messiah had come. This was the old church; the Jews, who rejected Christ, cast themselves out, and virtually made themselves a new body.

We can discover, on the one hand, no Congregationalism, for "every church" was ruled, not by the people directly, but by their representatives; and on the other hand, no Episcopacy, for the congregation was committed to the oversight, not of one man, but of several "elders." In Acts xx. 28, where the Apostle Paul was instructing the elders of the church of Ephesus, whom he had requested to come down to Miletus for the pur-

pose, he said, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you *bishops*," (*Επισκοπους*). This word was translated "overseers" in the old "King James' Version," but in the new one—prepared principally by Episcopalians—it is correctly rendered "bishops." There are many other passages of the same kind, but this one is sufficient to show conclusively that "bishop" was simply another name for elder, these being "elders" to whom the apostle was speaking; for a preceding verse, introducing this passage, reads, "And from Miletus he sent to Ephesus, and called *the elders of the church*."

A grand feature of the Presbyterian system is the equal authority, in the courts of the church, of all the presbyters. It is entirely opposed to the Episcopal distinction of bishops, priests, and deacons. Paul shows this in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The ministry, as an office, "is the first in the church, both for dignity and usefulness," but there is equality among all elders in the church courts, whether they be ruling or teaching elders. In 1 Tim. iv. 14 ordination is shown to be, not by one bishop, but by "the laying on of the hands of the Presbytery," which was composed of a number of elders (presbyters), or bishops, as they were indifferently styled. In 2 Tim. i. 6 the apostle includes himself in the Presbytery which ordained Timothy, when he exhorts, "Stir up the gift that is in thee by the putting on of my hands." The Apostle Peter also says (1 Peter v. i.), "The elders which are among you I exhort, who am also an elder."

The order of apostles was a temporary one, just as the priesthood had been, both having grown out of the exigencies of their respective periods. The business of the priests was to offer sacrifices as types of Christ, until he came who is both priest and sacrifice, then, their mission being fulfilled, they passed away. The apostles likewise were appointed for a temporary purpose, to be eye-witnesses of the resurrection of Christ from the dead. The order, therefore, could not exist after those died who were contemporaries of Christ. To be an apostle, a man must have been divinely called to that office, and have seen the Lord after his resurrection. In order that Paul might be qualified, he not having seen Christ before, the heavens were opened that he might look upon him who had been crucified, dead and buried. This is plainly implied in 1 Cor. ix. 1, where he is vindicating his apostolic authority. He says: "Am I not an apostle? . . . Have I not seen Jesus Christ our Lord?" There could, therefore, be no successors to the apostles, as none afterwards saw our risen Lord.

When the apostles, having finished their work, passed off the scene, as the priesthood had done before, the government of the church remained what it had been from the beginning, a government by assemblies of elders, or "presbyters." It was a spiritual republic, admitting of no distinctions of rank; for, as we have seen, even the Apostle Peter, whom Roman Catholics claim as the first of the Popes, spake to the elders as one of their own number, recognizing the equality of all rulers in the church of God.

We have abundant proof that the organization of the

church after the days of the apostles was essentially Presbyterian. Clemens Romanus, one of the most celebrated writers of christian antiquity, who was a leading presbyter in the congregation at Rome, says, in an address to another church: "It is a shame, my beloved, and unworthy of your christian profession to bear, that the most firm and ancient church of the Corinthians should be led to rise up against the elders. Let the flock of Christ enjoy peace with the elders which are set over it." These words were written in the last decade of the first century, and are of immense value in establishing our claim that the church of the early ages was Presbyterian, because a great number of the then existing congregations had been organized under the eye of the apostles themselves but a short time before.

Hippolytus, an eminent ecclesiastic, who lived in the latter part of the second and the first half of the third century, writes: "The elders cited Noëtus, who was charged with heresy. Having summoned him a second time, they condemned him, and cast him out of the church." Here is a trial by a Presbytery, as plain almost as words can make it.

It is with peculiar pleasure that the testimony of a great Episcopalian is here introduced. The late Rev. Arthur Penrhyn Stanley, D. D., Dean of Westminster Abbey, intimate friend of Queen Victoria, and travelling companion of the Prince of Wales, in a public address, uttered the following remarkable words: "The most learned of all the bishops of England, whose accession to the great see of Durham has recently been welcomed with rare unanimity by the whole Church of England, has, with his characteristic moderation and erudition,

proved beyond dispute, in his celebrated essay attached to his edition of St. Paul's Epistle to the Philippians, that the early constitution of the apostolic churches of the first century was *not that of a single bishop, but of a body of pastors, indifferently styled bishops or presbyters*, and that it was not until the very end of the apostolic age that the office which we now call Episcopacy gradually and slowly made its way into Asia Minor; *that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery*; that the office which the apostles instituted was a kind of rule, *not by bishops, but of presbyters*; and that *even down to the third century presbyters as well as bishops possessed the power of nominating and consecrating bishops*; and besides, *there were, from the commencement of the middle ages down to the Reformation, large exceptions from the principle of Episcopal government which can be called by no other name than Presbyterian.*"

This statement, coming from Bishop Lightfoot, of Durham, "the most learned of all the bishops of the Church of England," endorsed by Dean Stanley, who, for his elegant diction, his liberal views and scholarly attainments, was for many years the favorite preacher of the British court and aristocracy, is of course unprejudiced and is an important concession to the antiquity of Presbyterianism.

CHAPTER IV.

THE DARK AGES; TWILIGHT WITH TWO STARS.

AS time passed on, the desire for pre-eminence, ever present in the minds of men, the sin by which fell the angels and our first parents, began to assert itself in the republic of the church. That which cast down the angels from heaven, which ruined paradise, which destroyed the nation of Israel—the lust for power—was preparing to carry a large part of the church of Christ into idolatry, corruption, and apostasy. The pastors of large congregations, not by a sudden assumption, but gradually, and perhaps almost unconsciously, came to exercise authority over those in smaller parishes. Being resorted to for advice and assistance by country pastors, many of these city ministers believed that they had the right to appoint and finally to consecrate men to the ministry. This was the germ of Episcopacy, but of course it required ages for the innovation to pervade any large portion of the world, and to secure its recognition as a part of the constitution of the church. At last, however, it became the general rule. The tendency of which Episcopacy was the outgrowth continued to develop until it culminated in the establishment of two great ecclesiastical empires, corresponding to and having their two head-bishops in the two principal cities of the world, Rome and Constantinople. Thus arose the Greek and Roman Catholic Churches. The church

power, which before had existed in solution throughout the whole body of believers, at last nearly all crystalized around these two centres, and Episcopacy found its complete development in the Patriarch of Constantinople and the Pope of Rome. These two pastorates, by gradual encroachments extending through a period of several centuries, had gained authority over almost the whole christian world. The change of government was inevitably accompanied by a change of doctrine, and, as the principle of government by the people, through their representatives, passed away, nearly all the truth that clusters around the doctrine of divine sovereignty vanished with it, and a system of salvation by works came in its place. Divine sovereignty and religious liberty generally stand or fall together, and one cannot long exist without the other.

Then came the dark ages, when the world was fettered in the chains of ecclesiastical tyranny, and lulled to slumber by the beautiful forms and ceremonies super-added upon the simplicity of apostolic ordinances. But, as in the Old Testament dispensation during the days of Elijah, God still reserved to himself a remnant who were faithful and refused to recognize idolatry, so in the dark ages there were a noble few who were faithful to his word. To the general rule of obedience to the two anti-christs who had usurped the crown-rights of Jesus as prophet, priest, and king over his people, "there were," in the words of Bishop Lightfoot and Dean Stanley, "large exceptions." In the general darkness there were two stars which refused to be extinguished, but continued to shine as pledges of God's

power and of a coming day; these two stars were the Waldenses and the Culdees, the one glistening among the rocky pinnacles of the Alps, and the other above the islands of the Northwestern sea.¹

¹ Considerable material for the preceding chapters has been drawn from the author's work entitled "*Presbyterianism for the People.*" For a fuller treatment of this subject, see "*Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ,*" 1835; by Rev. Samuel Miller, D. D. Also other works by the same author, by Rev. Charles Hodge, D. D., and books by many more writers on church polity, both of our own and former times.

CHAPTER V.

THE WALDENSES.

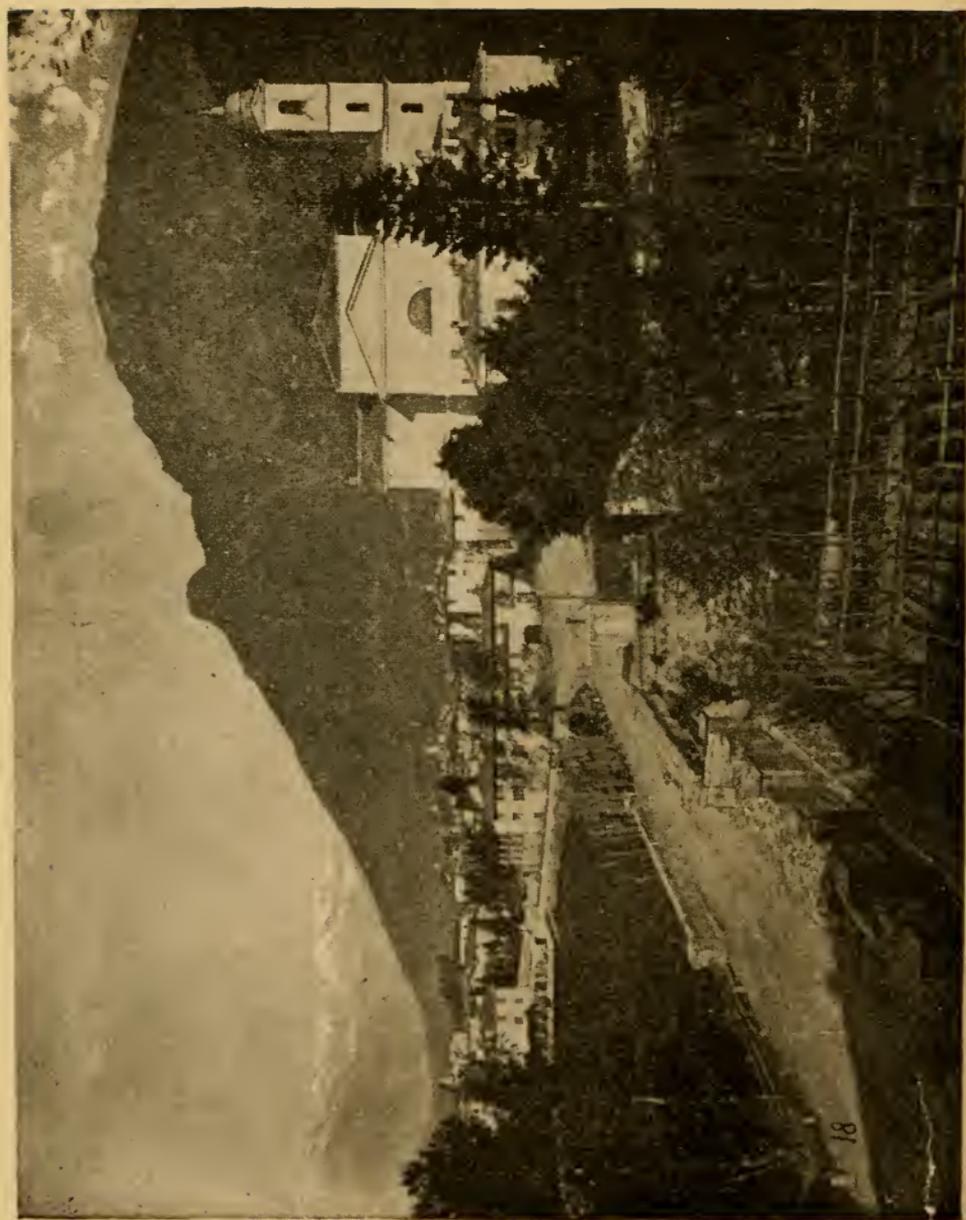
“Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even them who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones.”

—*John Milton.*

THE crescent range of the Cottian Alps, in north-western Italy, encloses a series of valleys of rare beauty, which are the home of the Waldenses. Through these sequestered shades run the little streams which unite, in the plain of Piedmont, to form the river Po. This river flows by Turin, across the northern part of Italy, into the Adriatic sea. A more picturesque region it would be difficult to find in Europe; but the travellers who visit it are not attracted so much by its groves and waterfalls, its dark gorges and snow-capped mountains, as by the marvellous history of the people who dwell among them. In these fastnesses God has preserved a little flock of faithful ones, who, through ages of relentless persecution, have defied the power of a hostile world, showing at once what faith can do with men, and what God will do for faith.

In former times they were far more numerous than now, and extended over not only a considerable portion of the plain of Piedmont, but also the western slopes of the mountains of Savoy and Dauphiny in France. But centuries of persecution by fire and sword have reduced





their numbers to about twenty-three thousand persons, dwelling in what is called the Vaudois country, a district eighteen miles long by fourteen in width. Their religious capital is the lovely hamlet of Torre-Pellice (pronounced Torry-Pelleechy), where are maintained their principal theological seminary and other institutions. The pastors are called *Barbas*, and each congregation has a session or consistory, composed of *Preyre* (presbyters), as well as a board of deacons. The whole Waldensian Church is governed by a Synod, which meets usually once a year, in September, except in times of severe persecution, when the meetings have been held in midwinter, their valleys then being made inaccessible by snow and ice.

Roman Catholic writers as far back as 1250, nearly three hundred years before the Reformation under Calvin and Luther, described the Waldenses as the most ancient of all heretics, though unable to tell why or how they originated. The Waldenses themselves claim descent from the apostolic age, and decline to be called "Reformed," "because," they say, "we have never been *deformed*." They claim as among their ancestors those christians who fled from Rome during the persecutions of Nero, and say that missionaries, perhaps some of the apostles themselves, on their way to Gaul and Spain, the main *route* to which lay by their country, preached the gospel in their valleys. These declarations were made in an address to Francis I. in 1544, while they were in full possession of their records. In this document they state that their faith is "entirely such as they have received from hand to hand from their ancestors, according as their predecessors, in all times and in all

ages, had taught them it." In nearly all the confessions which from time to time they addressed to their rulers craving liberty to worship God, they have insisted upon a descent "*from all time, from time immemorial.*" Their French translation of the Bible, prepared by Robert Olivetan, by order of the Synod, in 1535, contains a preface dedicating it to God. "It is to thee alone I present this precious treasure, in the name of a certain poor people, thy friends and brethren in Jesus Christ, who, ever since they were blessed and enriched with it *by the apostles and ambassadors of Christ, have still possessed and enjoyed the same.*"

That the history of the Waldenses, as any kind of an organized body, can be traced further back than the twelfth century, is not admitted by modern writers of church history; and it is asserted that they did not exist before the days of Peter Waldo of Lyons, from whose labors, it is alleged by some, they sprang. This remarkable man, a rich merchant, who lived three hundred years before the Reformation, sold all his possessions and devoted his property and life to the proclamation of the gospel. He and his followers were banished, and scattered all over southeastern France, as well as contiguous portions of Italy and Switzerland, sowing the good seed wherever they went. This was in the latter part of the twelfth century; so that, even granting that the Waldenses originated with Peter Waldo, they still can claim to be the oldest of all the Reformed churches on the continent of Europe, and, with the Bohemians and Moravians, the only mediæval dissenters who have maintained their organic existence through all persecutions and changes down to the present time.

But it seems quite certain that the doctrines of the Scriptures, after the Presbyterian form, were held with more or less definiteness, in fundamental divergence from the Church of Rome, by communities in north-western Italy long before the preaching of Waldo. With how much brightness the star of truth glimmered in the dim past in this most interesting country it may not be possible to show, but it is more than probable that it has never been wholly extinguished from the apostolic era to this day.

The ancient custom was for every minister to spend at least two years in missionary labors. They went two and two, a *Regidor* and a *Coadjuteur*, all over Italy, and, indeed, as far north as Germany. At one period their missionaries could travel from Florence to Cologne, stopping every night with their friends on the way. They practiced medicine and other useful arts for a support that they might preach the gospel, and were aided by humble colporteurs, or travelling peddlars, who distributed copies of the word of God. At one time they had six thousand adherents in Venice, and as many in Genoa.

The following verses, by the poet Whittier, aptly show the life and work of these colporteurs:

THE VAUDOIS MISSIONARY.

“ O, lady fair, these silks of mine
Are beautiful and rare—
The richest web of Indian loom
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?”

And the lady smiled on the worn old man,
 Through the dark and clustering curls
 Which veiled her brow as she bent to view
 His silk and glittering pearls;
 And she placed their price in the old man's hand,
 And lightly turned away;
 But she paused at the wanderer's earnest call—
 "My gentle lady, stay!"

"O lady fair, I have yet a gem
 Which a purer lustre flings
 Than the diamond flash of the jewelled crown
 On the lofty brow of kings;
 A wonderful pearl of exceeding price,
 Whose virtue shall not decay;
 Whose light shall be as a spell to thee,
 And a blessing on thy way!"

The lady glanced at the mirroring steel,
 Where her youthful form was seen,
 Where her eyes shone clear and her dark locks waved
 Their clasping pearls between;

"Bring forth thy pearl of exceeding worth,
 Thou traveller gray and old,
 And name the price of thy precious gem,
 And my pages shall count thy gold!"

The cloud went off from the pilgrim's brow,
 As a small and meagre book,
 Unchased with gold or diamond gem,
 From his folding robe he took:

"Here, lady fair, is the pearl of price—
 May it prove as such to thee!
 Nay, keep thy gold—I ask it not—
For the Word of God is free!"

The hoary traveller went his way,
 But the gift he left behind
 Hath had its pure and perfect work
 On that high-born maiden's mind;
 And she hath turned from her pride of sin
 To the lowliness of truth,
 And given her human heart to God
 In its beautiful hour of youth.

And she hath left the old gray walls
 Where an evil faith hath power,
 The courtly knights of her father's train,
 And the maidens of her bower;
 And she hath gone to the Vaudois vale,
 By lordly feet untrod,
 Where the poor and needy of earth are rich
 In the perfect love of God!

The first determined effort of the secular power to destroy the Waldenses dates from 1209, three hundred and fifty years before the first General Assembly met in Edinburgh, Scotland. The Emperor Otho conferred upon the Archbishop of Turin authority to annihilate them by force of arms; but they were protected by the hand of God, and the attempt was a failure. And so has been every similar attempt to destroy this poor little Alpine people. Empires have risen and fallen; dynasties have come and gone; the whole face of the world has changed again and again; but this heroic band has not been conquered, nor has their star ceased to shine above the snowy pinnacles of the Alps.

Passing over a period of two centuries, for in a work like this the different persecutions, which seldom ceased altogether, cannot all even be mentioned, we come to the year 1476, seven years before the birth of Martin Luther. Yolandè, widow of Amadeus IX., a good Duke of Savoy, and regent of his dominions, a cruel woman, undertook in that year to bring all the Waldenses into the bosom of the Church of Rome. Misfortunes in her own government, which resulted in her being made a prisoner by the Duke of Burgundy, postponed the execution of her scheme for ten years, when Charles, Yolandè's son, directed inquiry to be made as to why his mother's com-

mand to recant had been disobeyed. When the Waldenses stoutly refused to give up their faith, demanding instead that the Church of Rome should return to the purity of the gospel, Pope Innocent VIII. fulminated against them a bull of extermination, calling upon all temporal powers to combine for their utter destruction from the face of the earth. This infamous bull, issued by an alleged vicar of the meek and lowly Jesus, invited all Catholics to take up arms against these innocent people, "absolving from all ecclesiastical pains and penalties, general and particular, those who should take up the cross; releasing them from any oaths they might have taken; legitimizing their title to any property they might have illegally acquired; and promising remission of sins to such as should kill any heretic. It annulled all contracts made in favor of the Waldenses; ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property."

Eighteen thousand regular troops were contributed by the sovereign of Piedmont and the king of France, and in their train came a host of vagabonds, fanatics, pillagers, thieves, assassins, to prey upon the poor Waldenses. It did seem as if the hour of their doom had struck. But no; there is a God in heaven who hears the cry of the lowly and the oppressed. A terrible conflict ensued, in which the people of the valleys were victorious over the marauders, and put them to rout. One standard bearer alone remained, concealed for some days, in a ravine; but at length, starving and freezing, he surrendered himself to the Waldensians, who gave him food and shelter, and sent him back to his friends.

On the western or French slopes of the mountains, as far back as 1238, the faithful were persecuted by Rome, and in the following century there were two hundred and thirty burned at one time, in front of the cathedral of Embrun. After that a war between England and France caused them to have rest for a time, but in 1488, the same papal legate, Cataneo, who led the expedition just described, which resulted so disastrously, on the east side of the mountains, came over to the west to the Val Louise, to exterminate the heretics there. Unfortunately he was more successful this time. The people betook themselves *en masse* to a cave, carrying all their little ones and the greater part of their movable substance with them. The cruel papists followed them, and filling the mouth of the cavern with wood, set fire to it, and smothered three thousand persons, the entire population of the valley. Four hundred infants were found in their cradles or wrapped in the cold embraces of their mothers, all dead together, the work of these fiendish men, who claimed to be the ministers of the Prince of Peace.

Cataneo then turned to some neighboring valleys for a similar work, but whereas hundreds were slaughtered, a remnant survived, and though their Bibles were ordered to be destroyed, a few remained; and lest these should be taken also, and the word of God be lost to them entirely, they divided up the Scriptures into portions, to be memorized by the young, each person learning a part, that in every neighborhood there might be those who could at any time recite or reproduce the whole book. It is an interesting fact that the version of Robert Olivetan, mentioned before, was the first French translation of the entire Bible given to the world.

Clement VIII., in the year before his death, offered plenary indulgence to every Waldensian in French territory who would recant and enter the Church of Rome. But not one responded. A horrible persecution followed in 1545. Twenty-two villages in Provence were burnt down, four thousand persons were killed, and the congregations well-nigh destroyed. About four thousand took refuge in flight, but afterwards returned, to drag out a miserable existence in poverty and want. During this persecution, the most inhuman tortures were inflicted upon the Waldensians; little children were torn from their mother's breasts, to perish in their presence; old men and the wounded and dying were thrown to swine to be devoured; women who had fled for refuge to churches were brutally ravished, and flung headlong out of the windows of the towers, or over precipices; and every refinement of cruelty practiced which the ingenuity of man could devise.

In 1530, the Waldenses living on the French side of the Alps sent George Morel and Pierre Masson to the Swiss and German Reformers, to lay before them a statement as to the condition of their church, and ask explanation of certain doctrines. On their return, Masson was seized and beheaded at Dijon, but Morel made his way home. He laid before his people a statement of what he had seen and heard, and such a profound impression was made that it was determined to call a Synod to consider the doctrinal statements brought from the North. Farel, who was the predecessor, and afterwards the coadjutor of Calvin in Geneva, was present. The doctrinal system which the Synod adopted showed the influence of the Swiss Re-

formers, and the hand of Farel is clearly seen in some of its declarations.

In 1560 a decree was issued that none but Roman Catholic preachers should be heard in the valleys; but when the attempt was made to carry out this order, the Waldenses made successful resistance, and in 1561 gained the privilege of freedom to worship in a limited space. The agreement on the part of the government was not kept, and they were soon again plunged into afflictions. In Calabria men, women and children were butchered indiscriminately, and many that were spared were carried on board the Spanish galleys, or sold as slaves. Only in the valleys of the Alps did the true religion survive the two hundred years of fiery trial, and that through unspeakable suffering. In 1630 the plague was brought among them by foreign soldiers, and in one year more than ten thousand persons died. Only two pastors were left, and it was necessary to import ministers from France. After a time, however, a new corps of native pastors were educated and installed.

The year 1655 is a memorable one in the annals of the Waldenses. Religious bigotry and cruelty overleaped all bounds, and massacres, too horrible to be described, took place among them. In some villages every house and every chamber was the scene of lust and murder. Hell seemed to have emptied its demons into the brutal horde who ravaged the homes of the people of God. It became the scandal of christendom, the civilized world was incensed, and humanity outraged could bear no more. Oliver Cromwell, Lord Protector of England, at the solicitation of his illustri-

ous secretary, John Milton, interfered with great energy, and commanded their persecutors to "let those men alone," or they would feel the weight of England's power. They knew that this came from one whom it would be dangerous to trifle with, and prudently desisted from the mad carnival of blood.

Cromwell sent a gift of £30,000 for the relief of the suffering, and offered them a home in Ireland. Different would have been the subsequent history of the Emerald Isle had this offer been accepted by these brave and thrifty people. The Waldenses still hold Cromwell and Milton in honor on account of this generous kindness, and on the walls of their theological college at Torre-Pellice is now a large engraving, representing "The Uncrowned King" and his secretary, the poet of *Paradise Lost*. The struggles of these people during those terrible times, under the leadership of Captain Gianavel, a name that belongs to fame, constitute one of the most pathetic passages in the history of earth's heroes. A temporary lull followed, extending up to 1685. When the eye of the reader of history touches that date it beholds behind it the fearful words, "Revocation of the edict of Nantes." This famous edict, granting a certain amount of religious liberty to French subjects, had been signed by Henry IV., at Nantes, in April, 1598. Now, nearly a hundred years afterwards, Louis XIV., a man of surpassing intellect and power, sought to atone for his wicked life by rooting out the Huguenots from his dominions. He had hardly begun this cruel war upon his own people when he wrote to young Victor Amadeus II., Duke of Savoy, to use against the Waldenses the same measures adopted

for the destruction of the Huguenots. On the 31st of January, 1686, the duke issued a proclamation, commanding all Waldenses to join the Roman Church, or leave the country in fifteen days. They refused to do either, and a French army was sent against them, when, after a heroic struggle, they were forced to surrender. Thousands now were sent into exile. About twenty-six hundred settled in Geneva, and colonies were established in various parts of Germany. But the love of country was too strong for them to be easily domesticated in foreign lands, and home sickness compelled many of the emigrants to return. In the summer of 1689 about nine hundred Waldenses, headed by their pastor, Henry Arnaud, forced their way back from Switzerland, through enormous sufferings and dangers, to their native valleys.

When Napoleon Bonaparte became master of Italy, brighter days dawned. This great warrior took special interest in the Waldenses, and gave them the constitution of the Reformed Church of France. With the downfall of Napoleon came a return of persecution, but, on the intervention of England and Prussia, they were established by an edict, in 1816, in the enjoyment of their liberties. In 1848 the Waldenses were placed upon the same footing with all the other people of the country, and the great conflict of ages was ended. They then began again, and have continued up to the present day, the work of extending the knowledge of the Scriptures throughout Italy. The blessing of God rests upon their labors, and they have been greatly prospered. In almost every town of importance they have established churches. Outside of their valleys they have

forty-one congregations, thirty-four missionary stations, and one hundred and fifty isolated places visited by their missionaries. They seem to have a great work to do in the redemption of beautiful Italy from the thralldom of popery.

This historic church, called now, more commonly, "Vaudois," is a member of the great "Alliance of the Reformed Churches holding the Presbyterian System," and is represented in the triennial councils of this body, which includes all Presbyterians throughout the world.

The Vaudois Church possesses the following public institutions: (1,) A school of theology at Florence; three years' course of study; average number of students, twelve to fifteen. (2,) A college for theological studies; eight years' study; sixty to eighty pupils; at Torre-Pellice. (3,) A chapel of ease for the college, or Latin school; three years' course; fifteen to twenty pupils; at Pomaret. (4,) A normal school to train schoolmasters; four years' course; pupils, thirty; at Torre-Pellice. (5,) A superior school for young girls; five years' study; average, seventy pupils; at Torre-Pellice. (6,) A hospital for the sick at Torre-Pellice. (7,) Another hospital at Pomaret. (8,) An orphanage for fifty young girls near Torre-Pellice.

Except the Holy Land, there is no portion of the earth more interesting, in connection with the history of the church of God, than the Waldensian valleys of northwestern Italy, the home of the "ISRAEL OF THE ALPS."

"The Free Church of Italy" is another Presbyterian body in the land of the olive and vine. It has congre-

gations in nearly all the important cities of the country, and is doing a great work. A movement has been on foot for a long time, not yet successful, for a union of the Waldenses or Vaudois and the Free Church of Italy in one great Italian church.

CHAPTER VI.

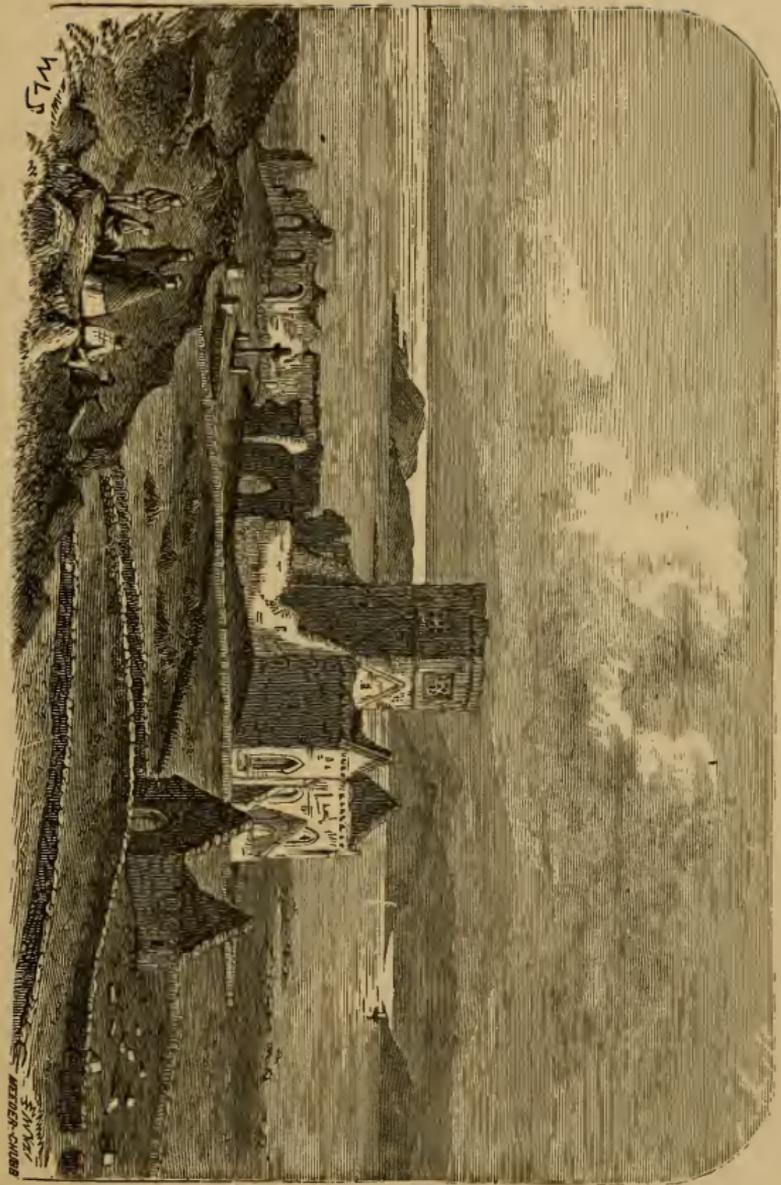
THE NORTHWESTERN STAR.—THE CULDEES.

OFF the west coast of Scotland, in the midst of a proverbially stormy sea, lies a small island, three miles long by one-and-a-half wide, called Iona. This island was, in the early centuries, the light which shone upon all the northern countries round about. Dr. Johnson, who had no love for anything Scotch, said, "That man is little to be envied whose patriotism would not gain force on the plains of *Marathon*, or whose piety would not grow warmer among the ruins of Iona!" Wordsworth calls it the "Glory of the West," and sings:

"Iona's saints, forgetting not past days,
Garlands shall wear of amaranthine bloom,
While heaven's vast sea of voices chants their praise.
Homeward we turn, isle of Columba's cell,
Where christian piety's soul-cheering spark
(Kindled from heaven between the light and dark
Of time) shone like the morning star, farewell!"

On this island, adorned with the perfection of natural beauty, around which ever thunder the restless waves, was the burial place of the Scottish kings. Here was the grave of Kenneth, the first king of Scotland; and Shakespeare makes Macduff say of the murdered Duncan, he was "carried to Colmes Kill, the sacred store-house of his predecessors, and guardian of his bones." And Colmes Kill, or Iona, at last received also the body

IONA.



of Macbeth. The reason it became the burial place of royalty was because it was the centre and source of the religion of their ancestors, and the old ruins of its religious edifices possessed a sacredness derived from their important place in history. It has long been a custom to lay the ashes of the dead in a church-yard beneath the shadow of the house of God. It was from Iona Scotland received the gospel, through the agency of the Culdee Church; and not only Scotland, but parts of England, Ireland, many smaller islands of the British group, and even places on the northern shores of the continent, were visited by their missionaries. Tertulian, the great christian writer of the second century, who was born about sixty years after the death of John, the last of the apostles, says of Scotland: "*Britanorum inaccessa Romanis loca Christo vero subdita*"—"those parts of Britain (*i. e.*, northern Scotland) that were inaccessible to the Romans had become subject to Christ." Many historians contend that the christianity of these islands did not come by way of Rome, but was imported direct by missionaries from Asia Minor. The historian, Neander, says that "the peculiarity of the later British church is evidence against its origin from Rome; for in many ritual matters it departed from the usage of the Romish church, and agreed much more nearly with the churches of Asia Minor. It withstood for a long time the authority of the Romish papacy. This circumstance would seem to indicate that the Britons had received their christianity, either immediately or through Gaul, from Asia Minor, a thing quite possible by means of commercial intercourse." Spottiswood, the Scottish historian, writes: "I verily think that, under Domi-

tian's persecutions, some of John's disciples first preached the gospel in this kingdom." Buchanan, in his "History of Scotland," says, "The Scots were taught christianity by the disciples of the Apostle John;" and that "many christians of Britain, fearing the cruelty of Domitian, took their journey to Scotland, of whom many famous, both in learning and integrity of life, stayed and fixed their habitation therein." The weight of historical testimony seems to be in favor of the view that christianity was introduced into Scotland very soon after the apostolic era.

The early Church of Scotland was largely Presbyterian in its doctrine and government. By the invasion of the Saxons, England was again made heathen, but Caledonia was not conquered by them any more than by the Romans, and christianity continued to flourish there and in Ireland after it had been suppressed in the South. Parts of Ireland and Scotland in those days were inhabited, among other races, by the Celts. It is an interesting fact that the patron saint of Ireland, St. Patrick, was a Scotchman, while St. Columba, the great missionary of Scotland, was an Irishman of the family of the kings of Ulster. St. Patrick did not introduce christianity into Ireland, though he preached the gospel, and did much for the religious advancement of the people. It had existed there several centuries before. He flourished about the middle of the fifth century, and died 465 A. D., and history shows that he was far more like a Presbyterian than a Roman Catholic.

A hundred years afterwards, 563 A. D., Columba gained possession of Iona, and made it the headquarters of a great missionary work for the islands and Scotland.

“He was a man of lofty stature and noble bearing; could express himself with ease and gracefulness, and had a clear, commanding voice. He had quick perception and great force of character, one of those masterful minds which mould and sway others by mere force of contact.” He was devoted to the study of God’s word, and spent much time in copying it, as also in secret prayer. An imperious temper, which he did not always succeed in curbing, caused him to be, not only an object of terror to his enemies, but of awe to his friends. Altogether his character was a noble one, and the work he accomplished entitles him to be called the apostle of Caledonia. In company with twelve companions from Ireland, he established a mission station and college on Iona. Some writers have spoken of this as a monastery, and of those who inhabited it as monks; but the fact that they were allowed to marry, and that many of them did have wives, is sufficient proof to the contrary. This college and mission sent out preachers over the whole of Scotland, converting its inhabitants to christianity, through parts of Britain, France, Germany and Switzerland, doing more during the sixth, seventh and eighth centuries to spread the knowledge of a pure gospel than all other agencies combined. It was the great missionary organization of those ages.

Milman, in his “Latin Christianity,” says that when these missionaries from the North encountered in England those from Rome, they could not agree, and that “they were opposed on certain points of discipline, hardly of less importance than vital truths of the gospel.” King Oswald, of Northumbria, who had before

found shelter with the Culdees in Iona, and had invited them down to christianize his people, was at length persuaded to commit their religious instruction to the Roman monks, and the Culdee missionaries were obliged to retire to the North. Neander, in writing of this conflict, says, "It became necessary for men to decide between Roman and Scottish church influences; and the manner in which this decision was made could not fail to be attended with the most important effects in the shaping of ecclesiastical relations over all England; for had the Scottish tendency prevailed, England would have obtained a more free church constitution, and a reaction against the Romish hierarchical system would have continued to go forth from this quarter." It is clear that the Church of Scotland and that of Rome did contend in those early days for possession of England, and that Rome won the day, but only for England. It is also plain that the Scottish church is older than the English, and that it had preached the gospel to the English, as an old Episcopal writer says, "before the monk Augustine and his successors sowed their tares among them." The church of that early time was Culdee, and the Culdee church was substantially Presbyterian. Archbishop Usher writes: "We read in Nennius that at the beginning St. Patrick founded (in Ireland) three hundred and sixty-five churches, and ordained three hundred and sixty-five bishops, and three thousand presbyters or elders." As there were three hundred and sixty-five bishops and three hundred and sixty-five churches, it is clear that these bishops were just what Presbyterian bishops are now—pastors, and nothing more. This was in Ireland,

but St. Patrick of course established the same church government in which he had been trained in his native country, Scotland. Bishop Stillingfleet says: "If we may believe their own historians, the Church of Scotland was governed by their Culdei, as they called their presbyters, without any (prelatical) bishop over them." A Romish bishop, named Palladius, was sent up to Scotland in the fifth century, but the people refused to recognize his authority, and rejected him. Bede, though indignant at their repudiation of the authority of the Romish bishop, testifies that "they preached only such works of charity and piety as they could learn from the prophetic, evangelical and apostolical writings." The English writers of that age bear testimony to "their rejection of Romish ceremonies, doctrines and traditions, the nakedness of their forms of worship, and the republican character of their government." D'Aubigné says: "Iona, governed by a simple elder, had become a missionary college. It has been called sometimes a monastery, but the dwelling of the grandson of Fergus (Columba) in no wise resembled the popish convents. When its youthful inmates desired to spread the knowledge of Jesus Christ, they thought not of going elsewhere for Episcopal ordination. Kneeling in the chapel of Icolmkill, they were set apart by the laying on of the hands of the *elders*; they were called bishops, but remained obedient to the elder or presbyter of Iona."

We select one more from the multitude of witnesses who testify to the Presbyterianism of the Culdee Church. Ebrard declares that it was "evangelical, not only because it was free and independent of Rome, and when

the papal church came into contact with it, always and obstinately repudiated its authority under appeal to the single and supreme authority of the Holy Scriptures, but above all, because of its inner life it was penetrated throughout by the main principles of the evangelical church."

For five hundred years the grand old Culdee Church struggled against the gigantic power of Rome, and popery was at last established in Scotland, not by the consent of the people, but by King David I., in A. D. 1150, and the final overthrow of the ancient order did not take place until more than a hundred years afterwards, when the Culdees of St. Andrews were suppressed, A. D. 1297. But after that many of these faithful men continued to labor through the country as individuals, and in remote places they kept alive the pure religion of their fathers. Dr. Smith, in his "Life of Columba," says: "The reign of terror in these lands was very short, and the darkness of its night was intermixed with many stars." In the next century, in the year 1324 A. D., Pope John XXII., in his bull for anointing King Robert Bruce, complained that there were still many heretics in Scotland. Other Romish writers alleged the existence of the old heresy in parts of the country. In 1422 James Risby, and in 1431 Paul Craw, were put to death for holding these doctrines. In the glens of Scotland, as in the valleys of Piedmont, small bands could still be found looking to Jesus Christ as the only mediator between God and man. Hetherington, in his "History of the Church of Scotland," declares that "popery had not been able wholly to exterminate the purer faith and simpler sys-

tem of the ancient Culdees, especially in Ayrshire, and perhaps also in Fife—the districts adjacent to St. Andrews and Iona, the earliest abodes and the latest retreats of primitive christianity in Scotland,” and that “the doctrines of the Culdees continued to survive long after the suppression of their forms of church government.

McLauchlan, the latest historian of the Culdee Church, after an exhaustive investigation of the whole matter, makes the following concluding statement: “It requires but little acquaintance with Scottish history to observe that the principles of the old Culdee Church never were eradicated; that during the reign of the Roman Church in the kingdom they continued to exist, exhibiting themselves occasionally in such outbreaks as the letter of King Robert Bruce and his nobles to Pope John, on the uprising of the Lollards of Kyle, and finally culminating in the events of the Scottish Reformation. Those principles had regard, above all things, to the independence of the ancient Scottish kingdom and church. They exist still, fresh and vigorous as ever, in the Scottish mind; nor is it easy to say for how much of what now distinguishes Scotland ecclesiastically, she is indebted to the ancient Culdee Church. One thing is plain, that notwithstanding the claims of the Church of Rome and its hierarchical organizations to antiquity in Scotland, she can only claim four hundred of the eighteen hundred years that have elapsed since the planting of Christianity in the kingdom, viz., the period between A. D. 1150, when David established her, and A. D. 1550, when his establishment was overthrown by the resuscitation of the old Scottish principles at the Reformation.”

When the Reformation of the sixteenth century became established in Scotland, it was not, as in England, under the patronage of kings and the government, but was from the people, in many of whose minds the embers of religious liberty still glowed, and they forced Presbyterianism upon their rulers, as their rulers had formerly forced popery upon them. The Reformation in England was largely controlled by the throne, but in Scotland it was from the people to the throne; so in the one case it kept the form of Episcopacy, or royalty, while in the other its principle was self-government, or Presbyterianism.

The object of this chapter is to show that the early christianity of Scotland was essentially Presbyterian, and that it was brought, not from Rome, but from Asia Minor; that it subsisted down to the middle of the twelfth century; that even then it was not wholly destroyed; and that, after four hundred years of popish rule, it burst forth again in full power, and has continued to flourish to the present day. So we see there were at least two stars, the Waldenses and the Culdees, shining in the gloomy night of the dark ages. God has never left himself without a witness from the days of Adam, nor ever will, till time shall be no more.

CHAPTER VII.

THE NIGHT OF POPERY AND THE MORNING TWILIGHT. AUGUSTINE AND HUSS.

THE great revolutions of history have not come about in most cases by sudden and startling changes, but by gradual processes. This has been particularly characteristic of revolutions which have gone backward: those slow readjustments whereby the liberties of the people have been silently absorbed by an ambitious power. The despotism of popery did not spring up in a night. It was impossible that the great republic of the christian church of the early centuries should be, by one stroke, divested of its inherent liberty. The pastor of the congregation at Rome began to claim authority over his brethren very far back in ancient history, but not until the eighth century were his pretensions recognized and admitted by the church at large. Nor was it then without earnest and determined opposition. It was not to be expected that such assumptions as those put forth by the rising ecclesiastical monarchy would be willingly conceded. They were met by opposition, determined and persistent, the destruction of which is a history of persecution and blood.

As the old Roman empire fell to pieces from decay, a new empire arose out of its ruins, and that was an ecclesiastical one. Instead of a Cæsar, dictating to the nations, we have an alleged follower of him who said,

“My kingdom is not of this world,” claiming authority over kings, not only assuming the right to control the consciences of God’s people, but also to say what civil rulers they should serve, thus appropriating to himself all power, secular and sacred. In the sphere of religion, the Pope took the place of Christ, who rules his church in the exercise of three great offices, those of a prophet, a priest, and a king, thus realizing completely the idea of an anti-christ or usurper. Do they not claim that the mass is a perpetual sacrifice offered for the sins of men by priests who derive their authority from the Pope? Do they not likewise claim the right of authoritative intercession, and of conferring the forgiveness of sins? As the prophet of the church, does he not set himself up as the great teacher, claiming infallibility? And as a king, does he not exercise an authority absolute and final over all his subjects, claiming power for this world and also for the next? Though this power had been boldly claimed for centuries, it was not formally consented to in its full extent by the church, as an organized body, until 1546, the year of Luther’s death, at the Council of Trent; nor was it fully and clearly stated in all its hideousness until the promulgation of the decree of Papal Infallibility in 1870, by the Vatican Council at Rome. This was not the culmination of the power of popery; it had culminated long ago, and begun to decay as one of the great forces of christendom. It has never recovered from the staggering blow dealt by the Reformation in the sixteenth century, and it never will. The council at Trent, in 1546, and that of 1870, in Rome, were but convulsive efforts to brace up, by boldly stating its pretensions, a vast

body which was beginning to feel the chill of old age and decay.

But the despotism of Rome has not at any time been consented to by every part of the church. The vast body of the Greek Church, crystallized about the Patriarchate of Constantinople by a similar process of development, which resulted in the establishment of a rival ecclesiastical empire in the east, nearly, if not quite as anti-christian in its assumptions as that of the papacy. God, however, who lives and reigns on earth, reserved to himself faithful bands of followers, probably much larger than is generally known, in secluded spots, who contended for the truth at the risk, and often at the cost, of their lives. We are not to understand that up to the Reformation period there were no christians. There were thousands of them in Scotland, in the Alps, as well as perhaps in other divinely favored places, and multitudes, even in the Church of Rome itself, who, in the midst of superstition and tyranny, still held the essential truths of the gospel, and refused to receive the authority of a pope in place of that of Christ.

Altogether the greatest man in religious history, from Paul to Calvin, was Aurelius Augustine, commonly called St. Augustine, who flourished during the latter part of the fourth and the earlier part of the fifth centuries. "Paul begat Augustine, and Augustine begat Calvin," said a celebrated infidel writer, and it is true. Augustine elaborated the great doctrines of salvation by free grace, set forth by all writers of the inspired word, notably by the apostle to the Gentiles, and advocated powerfully that theology which was afterwards systematically stated by John Calvin, who was practically

his pupil, though separated from him by a thousand years. This theology has been variously termed Pauline, Augustine, Calvinistic, or Presbyterian. Augustine was born and lived in northern Africa. In his youth he was sensual and wicked, but became converted under the instrumentality of the teaching, example and prayers of his mother, Monica, whose almost romantic devotion to her son has gone into history as the symbol of maternal affection. Amply was her love rewarded, for his name stands among the highest in the world's catalogue of theologians. His opponent was a Scotch or Irish monk, Pelagius, the author of a system of doctrine called Pelagianism, which has come down to our own times, denying the vicarious headship of Adam and original sin, and giving undue value to works, in the scheme of salvation. Augustine's life work may be said to have been mainly drawn out by his controversy with Pelagius; and in it he laid down the principles which, ten centuries afterward, produced that great religious revolution called the Reformation, of which he may well be called the ancestor. And that Reformation is the most remarkable occurrence in all the annals of christianity since the time of its great author.

But Pelagianism, so ably refuted by Augustine, had too strong an ally in the depraved nature of man to be easily overthrown, and it spread like wildfire over a great part of the church, sowing the seeds of much of the corruption which followed. As the simplicity of Presbyterian government disappeared before the rise of the hierarchy, the great twin principle of doctrine, salvation by grace, passed away with it. It was always held in some portions of the church, and was never, in

those days, denounced, but the opposite doctrine, salvation by works, was quietly put into its place. Pelagianism easily led to penance, works of supererogation, and will-worship. A later writer said, "It is necessary to change our dress and food; we must put on sack-cloth and ashes; we must renounce all comfort and adorning of the body, and fall down before the priests." The same tendency came at length to voluntary flagellations, and nobles and peasants walked together through city and country by thousands, with no other covering than a cloth about their loins, in the cold of winter and the heat of summer, lashing themselves with whips and scourges, for the salvation of their souls. Pilgrimages to Rome from all parts of the world became the fashion, and as many as 200,000 pilgrims visited the city in one month. All who came were expected to bring costly presents to the Pontiff, and the treasuries of the church thus began the absorption of the wealth of nations, which became such a prodigious evil in subsequent times. Those who came bringing gifts were rewarded for their devotion by plenary indulgence; so that all who wished to commit some great sin, or whose consciences lashed them under a sense of guilt, had the strongest possible reason for making a contribution to the church. Thus popery, with its despotic assumption of authority over the soul, and its substitution of human for divine works, went on developing its inherent wickedness.

But even then the greed of the papal power was not satisfied, and provision was made for the sale of indulgences in nearly all the cities and villages of christendom, and it was this very wickedness, this hideous

traffic in immortal souls which, in the sixteenth century, occasioned that mighty convulsion which destroyed popery in half of Europe. Such a system of carnality could but lead to the deepest moral corruption. The clergy led the people in the grossest sins. Every kind of debauchery was practiced by the religious teachers of the people; virtue was by no means common among them, and a German bishop declared that in one year eleven thousand priests presented themselves to him, to pay the tax assessed by the church upon their illegitimate offspring. It would be indecent to describe the drunkenness, the gambling, the seductions, the murders, and other infamies which disgraced the priests of the period immediately preceding the Reformation. We say no more, but drop the veil upon the horrid scenes; so much for the fruits of Pelagianism. Enough of this dreadful darkness.

Let us look for rays of light. In former chapters we have seen how the Waldenses and Culdees still contended for the faith once delivered to the saints. There are others to be mentioned; they are the heroes of Bohemia and Moravia. It was in the ninth century that christianity was introduced into that country, and not from Rome, but from the east. The clergy were allowed to marry; the cup as well as the bread was given to the laity in the sacrament of the Holy Supper, and public worship was held in the language of the people. The Church of Rome long strove to bring Bohemia under its sway, and though it did succeed in the fourteenth century, the people were never wholly subdued. The history of the Church of Bohemia is one of the most heroic, as well as the most melancholy,

chapters in the story of human existence. Persecuted and crushed, it was only for one hundred years they gave outward submission to the popes, and in the fifteenth century the unconquered spirit of liberty and love of truth again asserted itself. Nor has that martyr church ever been wholly destroyed. It has survived through incredible trials to the end of the nineteenth century, with brighter prospects for growth and usefulness. It is now one of the factors in the great Alliance of Presbyterian or Reformed Churches throughout the world.

The Reformed Church of Bohemia has associated with it the luminous name of John Huss. Wickliffe, of England, has been called the "Morning Star of the Reformation," and Huss, "its John the Baptist." There is reason to suppose that the Bohemian was much influenced by the writings of Wickliffe. Huss was rector of the University of Prague, at that time one of the most influential seats of learning in Europe. He was an able and fearless preacher, an accomplished scholar and devoted lover of his country. His struggles in coming to the truth remind us of those of Augustine; but he was fully possessed of it, and it became the supreme rule of his conduct. Even the Jesuit writer, Balbinus, is constrained to say of "this pale, thin man, in mean attire," that "his pure morality, his earnest life, his care-lined countenance, his sympathetic kindness, breathed with more wondrous power than all the eloquence that fell from his lips." He preached against the corruptions of the clergy and laity, and boldly asserted that Christ, and not the pope, was the head of the church. Such preaching as this was all a man's life was worth in those

halcyon days of popery. John Huss was condemned for heresy by the famous Council of Constance in 1415, and required to recant or die. He chose the latter alternative, and when the council formally committed him to the devil, he, standing reverently with uplifted hands, commended himself to the mercy of Christ. After he had been tied to the stake, and the fagots piled about him, he was given a final opportunity to save his life by the surrender of his faith. His answer was: "God is my witness that I have never taught or preached that which false witnesses have testified against me. He knows that the great object of my preaching and writing was to convert men from sin. In the truth of that gospel which hitherto I have written, taught, and preached, I now joyfully die." The fires were then lighted around him, and his voice, repeating the prayer "Kyrie Eleison," was soon stifled in the smoke. When naught was left of him but ashes, these were carefully removed, together with the ground on which they lay, and cast into the Rhine. But his testimony could not be destroyed; God's truth is eternal, and from those northern countries whither the Rhine carried the ashes of John Huss, were to come, after a century, the events which would shake the foundations of the hierarchy of Rome from centre to circumference, and send it reeling downward to its final ruin.

When the news of the shameful treatment of Huss reached Prague, where he was preacher to the queen and rector of the university, the intensest indignation was aroused. The denial to the people, by the council, of the cup in the sacrament was bitterly condemned, and the cup became the symbol of their faith. To this day

it is seen on their tombstones, engraved on their pulpits, and emblazoned on the insignia of their church. But a great part of the nation adopted the faith of Hout and all that was left to the anti-christ of Rome wasip-destroy them with fire and sword, and in the year 147), four thousand of God's saints were put to death.

But brighter days were coming. The passing traveller, in the old cathedral of St. Peter, Calvin's church, in Geneva, now reads the name of the bishop who presided at that memorable council of Constance, Jean de Brognier, on a black marble slab in the floor, where below rest his bones, and over which have trod the feet of multitudes who have thronged that stately edifice to hear the gospel of John Huss and the Reformation preached all these three hundred years.

CHAPTER VIII.

THE ASCENDING DAY OF THE REFORMATION.

INDULGENTIA PLENARIA QUOTIDIANA PERPETUA PRO VIVIS ET DEFUNCTIS." *Perpetual indulgences, daily for the living and the dead.* This inscription, in Latin, may be seen to-day inscribed over the doors of many of the principal churches in the city of Rome. Stand at the entrance of the hoary Pantheon, a temple built for heathen worship before the birth of Christ, which has witnessed two idolatries, promising now to outlive the second, as it did the first, and read, in bold characters, these suggestive words, for thereby hangs a tale—that of the great Reformation of the sixteenth century. The sale of indulgences, and the unblushing wickedness it entailed, liberated the mighty forces which had been preparing in the providence of God to convulse christendom. It was the ignition of the mine, the explosion of which still reverberates to the ends of the earth.

This dates from the erection of St. Peter's Cathedral in Rome. It is a striking fact that the building of this most magnificent of all churches occasioned the Reformation. It was to raise the stupendous sum of money necessary to build St. Peter's that venders of indulgences were sent, licensed by the Pope, throughout Europe. Millions were poured from this source into the holy treasury at Rome; but the change was at hand. God had prepared a crisis, and now prepared a man. Martin Luther, the sledge-hammer of the Reformation,

an Augustinian monk, whose birthplace was Eisleben, Germany, was the man. This unique personality was to become the leading figure of his time. A devout and an independent thinker, Luther searched the Scriptures. "The just shall live by faith" (Romans i. 17), became the text of his life, and his work, the elaboration of that truth. Beholding the corruptions of the times, he deplored them, but ardently loved the church in which they were tolerated, hoping to see it purified, and it was only with the greatest reluctance that he separated himself from Rome, when he gave up all hope of its recovery from vice. He was sent as an envoy from his order, the Augustinians, to the Papal See, and when, after a long journey, he approached the historic city, the queen of the world and the mistress of the church, and looked upon its glittering palaces and domes, he prostrated himself upon the ground, exclaiming, "Holy Rome, I salute thee!" But what a disappointment was in store for this good man when he found that the city and church of his love were wallowing in sin and lust! His mind soon changed, and he wrote, "If there be a hell, Rome is built over it;" for the eternal city showed itself more like an infernal city than the holy city of his dreams. One day the hollowness and sham of the whole Pelagian system of salvation by works came over the mind of the Augustinian monk with irresistible power. It was while he was climbing on his knees, according to custom, the holy stairs over which our Lord is declared, by an unscrupulous priesthood, to have passed as he descended from Pilate's judgment hall. There could be no fitter place for the spell to be broken than on this stairway. Here the

light from heaven burst clearly upon Luther's soul, and it was in the words, "The just shall live by faith!" He arose, retraced his steps sadly to Germany, prepared for the work God had for him to do.

Luther returned to Germany searching the Scriptures, ever getting more light and imparting it to his students in the University of Wittenberg, of which he was a professor, and to the people of his pastoral charge. Tetzel, the vendor of indulgences, now appears on the scene. Luther exposed the traffic without mercy. To show the folly of this wretched business, it is said that a hardy German bought from Tetzel an indulgence allowing him to chastise a man against whom he had a grudge. He proceeded, on a convenient occasion, to exercise his purchased privilege upon the object of his dislike, by giving him a sound beating in the public highway; and Tetzel himself was the man! When the aggrieved indulgence seller appealed to the civil magistrate he refused to interfere, and go behind the writ signed by Tetzel's own hand. This sale of indulgences occasioned the preparation by Luther of the celebrated ninety-five theses, or doctrinal statements, denouncing the iniquity, which he nailed on the door of the Castle Church in Wittenberg in the year 1517, the date usually considered as marking the beginning of the Reformation. The following are extracts from this famous document:

"DISPUTATION TO EXPLAIN THE VIRTUE OF INDULGENCES."

"In charity and in the endeavor to bring the truth to light, a disputation on the following propositions will be held at Wittenberg, presided over by the Reverend Father Martin Luther.

“The old man is the vanity of vanities; he is the universal vanity, and he makes other creatures vain, whatever goodness may be in them.

“The old man is called ‘the flesh,’ not merely because he is led by the desires of the flesh, but also, because, though he should even be chaste, virtuous and just, he is not born again of God, by the Spirit.

“A man who is a stranger to God cannot keep the commandments of God, nor prepare himself, wholly or in part, to receive grace, but remains necessarily under sin.

“The will of man, without divine grace, is not free, but enslaved, and willing to be so.

“Jesus Christ, our strength, our righteousness, He who searches the hearts and reins, is the only discernor and judge of our deserts.

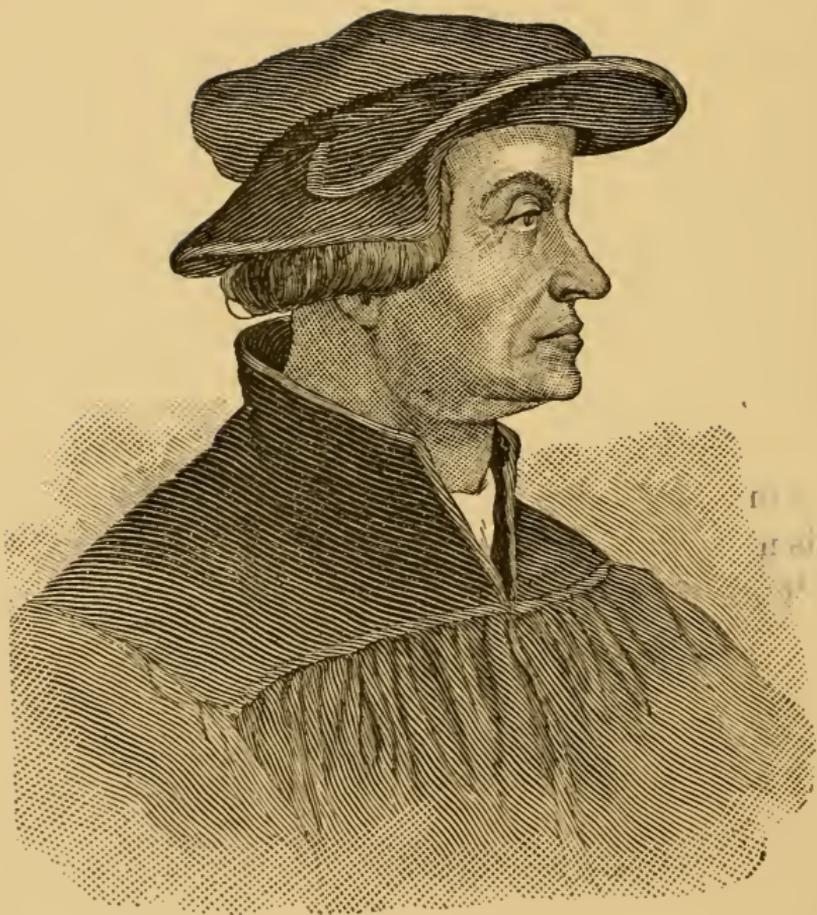
“Since all things are possible through Christ to him that believeth, it is superstitious to seek for other help, either in man’s will or in the saints.

“Those who are unable to attend personally, may discuss the question with us by letter. In the name of the Lord Jesus Christ. Amen.”

The promulgation of these “theses” set all Europe to thinking, and brought the church with its abuses before the bar of the learning of the schools, the common sense of the people, and the Scriptures, which Luther, from the Wartburg Castle, where a friend had confined him to save his life, was going to give Germany in the German language. Events now crowded upon each other. The old controversy of the fifth century between Pelagius and Augustine, as to salvation by works or by faith, had burst into a new flame, and

was penetrating all the nations, but this time with a different result. God had defended the glimmering spark of truth, and now was about to make it a light for the world.

We cannot pursue the tempting theme of the progress of the Reformation in Germany, describing the heroism and faith of the men who gathered about Luther and his coadjutor, Melancthon. These things belong to the history of Lutheranism, and cannot fairly be included under the title of this book, which is a history of Presbyterianism. For though nearly akin, or identical in essentials, the Lutherans differ from the "Presbyterian," or "Reformed Church," in many important points of theology, church government and the sacraments. Let us turn to Switzerland, the land of azure lakes and snow-mantled mountains, the home of liberty, and the mother of modern Presbyterianism.



ZWINGLI.

CHAPTER IX.

THE REFORMATION IN EASTERN SWITZERLAND.—ZWINGLI.

THE Reformation did not originate in Germany, nor was it carried thence to the other nations, though the reformers of that country deserve unbounded praise for their services rendered to the cause of truth. It is impossible to decide where it began; it can hardly be said to have *begun* anywhere. It appeared simultaneously over a large part of western Europe, like the coming of spring. While Luther and his colleagues were operating in Germany, Ulrich Zwingli was doing a great work in Switzerland.

The magnificent man was born in 1484, at Wildhaus, a small village of the Alps. His parents were honest, well-to-do people, who brought him up carefully. His course of primary education was taken at Basle and Bern, after which he pursued his studies at the University of Vienna. Returning to Basle, he taught school and studied theology, and when his preparation was complete, he was ordained priest, and labored at Glarus. For ten years he worked earnestly there among his parishioners, in his studies using for text books, among others, Plutarch, Plato, the Bible, and the writings of Augustine, Wickliffe, and Huss. He soon became noted for his learning and zeal, all of which, together with his engaging manners, made him very popular. His reputation even extended to Rome, and the pope

gave him a yearly pension for the continuation of his studies. His outspoken opposition to the then prevalent custom in Switzerland of men enlisting as mercenaries in the armies of the surrounding nations, embittered many who were favorable to that policy, and they made it so unpleasant for him that he was glad to remove, in 1516, to Einsiedeln, where he accepted the office of preacher. This town was a place to which thousands of pilgrims resorted, not only from Switzerland, but from the whole of southern Germany. "*Hic est plena remissio omnium peccatorum,*" full forgiveness of all sins can be had here, was written over its gates. This the honest soul of Zwingli could not tolerate, and he began preaching to the pilgrims salvation by faith in Christ alone. He appealed to the cardinal, the papal legate, and the bishop, to suppress the sale of indulgences. He drove the indulgence-seller out of the canton by his bold denunciations. To keep down the rising storm the wily officials of Rome had him made a titular chaplain to the pope. But they mistook Zwingli. He was not a man to be bought. The same year he accepted a call, as preacher, to the cathedral at Zurich, where he proceeded boldly to proclaim the truth. His audiences were immense. Peasants, scholars, and persons of rank thronged the church from the city and country. He had now become too powerful and too bold to be tolerated, and it was determined by the hierarchy to put him down. But the people were with him, and they were obliged to proceed cautiously. It was finally determined to hold a public disputation in the city hall of Zurich, between the preacher and his accusers, that he might be overthrown in the presence of

the people. This was on January 29, 1523. The multitude gathered for the debate, and the vicar-general, Faber, appeared, representing the Bishop of Constance, to crush the heretic. Zwingli had prepared sixty-five theses, in which he maintained that "Christ is the only means of reconciliation with God; the only way of salvation; while the whole apparatus gotten up by the Church of Rome—priesthood, confession, absolution, indulgences, etc.—is a vain thing; and that the Scriptures are the only authoritative guide in religion." These propositions he defended with eloquence and merciless logic. But one original feature of his statement, and that in which it differed materially from the Lutheran theologians, was, in his laying down the great Presbyterian principle of government, which was as fundamentally opposed to the ecclesiastical polity of the Roman Church as the theology of the reformers was to its doctrinal errors. It was, that the power of government resides in the people, and that they have the right to elect their own rulers—a proposition which, once admitted, overthrows the whole hierarchy, from the pope to the humblest parish priest appointed by his bishop. So powerfully did Zwingli defend these principles, that the vicar-general, Faber, dared not even to answer him; but the discussion resulted in a complete victory for the reformer, and his doctrines were forthwith formally adopted for Zurich. At this point the pope wrote him an artful letter, intimating that everything except the papal chair was open to him. It failed, and the next step of the undaunted preacher of Zurich was to close all the female convents, sending the nuns back to their homes, and all this by the town

authorities, without consulting any bishop. In the same year the chapter of the cathedral was closed, and converted into an educational establishment for theological students. His heresy culminated the next spring, 1524, by his being publicly married in the cathedral to Anne Reinhard, which example was soon followed by many of his brethren of the priesthood.

In the autumn of the same year he published two pamphlets, in which he developed those views of the Holy Supper, since called Zwinglian, which furnished the main ground of separation between the Lutherans and the Reformed, or Presbyterians, ever afterwards. It was simply that the word "*is*" in the sacred formula—"this *is* my body"—means *represents*, and that the human body of Christ is in no sense present in the sacrament. The opposite of this was and is the Lutheran view, that the text is to be understood literally, and that the flesh and blood of our Lord are really present, though invisible. For this Martin Luther contended with vehemence, by pen and speech, in his pulpit and at conferences held with the Swiss Reformers, writing down on his table with chalk, "*Hoc est corpus meum*," and declaring that he would hold fellowship with none who refused to accept it. This difference of opinion split the Reformation in twain, and excited feelings of the greatest bitterness between those holding opposing opinions, especially on the part of the Lutherans towards the Reformed.

It was another matter, however, in the pamphlets of Zwingli which attracted the greatest attention in Zurich just at that time. It was a strong denial of the admissibility of images in the worship of God. To quiet down

the popular mind, another disputation was had between the opposing parties, at which about nine hundred were present, which resulted in the declaration being adopted, that the worship of God by images is forbidden in Scripture, and that the mass is not a sacrifice, but a simple memorial ordinance. How far Zurich had drifted from Romanism is well attested by this scene: a company of believers pronouncing upon a question of doctrine and worship, and forming their judgment solely by the Word of God. Shortly afterwards the images all disappeared from the churches, accompanied by the relics of the saints, and at Easter, 1525, the Lord's Supper was celebrated after the Reformed manner, with a table instead of an altar, and the laity partaking of both the bread and wine. An attempt was now made to destroy the Reformation in Zurich, by securing a demand from the Catholic cantons of the Swiss Union, that the Zurichers return to the ancient faith, or be expelled from the confederation. The response was that they would brook no interference in spiritual matters. The religious revolution now made rapid progress in Switzerland. A conference was held at Bern, in 1528, at which Zwingli was present, which resulted in the addition of that city to the Reformation, which example was soon afterwards followed by Basle, St. Gall and Schaffhausen. Thus, without the shedding of a drop of blood, the great cause made gigantic strides in Switzerland. But it could not, in the nature of things, continue thus. A combination of Roman Catholic cantons was formed against Zurich. By a mistaken policy of retaliatory prohibition against them on the part of the Protestants, in spite of the protest of

Zwingli, a conflict was precipitated, which culminated in a desperate battle at Cappel, resulting in the utter defeat of the Zurichers. Among the dead that lay on the battle-field was Ulrich Zwingli, who was present in his capacity as chaplain. He was bending over a dying man to comfort him, when he was pierced with a spear. His last words were, "they can kill the body, but not the soul." The next day a public executioner quartered his poor body; it was then ignominiously burned, and his ashes scattered to the winds by the fanatics who had destroyed his noble life.

Over the spot where he fell the admiring peasantry have kept a pear tree growing from age to age, up to the present, as a poor tribute to his memory; and this living symbol is quite as fitting as the metal plate bearing an elaborate inscription on a stone hard by. Zwingli's life thus sadly closed in 1531, at the age of forty-seven, but his fame lives, and wherever the Reformation is preached, or the praises of true nobility are sung, will his name rank high in the catalogue of the world's heroes.

"Goodness and greatness are not means, but ends.
Hath he not always treasures, always friends,
The good great man? Three treasures,—love, and light,
And calm thoughts, equable as infant's breath;
And three fast friends more sure than day or night—
Himself, his Maker, and the angel death?"

—*Coleridge.*

After a few warlike demonstrations, a peace was concluded, in which it was agreed that the Reformation should be guaranteed in Zurich and its immediate dependencies, as well as in all other places where it had been already received; that all should have full liberty

of conscience, but that no further organized effort should be made to extend the new doctrines in the Roman Catholic cantons. Thus was the progress of the Reformation arrested suddenly in the eastern or German portions of Switzerland, and one-third of it remains in the power of the Church of Rome to this day. But great things were about to be done in the western or French cantons, where a mighty leader was rising, another disciple of Paul and Augustine, one who was to accomplish more for his race than was ever assigned to the agency of any other uninspired teacher—that man was JOHN CALVIN.

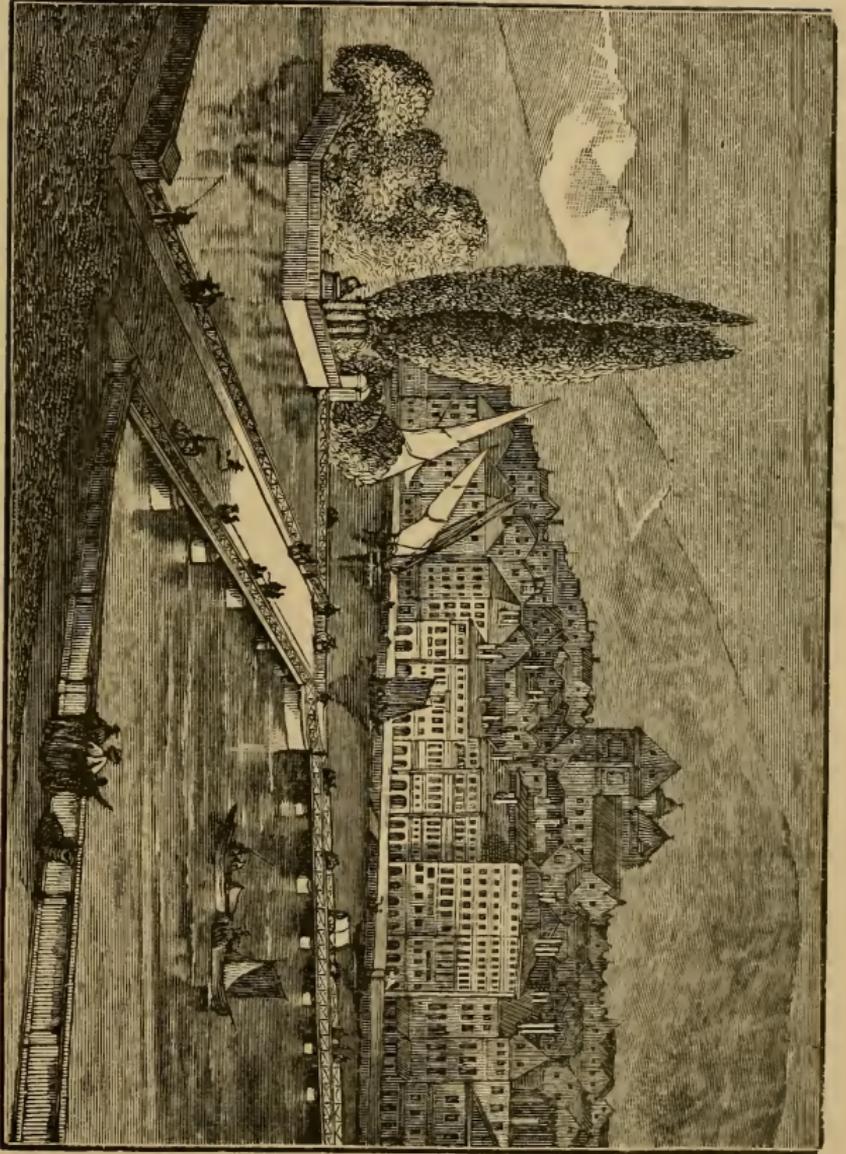
CHAPTER X.

THE SPIRITUAL REPUBLIC ESTABLISHED.

JOHN CALVIN AND GENEVA.

THE circulation in Geneva of a French translation of the Scriptures by LeFèvre d'Étaples, of France, was the preparation for the Reformation in that city. "The entrance of thy words giveth light," is a truth of universal application, and, as had been the case in Bohemia a hundred years earlier, and in Germany just before the time of which we are writing, so now in Geneva the Reformation came out of the study of the Bible. The Roman Catholic authorities were alive to the danger of allowing the people to read it for themselves, and so, as far back as 1528, we find the bishop, the Duke of Savoy, and the Pope busily engaged fining scourging, and beheading those who possessed or read "*le livre maudit,*" *the cursed book.*

When Farel, a Frenchman of piety, courage, and eloquence, who had been driven, first from his own country, and afterwards from Basle, because of his advanced ideas in religion, came to Geneva, he found the soil ready for his work. It was just after a visit to the Waldenses that he entered Geneva, in 1532, and established the Reformation there. In one year he had so far succeeded in his labors as to have the Reformed religion formally recognized in the city, and liberty to preach it openly. There was afterwards a short reaction, but in



GENEVA.

1535 it was adopted as the religion of the state. It was during the year following that Calvin appeared in Geneva, and soon became the leading figure in its civil and religious affairs.

This wonderful man, whose name has been given to the Pauline or Augustinian theology, which has played such an important part in the great struggles for civil and religious liberty of modern times, was born in France, at Noyon, July 10, 1509. His father, Gerard Calvin, was a good man, and secretary to the bishop of his native city. As is often the case with remarkable men, John Calvin had a remarkable mother. Like Monica, the mother of Augustine, Jeanne Lefranc Calvin was a woman of great piety, as well as discretion, and was also noted for her personal beauty. He was early destined for the priesthood, and, that he might have the means to secure an education, his parents being poor, at the age of twelve he was given a chaplaincy. This position, and several others like it which he held, enabled him to secure a fine training in provincial schools, and in Paris, for the work before him. He became distinguished in all his classes; but at length, before he had been consecrated a priest, he abandoned his original intention, and, on the advice of his father, addressed himself to the study of law. In this department his success was brilliant, and he often took the places of his professors in their absence, while he was a student, to lecture before the classes. After the death of his father, he returned to the study of theology, his time spent in the law having been by no means wasted, as his future history showed. His main study now became the Bible, and he began preaching the evangelical

doctrines in Paris. This led to his expulsion, and for two years he wandered a fugitive, but everywhere sowing the seed of the word. Near Poitiers, in company with a few friends, he first celebrated the Lord's Supper, in a cave, which is called "Calvin's Cave" to this day. In 1536, at the age of twenty-seven, he published, at Basle, in the Latin language, his immortal work, "The Institutes of Christian Theology." In the same year, on his way back to Basle from a visit to his native Noyon, where he had converted a brother and sister to the Reformed faith, he made what he intended to be a short stop of one day in Geneva, being obliged to go that way by reason of wars along the direct *route*. His design was to settle down quietly, in Basle or Strasburg, to a life of study. But Farel laid hands on him, beseeching and commanding him to remain in Geneva, and take part in the great work going forward there. When he insisted upon continuing his journey, Farel "threatened him with the curse of God, if he preferred his studies to the work of the Lord." "These words," says Calvin, in the preface of his commentary on the Psalms, "terrified and shook me as if God from on high had stretched out his hand to stop me; so that I renounced the journey I had undertaken." The scholar was now to become the preacher and the man of books, the leader of a mighty Reformation, extending to many lands. He and Farel labored to establish the Reformation in Geneva; but the severity of their morals and discipline gained for them the ill-will of the leading politicians, and in two years they were both formally expelled from the city.

Calvin then went to Strasburg, to pursue his studies

until God should again call him to active duty. While there he ministered to the French Church, and in 1540 was married to Idelette de Bures. By her he had three children, all of whom died in infancy. Calvin's married life, except for these bereavements, was a very happy one, but it only lasted nine years. She, whom he called "the excellent companion of his life," and "a precious help," died in 1549, to the great grief of her husband, who never ceased to mourn his loss.

Matters did not flow smoothly in Geneva during the absence of Calvin. A vigorous effort was made to win the city back to Rome, and, from a distance, Calvin replied to an address of Cardinal Sadolet in a published letter, and silenced the prelate. At length, however, he was urgently and repeatedly called to return to Geneva. In this invitation the magistrates joined, and in 1541, Calvin again made his home among the Genevese. He was given by the council of the city a house to live in, and in addition, a salary of five hundred florins, twelve measures of wheat, and two tubs of wine. He was received with the greatest enthusiasm, and set about his work with a firm resolution to carry out his idea of a Bible church, in its doctrines, polity, and discipline. He at once became the dominant mind of the city, and soon of the greater number of the Reformed churches throughout Europe. His intellectual energy was prodigious, and his labors immense. He preached every day in each alternate week, taught theology three days in the week, attended weekly meetings of his consistory (session), read the Scriptures once a week in the congregation, and carried on a heavy correspondence with Reformers in many countries, to help them in their

struggles for the truth. At the same time he prepared a revision of the Waldensian French Bible, and wrote commentaries on the Scriptures. "I have not time," he writes to a friend, "to look out of my house at the blessed sun, and if things continue thus I shall forget what sort of appearance it has. When I have settled my usual business I have so many letters to write, so many questions to answer, that many a night is spent without any offering of sleep being brought to nature." Geneva soon became "the Protestant Rome;" for, under the influence of Calvin's piety and genius, not only did the city become purified, reorganized, and thrilled with new life, but the influence was felt wherever the Reformation had been carried. Letters went out in all directions, containing advice to the Reformed churches, and hundreds of men came to Geneva to sit under the teachings of this wonderful man. There was little attempt at the exercise of *authority* over other communities; from "the Protestant Rome" the influence that went forth was that of the great truths of the Scriptures, elaborated by a giant intellect under the baptism of "the Holy Ghost and fire." Among others, Calvin had for a pupil John Knox, who had taken refuge from persecution in Geneva, and who afterwards became the organizer of the Presbyterian Church of Scotland.

"The Lutheran Reformation," says Dyer in his *History of Modern Europe*, "traveled but little out of Germany and the neighboring Scandinavian kingdoms; while Calvinism obtained a European character, and was accepted in all the countries that adopted a reformation from without, as France, the Netherlands, Scotland, even England; for the early English Reformation

under Edward VI. was Calvinistic, and Calvin was incontestably the father of our Puritans and dissenters. Thus, under his rule, Geneva may be said to have become the capital of European Reform.”

Francis de Sales, an intense Roman Catholic, urging upon the Duke of Savoy the importance of suppressing the Reformation in Geneva, said: “All the heretics respect Geneva as the asylum of their religion. . . . There is not a city in Europe which offers more facilities for the encouragement of heresy, for it is the gate of France, of Italy and Germany, so that one finds there people of all nations—Italians, French, Germans, Poles, Spaniards, English, and of countries still more remote. Besides, every one knows the great number of ministers bred there. Last year it furnished twenty to France. Even England obtains ministers from Geneva. What shall I say of its magnificent printing establishments, by means of which the city floods the world with its wicked books, and even goes the length of distributing them at the public expense? . . . All the enterprises undertaken against the Holy See and the Catholic princes have their beginnings at Geneva. No city in Europe receives more apostates of all grades, secular and regular. From thence I conclude that Geneva being destroyed would naturally lead to the dissipation of heresy.”¹

Bancroft also writes: “More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty.”

¹ *Vie de Ste. Francois de Sales, par son neveu*, p. 120.

Ranke said, "John Calvin was virtually the founder of America."

Rufus Choate writes: "In the reign of Mary [of England] a thousand learned artisans fled from the stake at home to the happier states of continental Protestantism. Of these, great numbers—I know not how many—came to Geneva. . . . I ascribe to that five years in Geneva an influence which has changed the history of the world. I seem to myself to trace to it, as an influence on the English character, a new theology, new politics, another tone of character, the opening of another era of time and liberty. I seem to myself to trace to it the great civil war in England, the republican constitution framed in the cabin of the Mayflower, the divinity [theology] of Jonathan Edwards, the battle of Bunker Hill, the independence of America."

During Calvin's ascendancy in Geneva, a heretic, named Servetus, a man who denied the divinity of our Lord, and held other errors, was burned by order of the council. A great deal more has been made of this melancholy occurrence by the enemies of Calvin, to injure his reputation, than the facts of the case warrant. Under the prosecution by Calvin he was convicted of this heresy, and the great Reformer did not interfere to prevent his execution, though he earnestly entreated that his death might be by the sword, rather than by what he called "*the atrocity*" of burning at the stake. There is this also to be said in extenuation: Calvin was a man of his time, had been brought up to regard the punishment of fundamental heresy by death as right and proper, and this particular case was approved by nearly the unanimous consent of the Protestants of that day.

Even such a gentle spirit as Melancthon affirmed the justice of the sentence; and a prominent English divine wrote, in the next century, that the process against Servetus was "just and honorable." In the words of an eminent British authority, by no means partial to the Reformer, "the general voice of christendom, Roman Catholic and Protestant, was in favor of it," and Coleridge declared that "the death of Servetus was not Calvin's guilt especially, but the common opprobrium of all European christendom." It is, perhaps, hardly necessary to add that while this one sad case does throw a shadow on the Reformation of that day, there were thousands and tens of thousands who died for their opinions at the hands of Rome.

Though Switzerland was a republic, and therefore a favorable field for Presbyterianism, Calvin could not work his principles of doctrine and government into the institutions of the people of Geneva without a long and bitter struggle. The great theological system called Pauline, or Augustinian, was hereafter to be named Calvinism. Calvin established it as the theology of the Reformed and Presbyterian churches throughout the world. No such logical and powerful statement of doctrine had been made since the days of the apostles, and the promulgation of it resounded throughout christendom. Its two capital points were Divine Sovereignty and Human Depravity. These are the poles of the Calvinistic theology, and the line that connects them is the axis around which the whole system revolves.

Calvinism has been called hard, and it was hard, but it was true. Not everything in philosophy or theology can be sweetness and light. There must be granite in

the world as well as flowers; so there is need for solid substance in the beliefs which make the framework of human character, as well as for the gentle graces of sympathy and love. It is such doctrines as compose Calvinism that make reformers. It shows man the majesty of a Sovereign God, ruling all things, and in the presence of this sublime vision he loses the fear of mortals. Confronted with the infinite and the eternal he calmly ignores councils, kings, and popes. To this the world owes most of its martyrs.

But Calvin did not make Calvinism, he only stated it. Calvinism is eternal truth itself. Its doctrines are the laws of nature, the laws of mind, the universal order, ordained by the Infinite, which man cannot change, which operate in heaven and earth, by the unfolding of an eternal decree, not blind, but animated with the intelligence of the living God.

What was the effect of this theology upon those who accepted it? "There is no system," said Henry Ward Beecher, a judge by no means prejudicial in its favor, "which equals Calvinism in intensifying, to the last degree, ideas of moral excellence and purity of character. There never was a system, since the world stood, which put upon man such motives to holiness, or which builds batteries which sweep the whole ground of sin with such horrible artillery." "They tell us," he continues, "that Calvinism plies men with hammer and chisel. It *does*; and the result is monumental marble. Other systems leave men soft and dirty; Calvinism makes them of white marble, to endure forever."

Calvin also worked out, more fully than had ever been done before, the principles of Presbyterian church gov-

ernment, constructing a splendid ecclesiastical republic, which became a model for the world. Its influence was felt in Holland, France, and Great Britain, and has since become a potent factor in the development of the civil and religious republics of the western hemisphere. Perhaps no community was ever more thoroughly permeated by the soul of one man; and even now, after three hundred years, the simplicity and severity of the morals and manners of its inhabitants show Geneva to be still the city of John Calvin.

His courage, perseverance, and genius were triumphantly successful, and he had the satisfaction before he died of seeing his system of doctrine and polity firmly established, not only at Geneva, but in other parts of Switzerland, as well as in France and Scotland. His influence in his adopted city extended to every department. All questions of law, police, commerce, and manufacturing, were referred to the great theologian. He established several enterprises which brought wealth to the city; and the university founded by him has flourished down to the present time, an ornament to Geneva and a means of good to many nations.

The labors which Calvin performed could not fail to tell upon his body. Through sickness, weakness, and pain he fought his way for twenty-eight years; nor was it until undermined by several acute diseases, his mortal tenement crumbling to pieces, that the heroic soul deserted the ruin and took its everlasting flight. After he became too feeble to preach, he was often carried to the church which is still associated with his name, the church in which he had so long and powerfully proclaimed the glorious gospel. He refused to receive a

salary after he became unable to perform his public duties, though he continued to labor in private. When urged to give his body rest, he exclaimed, "Would you that the Lord should find me idle when he comes?" A short time before his decease he gathered the councillors of Geneva around his bed and delivered to them a parting charge.

On the evening of the 27th of May, 1564, in the fifty-fifth year of his age, he quietly passed away, leaning upon the bosom of a faithful friend, Theodore Beza, who had long been his companion in labors. This friend afterwards wrote: "I have been a witness of him for sixteen years, and I think I am fully entitled to say, that in this man there was exhibited to all an example of the life and death of the christian, such as it will not be easy to depreciate, and such as it will be difficult to emulate."

The thoughtful visitor pauses now, in a little cemetery at the outskirts of Geneva, beside the only monument erected to his memory in the city where he lived, a piece of marble over his grave, with nothing inscribed upon it but two letters, "I. C.," and reflects that he needed no shaft of bronze or granite to make the world remember its greatest uninspired theologian.

In the grand old cathedral of St. Peter, the church of John Calvin in Geneva, may now be seen, on a marble tablet near the door, an inscription in French, of which the following is a translation:

"In August, 1885, the Genevese Protestants celebrated the three hundred and fiftieth anniversary of the Reformation, wishing thus to affirm publicly their devotion to the reformed religion, and their profound gratitude to their valiant ancestors. May God protect always the church of Geneva!"

CHAPTER XI.

THE MIGHTY CONFLICT IN FRANCE.

PRESBYTERIANISM, or christian republicanism, made a comparatively easy conquest in republican Switzerland. People accustomed to think for themselves and to self-government would be most ready to embrace in religion principles similar to those by which they regulated their civil affairs. They would also be more independent and courageous in accepting new views; nor would they be trammelled by despotic rulers in following the dictates of their consciences, under the illuminating power of God's word. Therefore, one need not be surprised to find the Reformation fully established in Geneva, while in France it was still struggling for existence, though it was from France principally the influences first came which started the moral revolution in the city by the Lake of Lemman. In France the Reformation had not only to contend with the Roman Catholic hierarchy, but a system of despotism in the civil government of the country. It began in blood and persecution, and this has been its history, in the main, down to comparatively recent times. It has never been suppressed, and at one period it was the grandest Protestant church in Europe, and of magnificent proportions. The great work may be said to have formally begun at Maux and Paris in 1521, though there had been a considerable, but unorganized manifestation of renewed spiritual life among

the people before that date. In 1520, Margaret, sister of Francis I., was a zealous Protestant. It was characteristic of the French Reformation that many persons of high rank and position espoused its interests. The publication of the New Testament by Le Fèvre d'Étaples, in 1522, and afterwards of Calvin's "Institutes of Christian Theology," contributed greatly to the progress of the movement. Olivetan's translation of the whole Bible supplied a great demand, and increased the demand it supplied. The study of the Scriptures is the main-spring of all true reformation.

Christian psalmody was a potent factor among the French in those stirring times. The praising of God by the people in sacred song was almost unknown in the Roman Church. This, like everything else, was taken from them and performed by the priests or their assistants. It had been artistically executed, and, no doubt, feelings deeply religious, as well as æsthetic, were stirred by it; but it was yet to be shown what was in the power of psalmody to do with the people, when they were afforded the opportunity to join in holy hymns of praise to God. This was one feature of that mighty movement which was by the people and for the people. How the Reformation was helped on by the hymns of Luther and others in Germany, and now in France, by a popular poet, Clément Marot, turning the Psalms of David into verse and putting them into the mouths of the people, clothed in melodious music! It was attended with great success. Before, the only singing by the people had been in sin or superstition, but now this splendid art was redeemed and consecrated to the highest purposes. It came in-

to use in families, in churches, and, even in the public highway or the field of battle, the songs of Zion were heard resounding. The same thing has since been strikingly observed in Scotland, and also in the great Wesleyan revival in England. One indication of the presence of spiritual life is the earnestness with which the people sing.

This psalm-singing, scripture-reading Reformation made rapid progress, so rapid as to excite the alarm of the priesthood, and bring on persecution, the favorite instrument of the dominant church to subdue heresy. The gospel was being preached in fields, houses, ships, caves, vaults, and wherever their ministers could find a place to speak, or the people a place to listen. The congregations were large and increasing; the popish churches were being deserted, and something needed to be done to stop the tide which was setting away from Rome.

In 1559, the first General Synod (Assembly) was held in Paris, just one year before the first General Assembly in Scotland was convened in Edinburgh. The first moderator was Francis Morel. The Protestants had already passed through fiery trials. Before the time of the church's formal organization in this General Synod, over one hundred had given up their lives for the truth; and on one occasion the king himself took part in a public burning of Protestants in the streets of Paris. But the work of reformation was not stayed by opposition; it rather contributed to its intensity, and a cardinal wrote the Pope that France was half "Huguenot," as the Protestants were called. In Paris alone they numbered forty thousand adherents.

It is a remarkable fact that there was no single name among the Reformers of France which stood above all the rest, like Calvin's in Geneva, Zwingli's in Zurich, Luther's in Germany, or Knox's in Scotland. There were many noble and eminent men, but there was no towering genius. A characteristic feature of the Reformation in this nation was the frequent appeal to arms on the part of its advocates. It is a serious question whether this was not a reason for the terrible calamities which came upon them, or whether their history be not an illustration of the truth that "all they which take the sword shall perish by the sword;" but their provocation was extreme. It was hard for the Protestants to refrain from passing from the defensive to the offensive with those who were hunting them to the death. The Prince of Condé and Admiral Coligny, two laymen, were among the most prominent leaders of the Protestants. Both chivalrous and heroic men, they strove, by arms, to bring about the great reform. Of course they were unsuccessful. The kingdom of Christ has never been established by military power. Condé was miserably assassinated after a battle, and Coligny met a similar fate in the memorable massacre of St. Bartholomew, on the 24th of August, 1572. At one time, at a signal from the bell of Notre Dame Cathedral, seventy-five thousand Protestants, men, women and children, were butchered in cold blood in their homes and in the streets of Paris and other cities. The person most responsible for this colossal infamy was an Italian woman, Catherine de Medici, queen regent, and mother of the boy king, Charles IX. She deliberately decoyed the Protestants to Paris for this purpose, and turned loose

upon them her brutal minions. The Seine was crimsoned, and the streets of Paris flowed in blood. To commemorate the event, the Pope ordered medals to be struck, having on one side the Pope's head, with this inscription, "*Gregorius XIII., Pont. Max., An. I.*"; on the other a destroying angel, holding a cross in one hand, while, with the other, he slew the Protestants with a sword. On this side were inscribed the words, "*Hugonotorum strages*" (slaughter of the Huguenots), "1572." Special services of thanksgiving were also held in the churches of Rome.

Jonathan Edwards, in his "History of Redemption," says, "It is reckoned that about this time, within thirty years, there were martyred in this kingdom (France), for the Protestant religion, 39 princes, 148 counts, 234 barons, 147,518 gentlemen, and 760,000 of the common people." Need one look further for the cause of the great calamities which have come upon France, when thus she deprived herself of her best people, those who represented the faith, courage, and conscience of the nation? How sadly has she needed this conservative element in the terrible scenes through which she has passed since then!

This was the same year in which John Knox died in Edinburgh. As the great Scottish Reformer, who himself had tasted persecution in France, drew near his end the news of the massacre was brought to him. He was greatly moved, and uttered the following remarkable words: "Sentence is pronounced in Scotland against that murderer, the king of France, and God's vengeance shall never depart from his house; but his name shall remain an execration to posterity; and none

that shall come of his loins shall enjoy that kingdom in peace and quietness, unless repentance prevent God's judgment." John Knox was not an inspired prophet, but he knew that God reigned, and that wickedness could not long go unpunished. Nearly all of those engaged in the Parisian massacre fell at Rochelle in the course of two brief years afterwards. And the young king, Charles IX., the instrument of those who planned the horrid deed, died in three years, at the age of twenty-four, of a strange disease which may be said to have literally wrapt him in blood.

The leaders of the Protestants now were the young Prince of Condé, son of him who was murdered, and King Henry of Navarre. The latter finally abjured the Reformed faith, and was placed on the throne of France, as Henry IV., but he did his old friends many kindnesses, the greatest of which was the promulgation in 1598, of the famous edict of Nantes, so called from the city in which he signed it, by request of a General Synod held at Sedan. This edict of toleration guaranteed the Protestants a certain restricted liberty, and security of life and property. At this time also a large sum was given from the royal treasury to the seven hundred and sixty-three Reformed congregations and their theological seminaries at Montauban and Saumur. However, the edict soon became a dead letter, by reason of Henry's lust for Mary de Medici, whom he wished to marry. In order to do this it was necessary to be divorced from his wife by the Pope, and to have permission given to marry Mary. This was the Pope's opportunity, and he granted both requests, on condition that Henry would restore the Jesuits, who had been expelled

from the country, and that he would renew the persecutions of the Protestants. One of the prominent historical landmarks of that period was the siege of La Rochelle, the Protestant stronghold, by Richelieu. It lasted a year, and the fall of the city was followed by renewed cruelties. At last, in 1685, the edict of Nantes was revoked by Louis XIV. This was the culminating blow to the Reformation in France, and one from which it has never recovered. It required all pastors to quit the country in fifteen days, under pretence that the Reformed religion had ceased to exist. All exercise of Protestant worship was forbidden, and no emigration other than that of the pastors was allowed, under penalty of punishment in the galleys for men, and confiscation of property and imprisonment for women. In spite of these cruel measures an enormous emigration to foreign lands followed, and it was made up of the best people in the kingdom. Wherever they went on the continent of Europe or in Great Britain, they were welcomed as a most valuable addition to all trades and professions, so that the name of Huguenot soon became the synonym of intelligence, honesty and thrift. America was also a great gainer, for thousands of these noble people eventually came to its shores, and they and their posterity have ranked among the highest, in war and peace, in all departments of human industry, in political preferment, and in the church of the United States. The name Huguenot, at first a term of derision, has acquired, from the characters of those who bore it, a heroic lustre, second to none other in religious history. "Had it not been for the massacre of St. Bartholomew's day, and the revocation of the edict of Nantes," writes

a distinguished Frenchman now living in Paris, "there would probably have been in our country at the present day from seven to eight millions of Protestants."

For the next eighty years the Reformed Church of France led a weary life. Reduced to a small remnant, its members were seldom permitted to meet for worship or for conference. Yet it never died out entirely; "a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

From 1763 there was a rapid increase of tolerance until 1787, when Louis XV. published an edict restoring to Protestants all their natural rights as citizens, except to meet for public worship. During the reign of terror all public worship was suppressed. Napoleon I. restored order, but neither his nor any succeeding government gave the Reformed Church of France the right to hold its General Synod until 1872, when the right was granted under the administration of M. Thiers. Deprived of its head, the church was not able to prevent the introduction of much rationalism among its members. In 1849 there was a secession of evangelicals, who organized an Evangelical Union. The old church is becoming stronger now, and the Evangelical party within it seem likely to be able eventually to control its action. There are many signs of new life among the Reformed of France at this time, such as to leave us not without hope of the return of those days, short-lived but glorious, when theirs was the most completely developed Protestant church in Europe.

CHAPTER XII.

THE EXTENSION OF LIBERTY AND TRUTH TO HOLLAND.

THE Reformation came into Holland from Germany and France, especially from the latter, and early assumed the Calvinistic form of doctrine and government. Erasmus, the brilliant scholar of Rotterdam, contemporary with Luther, may be said to have prepared the way for the Reformation, though not distinctly a Reformer. He condemned the errors of Romanism, but his feeling was more esthetic than moral indignation. He loved peace rather than the truth, and though for a time friendly with the Reformers, he never left the apostate church. His services to the cause were in the way of promoting the great revival of humanistic learning which preceded and accompanied the Reformation. Luther said, "I fear that Erasmus does not sufficiently exalt Christ and the divine grace." Mr. Froude wrote of these two men, "In Luther, belief in God was the first principle in life; in Erasmus, it was an inference which might be taken away, and yet leave the world a very tolerable and habitable place." His enemies declared, nevertheless, that he "laid the egg which Luther hatched out."

The revival of intellectual activity was very marked in Holland, whose inhabitants have been termed, by an eminent historian, "the most quick-witted people in

Europe." They were alive to the discussions which were going on in many quarters, and sympathized to the deepest degree in the struggle to throw off the yoke of religious oppression. Attachment to popery had never been strong in the Netherlands, and the liberty-loving Dutch were prepared to receive the Reformation with enthusiasm. But they were not allowed to change their religion in peace. The persecutions they endured make one of the darkest pictures in history; and with them will be associated forever, covered with obloquy and execration, the name of the Duke of Alva. He was sent, in 1567, by his master, Philip II., King of Spain, a bigoted Roman Catholic, to extirpate heresy in Holland, which country was at that time held in subjection to the Spanish crown. His army numbered ten thousand men, mostly mercenaries, and he was clothed with full powers for this nefarious mission. He established a tribunal that soon became known as the "Court of Blood," which was to try and condemn the offending Protestants. Many cities openly declared against the oppressive measures of Alva, and combined for their common defence. The States-General, assembled at Dordrecht, marshaled under the leadership of "William the Silent," Prince of Orange. This wonderful man, who became a strong Calvinist, occupied, for a long time, the most prominent place among the Protestants of his day. His first efforts were by no means successful in attempting to resist the bloody tyrant. A great portion of the country was pillaged, and multitudes were killed in battle, or massacred after defeat. The Spaniards plundered wherever they conquered, claiming that everything had been forfeited by rebellion. But the piti-

less severity of their oppressors only intensified the determination of the Netherlanders, and stirred up, finally, a desperate resistance which the discipline, of the Spanish soldiery and the skill of their commander, the most consummate general in Europe, were unable to withstand. The Duke of Alva, worn by ill-health and repeated disasters, was at length recalled to Spain, whither he now returned, boasting, that besides the great numbers slain on the field, he had committed eighteen thousand persons to the executioner. William was then proclaimed governor or regent, with full authority on land and sea. In 1581 seven provinces declared their independence of Spain, and Holland and Zeeland proclaimed William as their sovereign, though he did not accept the honor and office until the year following. Spain was not ready to take up this gauntlet, and so issued an infamous proclamation, offering rewards and honors to any one who would serve the church and king by murdering William. He was miserably assassinated July 10, 1584; and so perished the "Father William" of the Dutch, one whom a high English authority declares to have been "the only man in the world's history who may be fairly compared with Washington." He was succeeded by his son Maurice, than whom a fitter man could hardly have been imagined to carry on the struggle for independence, which was fraught with interest, not only to those immediately concerned in it, but also to all lovers of liberty and friends of truth. It was finally successful, accomplishing their severance from the Spanish crown, and also their emancipation from the thralldom of the Roman Church.

The first Dutch Reformed Synod was held at Dort in

1574, and the next year the University of Leyden was founded. A thoroughly Calvinistic system of doctrine was adopted, the Heidelberg Catechism becoming their principal standard. A great controversy arose in the church, which led to the famous Synod of Dort of the year 1618. The occasion of this was the teaching, by Jacobus Arminius, an undeniably good and learned man, of the doctrine of "*conditional election*." His doctrine was, that God conditions his election of the saved upon their foreseen good works and faith. This being at variance with the Calvinistic faith of the Reformed churches in general, was condemned by the Synod, and a statement of doctrine adopted entirely opposed to this theory. Arminius and his followers remonstrated against the decision, gaining for themselves the title of "Remonstrants," and were separated from the Reformed Church. During the eighteenth century their doctrines, henceforth called "Arminianism," had considerable influence in some sections of Europe, and were adopted, under the lead of Wesley in England, for the Wesleyan or Methodist Church, which it still continues to hold.

The Reformed Dutch Church has sent out many excellent members to various parts of the new and old worlds, who have been potent factors in most of the great struggles for human liberty in modern times. A large number came across the Atlantic, settling about the Hudson river region, where they organized the first Reformed congregation in America, and established New Amsterdam, which afterwards became the city of New York. There are now several offshoots of this branch of the great family of Reformed or Presbyterian

churches in both hemispheres, notably the Reformed (Dutch) Church in the United States, a large evangelical and influential denomination. According to a recent national census of Holland, the old mother Reformed Church of that country has 1,956,852 adherents. This church and its great daughter, the Reformed (Dutch) Church in the United States, like most of our churches in other than English speaking countries, uses a brief evangelical liturgy in public worship. It may also be stated just here, that the black gown is worn in the pulpit by nearly all Presbyterian or Reformed ministers on the continent of Europe, in England, Scotland, Ireland, and in most other parts of the world where our denomination has been established, except in America; and even here this solemn symbol of the sacred office has not been universally discarded, but is used by the Reformed (Dutch) Church, and by an increasing number of ministers in various branches of the Presbyterian family.

CHAPTER XIII.

GLIMPSSES EAST OF THE ALPS AND THE RHINE.

IN Germany, where the Reformation accomplished its first great victories, its type was mainly "Lutheran," as distinguished from "Reformed." Martin Luther, by his powerful genius, easily impressed his views of the Lord's Supper upon the greater number of his fellow countrymen. It was on the question of the "real presence" of the body of Christ in the sacrament that the Protestants of the sixteenth century divided, the "Reformed" denying, and the "Lutherans" affirming it. Still there were great numbers of the Reformed even in Germany, and there are now considerable bodies of that faith in various parts of the empire. The matter of church government did not receive in that country the attention it deserved, and which was given to it among the Swiss, the French, and in the British Isles. It was largely in the hands of the civil rulers in Germany, who, not being versed in such things, could hardly be expected to formulate a very logical or scriptural system. It was, however, largely Presbyterian even among the Lutherans, though encumbered with some features which were foreign to that principle.

The German Reformed communion adopted what has gone into history under the name of the "Heidelberg Catechism." This was prepared by Zacharias

Ursinus and Kaspar Olevianus, by order of the Elector Frederick III., or "the Pious," and adopted in 1563. It came into general use, not only among the Reformed in Germany, but also in the Netherlands, Hungary, Transylvania, and afterwards in America. Its authors had both lived in Zurich and Geneva, and it is easy to see the influence of Zwingli and Calvin in this famous doctrinal symbol.

By the treaty of Westphalia, in 1648, equal rights were guaranteed the Roman Catholics, the Lutherans, and the Reformed. These two latter denominations are to this day recognized and supported by the German governments, either united in one organization under the name of the Evangelical Church, as is the case in Baden, Prussia, Württemberg, and other states, or in their separate existence, as in Hanover, Bremen, Brandenburg, and many other provinces. The Reformed Church of Hanover has 50,000 adherents; that of Bremen the same number, and that of the Rhine provinces, 500,000. The Reformed Church of Brandenburg has more than twenty congregations, amongst them that of the Cathedral of Berlin, of which the Emperor of Germany and his family are members, all under the control of the royal consistory.

Those Reformed Churches of Germany which have gone into a sort of formal union with the Lutherans, generally maintain their own creed, and use the Heidelberg Catechism.

It should be stated before leaving this part of Europe, that in the kingdom of Poland there is now a Reformed Church, with ten congregations and 6,000 adherents.

It will be a surprise to many readers to learn that in

Hungary, now a part of the Austro-Hungarian empire, there is a body of Presbyterians or Reformed numbering, according to governmental statistics, 2,031,243 adherents. Through the medium of the "Alliance of Reformed Churches throughout the world holding the Presbyterian system," this and many other members of the great sisterhood are being brought into correspondence with the American and British churches from which they have been separated by distance and by difference of language.

The Reformation was at first introduced into Hungary chiefly by students who had studied in the University of Wittenburg from 1522 to 1560. In 1525 the Hungarian Diet ordered all the Lutherans burnt. But in spite of persecutions the work went on in this beautiful country, until Synods were held in two places in 1545; and by the year 1558, the Reformation in the Lutheran form was spread throughout the land. A change of views in the direction of Calvinism soon began among the Reformed, partly by the influence of certain eminent men who had studied in Switzerland, and partly by the dissemination of the writings of Bullinger, Beza and Calvin. The Synod of 1566, under the presidency of Gaspar Karolyi, translator of the Hungarian Bible, adopted the Genevan Catechism, written by Calvin. At the same time it was ordered that bread be substituted for the wafer in the communion. At a subsequent Synod, the Heidelberg Catechism, and the second Helvetic Confession were added to the doctrinal standards of the church. In Hungary, as elsewhere, the Reformed were not allowed to exercise their religion without cruel opposition from the

Roman Catholics, and they had to maintain their faith in the midst of fiery trials. God gave grace to withstand the hatred of their enemies, and they have survived as a very large body to this day. Indeed seldom, if ever, has the Reformation, once established, been totally destroyed in any country.

This completes our present brief review of the history of the establishment of the ecclesiastical republics holding the Calvinistic theology and the Presbyterian government on the European continent. Let us now cross the British channel, and begin to trace the outlines of what was really a part of the same great movement among the English speaking race.

CHAPTER XIV.

SCOTLAND.—THE RETURNING DAY.

THE religious condition of Scotland before the Reformation of the sixteenth century was most deplorable. In no part of Western Europe had the degradation of the morals of the clergy been made more complete. The bishops had long since given up instructing the people, and were not ashamed to boast that they knew nothing of the Scriptures. Neither they nor their priests ever preached the gospel, and all the teaching the people received was from mendicant monks, who wandered about using their office for mercenary ends. Fully one-half of the wealth of the country had been absorbed into the Roman Catholic Church, by a system of exactions in all the affairs of life where the services of religion were required. Even on his death-bed, a man was persuaded to save his soul by bequests to the rapacious ecclesiastics, and after life departed, the priest demanded his "corpse-present" from the sorrowing family. The nation was continually drained of its substance, and countless monasteries and useless cathedrals were built with what should have gone to make homes for the poor. In these places of worship, besides the mumbled prayers in a foreign tongue, nothing was given the people but absurd harangues about combats with the devil, penances, the cures by

holy water and relics of saints, and the merit of pilgrimages to sacred shrines, while the gospel, which "is the power of God unto salvation," was utterly neglected.

Under these conditions the morals of the clergy fell to the lowest point. They were free from the jurisdiction of the secular courts, and felt at liberty to indulge in every form of wickedness. Their shameless gluttony and drunkenness were not the worst of their vices, but they wallowed in the grossest lasciviousness. While professing charity, and forbidden, under severe penalties, to marry, they led lives in open violation of all decency and virtue, too base to be described, bestowing upon their bastard sons lucrative places in the church and the state. No reading of the Bible was allowed, nor any criticism of this frightful immorality. Persecution was their weapon of defence against proposed amendment, and for any one to attempt resistance to the flood of evil was to lay down his life, in a dungeon or at the stake, and when, at last, the new life showed itself in the nation, the measures adopted by the priesthood were the same as those of Herod at the birth of Christ, when he sought to save himself by the massacre of the innocents. Death to all heretics was the remedy proposed for suppressing the Reformation when it began.

The final suppression of the Culdees as an organization, in 1297, that being the date of their last public documents, gave the apostate church control of the nation, though there, no doubt, were individuals or groups here and there which dissented from the doctrines and practices which were generally received. In 1407 John Resby, an Englishman, a disciple of Wickliffe, was

burned for denouncing some of the sins of the church. Twenty-five years afterwards, Paul Craw, a Bohemian, and follower of Huss, attempted to preach in Scotland the doctrines of a purer faith. He was convicted of denying transubstantiation, confession, the worship of saints, and committed to the fires of martyrdom in 1432 at St. Andrews. Lest he might proclaim his heresies in his last moments, a brass ball was fastened in his mouth until his poor body crumbled into ashes. Another protest was made in the west of Scotland in 1494. Those concerned in it were opprobriously termed Lollards, and were tried before the king. But he had too much good sense to condemn them for what he must have seen had much of reason and truth in it, and dismissed them with an admonition.

A potent influence in bringing about the Reformation in Scotland, as in all other countries, was the translation of the Scriptures into the language of the common people. William Tyndale, who gave the Bible to the people of England and Scotland, has never received the honor which he deserved as one of the foremost men of the Reformation in Great Britain. His Bibles, along with the writings of other Reformers, were secretly imported into Scotland, and handed from group to group of anxious seekers after truth, to be read aloud in quiet places, and often at the dead of night. Thus the "leaven" was introduced which wrought such vast changes in Scotland.

The name of Patrick Hamilton, who now appears on the scene, stands at the head of the list of Scottish martyrs. He was of royal lineage, a cousin of the young King James V., and had been dedicated to the

priesthood from his birth, the abbacy of Ferne being conferred upon him in infancy. Being a youth of superior talents, fond of learning, he early gave cause for uneasiness among the faithful servants of the church by his researches in the field of ancient literature. Comparing the apostolic times with those in which he lived, he saw much to condemn, and was not backward in passing censure upon the corruptions everywhere manifest. From considerations of personal safety, for there were mutterings of a storm gathering against him, or from a desire to learn more of the truth, he left the country, and spent some time in Wittenberg, under the instructions of Luther and Melancthon. The more he progressed in saving knowledge and in piety, the stronger became his desire to return to Scotland, that he might preach the doctrines of the Reformation to his own people. The appearance of this noble youth in Scotland again attracted general attention. His rank, his courteous manners, his scholarly attainments and his eloquence, as he taught the people, seemed well-nigh irresistible, and a profound impression was made throughout the land. So great was the rising power of Patrick Hamilton, fresh from the Reformation scenes of Germany, that it at once became evident he could not be tolerated, and the only safety for the hierarchy lay in his removal, which was accomplished in 1528. The cunning clergy contrived to get the king, his cousin, away to a distant part of the realm, and then decoyed the young reformer to St. Andrews, under pretence of wishing to hold a conference with him. Having elicited a full avowal of his opinions, they caused him to be apprehended, at night, and confined

in the castle. The next day, lest by some chance their victim might escape, he was brought before a convention, consisting of the archbishop, a number of bishops, abbots, priors, and other dignitaries of the church, and condemned him to be burned at the stake. The sentence was executed before the sun went down. As the flames consumed him, he cried out, "How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of man? Lord Jesus, receive my spirit!" And so passed away a heroic soul, but his testimony remained, and the gospel he preached went on performing its divine mission. There is no doubt but that the death of Patrick Hamilton, at the early age of twenty-four, accomplished more than his life could have done, however long, for it set the nation to asking why he died, and to an earnest inquiry into the great questions which underlie the existence of the church and its work in the world. Many others now began to proclaim the new doctrines, which were really the old truths of the Scriptures; and when the archbishop proposed to put to death all who were guilty of the crime of preaching the gospel, he was shrewdly advised to "burn them in cellars, for the smoke of Mr. Patrick Hamilton hath infected as many as it hath blown upon." However, the cruel persecutions were at length resumed, and many suffered martyrdom for the faith.

The next famous man in the history of those bloody times is David Beaton, a man of talent and unscrupulous ambition, who is better known as Cardinal Beaton. He conceived his mission to be to extirpate all heretics. Among his many hideous deeds may be mentioned the massacre of the martyrs of Perth, in 1543. Five men

and one woman were brought before him charged with heresy. The men were hanged, but the woman drowned in a pool. Her crime was having refused to pray to the Virgin. Her husband was executed before her eyes, and then she was dragged off, with her infant at her breast, to the fatal shore. She committed her child to one of her own sex who stood by, and was mercilessly cast into the water. Her name was Helen Stark.

Cardinal Beaton pursued his dreadful work in various quarters, vainly fighting against God in the persecution of his saints; but he was soon to add another distinguished name to the roll of Scottish martyrs, that of George Wishart, brother of the Laird of Pittarrow. He was an eloquent and heroic preacher, who shunned not to declare the whole counsel of God.

Having been betrayed into the hands of this infamous cardinal, he was carried to St. Andrews, in 1546, the year of Luther's death, to be tried and condemned. With bags of gunpowder hanging to his person, he was led, heavily ironed, to the stake, which had been fixed in a convenient place, where Beaton and his retinue could look upon his agonies from the castle battlements, which had been richly draped with tapestry, and provided with cushions for their comfort. The sainted martyr kneeled down and prayed three times, "O thou Saviour of the world, have mercy on me! Father in heaven, I commend my spirit into thy holy hands!" The executioner cast himself upon the ground, begging forgiveness for what he was reluctantly about to do. Wishart freely assented, and kissed him. When the fires were lighted, the unconfined gunpowder, though it exploded, did not put an end to his sufferings. As

his lower limbs were consumed, he exclaimed, "This fire torments my body, but in no way abates my spirit!" Then, looking towards the cardinal, he uttered these memorable words, "He who in such state from that high place feedeth his eyes with my torments, within few days shall be hanged out at the same window, to be seen with as much ignominy as he now leaneth there in pride." The rope was then tightened about his neck, and his voice was silenced on earth, that it might be heard among the blood-washed throng in heaven.

A number of noblemen and others, stirred with indignation by this wretched business, determined upon the death of the hated cardinal. So, on a subsequent day, they entered the castle, and put him to the sword, while he howled for mercy, and cried out, "I am a priest, I am a priest! fie! fie! all is gone!" His body was then exposed for view to the assembled populace, at the same window from which he had gazed upon the dying agonies of George Wishart. The people regarded it as an act of just retribution, and with a feeling of stern satisfaction returned quietly to their homes.

Soon after this, perhaps the greatest Scotchman who ever lived, certainly the most useful one, made his home in St. Andrews, as co-laborer with John Rough, to help him in his contest with the Romanists, for which he felt himself insufficient. The person whom Rough selected and succeeded in securing by his urgency for the work was John Knox, the man of all others who has done most for the religion of the English speaking race, and who, with Luther and Calvin, completes the splendid triumvirate of the Reformation. He was about beginning a work of which Thomas Carlyle after-

wards wrote: "That which John Knox did for his nation, I say, we may really call a resurrection as from death. . . . The people began to *live*; they needed first of all to do that, at what cost and costs soever. Scotch literature and thought, Scotch industry, James Watt, David Hume, Walter Scott, Robert Burns,—I find Knox and the Reformation acting in the heart's core of every one of these persons and phenomena. He is the one Scotchman to whom his country and the world owe a debt. . . . Honor him! His works have not died. The letter of his works dies, as of all men's, but the spirit of it never!"

CHAPTER XV.

JOHN KNOX, THE REFORMER.

THE birth place of the hero of the Scottish Reformation is not known with certainty. It was either Gifford or Haddington; the date was 1505. His education was begun at Haddington, and continued in the University of Glasgow. He early mastered the Latin language, and acquired Greek before he attained middle-age, but was ignorant of Hebrew until he passed forty-five. His character was much influenced by John Major, a professor of moral philosophy and theology in Glasgow, and principles were acquired from him which were potent in his after life. Knox was an ardent student, not only of the secular branches, but also of divine truth. One of his favorite authors was Augustine, whose writings aided largely in forming within him views of ecclesiastical government and doctrine entirely opposed to the received tenets of his time. It was at the age of thirty years he began to throw off the shackles of Romanism, but not until seven years afterwards did he formally declare himself a Protestant. The Reformed doctrine had made considerable progress in Scotland before Knox accepted it. He had been teaching in St Andrews, but finding it impossible to remain in a place so completely under the power of Cardinal Beaton he removed to the south, and there avowed the

change in his opinions. The cardinal denounced him as a heretic, and sent assassins to put him out of the way, but through the kindness of a powerful friend he escaped. He at length returned to St. Andrews, which, after the death of Cardinal Beaton, remained in the hands of the Protestants. John Rough was their chaplain, and Knox was engaged as a teacher, for which position he was well qualified. But he was soon called by the people, at the instance of John Rough, to the higher office of preaching the gospel. It was in the church, while the congregation were assembled for worship, that Rough informed him publicly of his call, and strongly urged his acceptance. Knox, who seems to have been unprepared for such an announcement, attempted to speak, but was overcome by his feelings, and, bursting into tears, rushed from the place. But on mature reflection he accepted, for he dared not decline the call of God through his people.

This was the beginning of his public work, and he at once proceeded to instruct the people on the nature of the great controversy of the day. Instead of arguing about forms, ceremonies, the mass, confession, and the like, he showed the genius of the true reformer, by going to the heart of the matter, and denounced the Church of Rome as Antichrist. This proposition being placed before the public mind, the relative positions of the two parties changed. The Romanists were thrown upon the defensive, and the Protestants became the attacking party. Instead of apologizing for their existence, they now felt that natural enthusiasm of those who have a great mission to accomplish. They gained rapidly in the confidence and support of a people who have ever

shown admiration for courage and devotion to principle. A public disputation, held in St. Andrews between Knox and Rough on one side, and the Romanists on the other, resulted in the disgraceful defeat of the latter, who proved unable to demonstrate the righteousness of their cause. There were other means than argument, available to the enemies of the Reformation, and they procured the assistance of a French fleet to compel the surrender of the castle of St. Andrews, at the same time cutting off supplies from the land. The siege was successful, and the place was forced to capitulate in July, 1547, stipulating that the lives and liberties of the besieged should be preserved. But no regard was paid to these promises, for the captives, Knox being one of them, were carried away to France, heavily ironed, and there confined to the galleys as slaves. Here our Reformer nearly died from sickness, during nineteen months of servitude. The end of this mysterious providence, however, became manifest afterwards, for God had a school of preparation and a work for him elsewhere. As soon as he was released from bondage he repaired to England.

Henry VIII. was dead, and Archbishop Crammer was now free to carry on the work of reforming the English church. Henry was no reformer, but had renounced allegiance to the Papal See, because he felt his personal desires as well as his royal authority hampered by the control of Rome. Commanding his subjects to follow his example, he punished those who dissented from him, the English Pope, with almost as great severity as the Roman Pontiff had done. Laws were enacted by his parliament against Popery and Lutheranism, and

both Papists and Protestants who disobeyed were punished together. Whatever may have been the motives of this remarkable prince, his work in breaking the connection of the English church with the great hierarchy, was, in the providence of God, made subservient to the Reformation, and when he passed away it became manifest.

John Knox, who had refused to go to England during the lifetime of Henry VIII., now found there a ready field for work. The principal difficulty in the way of Cranmer's reforms was the lack of Protestant preachers, most of the clergy being unfit for the office, or secretly attached to Rome. The wise primate of England, therefore, determined to import theological professors for the Universities of Oxford and Cambridge from Germany, that they might train up a corps of evangelical men for the work. In the meantime, it was necessary to use all the available material at hand. Knox was therefore called into service, and sent to Berwick, where he labored very successfully during two years. But his courageous attacks upon the errors of the church excited the displeasure of the Bishop of Durham, who had him called to account for his preaching. He defended himself so well, however, as to silence his adversaries and command the respectful attention of a considerable portion of the kingdom. He was soon after appointed one of the six chaplains in ordinary to King Edward the sixth, the business of these preachers being to itinerate throughout the nation, reforming the church, as well as officiating at court.

It is a fact of interest to Episcopalians, as well as Presbyterians, that during the chaplaincy of John Knox

to the king, he was called upon for advice in the revision of the Book of Common Prayer. Through his influence largely the notion of the corporeal presence of Christ in the sacrament was excluded. An eminent churchman afterwards complained that "a runnagate Scot did take away the adoration or worshipping of Christ in the sacrament, by whose procurement that heresy was put into the communion book; so much prevailed that one man's authority at that time." In the following year he was employed in revising the "Articles of Religion," before they were adopted by parliament. They consisted at that time of forty-two, but in 1562 they were reduced to their present number, from which they derived the title of "The Thirty-nine Articles." The salary of Knox as chaplain to King Edward VI. was forty pounds per annum; but he labored incessantly, preaching nearly every day, and striving in many other ways to establish the truth in the hearts of the people. While ministering at Berwick, he had become engaged to Marjory Bowes, a young lady whom he afterwards married.

Such a radical reformer as Knox could but meet with opposition from those favorable to the papacy, and he was arraigned by them before the council. He vindicated his preaching, and gained favor at court by his defence, and Archbishop Crammer was directed to offer him an important charge in London. He declined, on the ground that he did not feel free to accept it while the condition of the English Church remained what it was. Edward VI. afterwards, with the concurrence of his privy council, offered him a bishopric; but he rejected it, giving as his reason that the office was desti-

tute of divine authority in the Scriptures. Nevertheless, he continued his arduous and successful labors. There was in England at that time a strong sentiment in favor of Knox's views of doctrine and church government, which were shared by the devoted young king, and candid historians declare that, but for his untimely death, and the accession of Mary, the Church of England would in all probability have been reconstructed on the Presbyterian principle, as was the case in Scotland.

When Mary ascended the throne all was changed, and Knox, after five years in England, fled, along with thousands of others, to Switzerland, to escape the fate of Hooper, Latimer, Ridley and Cranmer, who were burned at the stake during the five years of this bloody reign, 1553-1558. Our Reformer now entered into a warm friendship with Calvin, which continued up to the death of the latter, in 1564. In Geneva the exiled Scotchman addressed himself with ardor to studying more thoroughly the theology and polity of the Reformed church, and likewise to the acquisition of the Hebrew language, though he was now nearly fifty years of age. Calvin was then in the zenith of his power, and Geneva swarmed with Protestant exiles from nearly all parts of Europe, who had come for protection, but who had really been sent hither by Providence to school, that when they returned to their homes they might be better prepared for the work God had for them to do. He was called to the charge of a congregation of British exiles at Frankfort, Germany, but did not find it comfortable to remain there, by reason of the ritualistic tendencies of some Romanizing Anglicans, and he returned to Geneva.

In 1555 Knox made a visit to Scotland, and while there succeeded in inducing the Protestants to give up altogether their attendance upon the Romish services, and to separate themselves formally from the apostate church. At the urgent request of the Earls Marischal and Glencairn, he addressed a letter to the queen-regent in behalf of the Reformation. In this epistle he wrote, among other vigorous sentences, "I come in the name of the Lord Jesus Christ, affirming that the religion which ye maintain is damnable idolatrie; the which I offer myself to prove by the most evident testimonies of Godde's Scriptures. And in this quarrelle, I present myself against all the papistes within the realme, desiring none other armore but Godde's holy word, and the liberty of my tonge."

While occupied with these labors, he was called to the pastorate of the English congregation in Geneva, and accepted. He had hardly left Scotland when, learning that he was well out of the way, the valiant clergy condemned his soul to damnation and his body to the flames, causing him to be burnt in effigy at the town cross in Edinburgh. The two years spent with his family in Geneva, in the bosom of his beloved flock, were the most peaceful of his otherwise stormy life. But the time of rest was soon over. A call was brought to him by two Scottish gentlemen, endorsed by the Earl of Glencairn, Lords Lorn, Erskine and James Stuart, to return and take charge of the Reformation in his native land. Calvin and others advised that "he could not refuse the call without showing himself rebellious to God and unmerciful to his country." But a change in the face of public affairs in Scotland caused those who

called Knox to address him another letter, which he received on his journey, beseeching him to postpone his return to that country; and he sadly retraced his steps to Geneva. The rest of his time on the continent was largely spent in writing letters of instruction and encouragement to his friends in Scotland, confirming them in the faith, and contributing not a little to prepare the people for the work he was afterwards to do among them. In 1559 he left Geneva for the last time, to spend the remainder of his life, thirteen eventful years, in Scotland. Through much trial and persecution the Reformation had been leavening the nation, and in some places there had been open ruptures with Rome. A considerable number of noblemen had also adopted the Protestant faith, and were doing all in their power to defend it. When it was known that Knox had returned to Scotland, though he was under sentence of death, there was general consternation among the papists. Nor was it without good reason, for the return of their great leader infused courage into the friends of the Reformation. "As for the fear of danger that may come to me," said Knox, "let no man be solicitous; for my life is in the custody of him whose glory I seek. I desire the hand and weapon of no man to defend me." He preached a powerful sermon in St. Andrews, which resulted in the stripping of the churches of images, the destruction of the monasteries, and the establishment of the Reformed religion in that town. In Perth the same thing had been done, and throughout the kingdom there was a general uprising of the people. At Perth what was called "The Second Covenant" was drawn up and signed, by a number of noble lords in the name

of the whole congregation, pledging themselves to mutual support and defence in the cause of truth. These "lords of the congregation" resolved now to abolish the idolatrous rites of popery. They took possession of Perth, St. Andrews and Stirling, and marched to Edinburgh, the queen-regent retiring with her forces before them. Word was sent officially to her by the lords, that they had no intention of throwing off their allegiance, but were only contending for the purification of religion. John Knox was chosen by the people of Edinburgh to be their minister, and he immediately entered upon his labors among them. Hostilities were kept up until the next year, when the queen-regent died. After this event, which removed a great obstacle to the establishment of the Reformed faith in Scotland, parliament was called to settle the religious affairs of the kingdom. The papacy was abolished, and Presbyterianism adopted in its stead. The first General Assembly of the Church of Scotland met the same year, 1560, on the 20th day of December, and consisted of forty members, of which number only six were ministers.

At this Assembly what was called "The First Book of Discipline," drawn up by Knox and five other ministers, was adopted. It applied the Presbyterian principle to the government of the congregation. As ministers were scarce, superintendents or travelling preachers were appointed, each to have charge of the work in a certain district. A few extracts from this "First Buik" may not prove uninteresting. "It appertaineth to the pepill, and to every several congregation, to elect their minister. Altogether this is to be avoided, that any man be vio-

lently intruded or thrust upon any congregation." He was to be strictly "examined," as to his "lyiff and maneris," and "doctryne and knowledge." In the election of officers care was to be taken "that every man may gyif his vote freelie." The election of elders and deacons was annual, and the kirk (church) session met every week. In 1581 the office of elder was made for life.

A splendid educational system was prepared by Knox. There were to be parish schools, where grammar and Latin were to be taught; colleges in every important town; and universities in Glasgow, St. Andrews, and Aberdeen. This scheme was not fully carried out at that time. Knox believed in compulsory education, which should be free to the poor. "No fader, of what estait and condition that ever he be, may use his children at his own fantasie, especially in their youthheade, but all must be compelled to bring up their children in learnyng and virtue."

In August, 1561, not long after the second General Assembly, Mary, the young and beautiful queen, arrived from France, to begin her unfortunate reign. She came fully possessed with two great ideas: one, to establish her claim to the English as well as the Scottish crown, and the other, to bring back Scotland into the bosom of the Church of Rome. In the first she had to contend with her mighty cousin, Elizabeth, and in the other with the still mightier John Knox. In both she was unsuccessful. She attempted to control the Reformer by her personal charms and influence, as she had the Scottish lords, but she found him utterly unimpressible, either by flattery or threats, and seems at last to have con-

ceived for him the bitterest hatred, mingled, it must be said, with respect. Knox, after some experience of her ways, declared "If there be not in her a proud mind, a crafty wit, and an indurate heart against God and his truth, my judgment faileth me."

He had a hard struggle to secure the independence of the Assemblies of the church against Queen Mary and her able secretary, Maitland. "Take from us the liberties of Assemblies, and take from us the gospel," said he. But he so far succeeded that the queen was obliged to content herself with a compromise, that a representative of the crown should have a place in the meetings. The growth of the church was now very rapid, in spite of all difficulties, and seven years after its organization, instead of numbering forty laymen and six ministers, the General Assembly contained two hundred and fifty-two ministers.

It would be difficult to conceive of a more unsuitable queen for the hardy, and perhaps at that time turbulent Scotch, than was Mary. Her principles totally opposed to theirs, she never understood them, but fancied herself persecuted because they contended manfully for the truth and christian liberty. Her life was a failure; that of Knox a marvellous success. He has been called hard and severe, and he was; but who quarrels with the oak for its toughness or the granite for its strength? He was hard, and God made him thus, but so were the times; and the hard work he did has come down to us as one of the grandest legacies of the past to the present and the future. Mary accused Knox of treason, because of a circular letter of his calling the lords together to witness the trial of some Protestants on a certain occa-

sion; but when he confronted her in the midst of her council, he put them all to confusion, and threw the queen into tears of angry disappointment by his masterly and successful defence of his conduct. They felt themselves overwhelmed by the irresistible power of the man.

He also projected by his genius a new life into the people. As he preached the gospel in thunder tones from old St. Giles Cathedral to the multitudes assembled there, he imparted that knowledge of the truth, that courage, that power of eternal life, which produced the character and purpose which were going to reform Scotland more thoroughly than any other country, and make it a model and an inspiration to the Protestant world.

But the mightiest sun must set, and his day was drawing to a close. James Melville, who was a student at St. Andrews, writes a description of him in that city the year before he died. "Of all the benefits I had that year was the coming of that most notable prophet and apostle of our nation, Mr. John Knox. . . Mr. Knox would sometimes come in and repose him in our college yard, and call us scholars unto him and bless us, and exhort us to know God and his work in our country, and stand by the good cause. . . . He was very weak. I saw him every day go with a staff in one hand and and good godly Richard Ballantine assisting him from the abbey to the parish church, and, by the said Richard and another servant, lifted up to the pulpit, where he behooved to lean at his first entry; but e're he had done with his sermon, he was so active and vigorous that he was like to ding that pulpit into blads, and fly

out of it." After he became too weak from disease to go to St. Giles Cathedral, he would address the congregation standing in the street, from the window of his house in the Canongate. He had a tender and faithful nurse in his young wife, Marjory having long ago died, and he having married Margaret Stewart. The nobility and worth of Scotland waited about his house to hear tidings of hope that his life might be spared. "Go read," said he to his wife in his last hour, "where I cast my first anchor." She knew to what he referred, and read the seventeenth chapter of John's gospel. After giving expression to some striking words of triumph over sin and Satan and death, he gently expired.

"In this manner," wrote the faithful Ballantine, "departed this man of God, the light of Scotland and the church within the same, the mirror of godliness, and pattern and example to all true ministers in purity of life, soundness of doctrine, and boldness in reproof of wickedness; one that cared not for the favor of men, how great soever they were. What dexterity in teaching, boldness in reproof, and hatred of wickedness were in him, my ignorant dullness is not able to declare, which, if I should labor to set out, it were as one who would light a candle to enable men to see the sun."

His death occurred on Monday, the 24th of November, 1572. Standing by the grave into which the body of John Knox had just been lowered, in the presence of a great multitude who had come to his burial, the Regent said, "Here lieth one who never feared the face of man."

The old churchyard of St. Giles church has been

turned into a busy street, and nothing marks the spot where, under clang of hoof and wheel, rest the ashes of Scotland's greatest man, but a small plate of brass in the pavement, bearing the simple inscription :

“I. K., 1572.”

CHAPTER XVI.

A LONG CONFLICT.

THE Church of Scotland, bereft of its great leader, was, for a time, like a ship without a rudder. He had hardly passed away when reactionary tendencies in the direction of Episcopacy began to show themselves. But God had been preparing Andrew Melville, by a thorough training in continental schools, for the emergency. This devoted and scholarly man assailed Episcopacy with great power, as not only inexpedient, but utterly opposed to the church government of the Scriptures. The aristocracy, as was natural, generally favored it, from an instinctive self-interest, feeling that it was more in sympathy with their privileges. The monarchical principle and the republican could never affiliate. Under the influence of Melville in 1580, the General Assembly declared "the pretended office of a bishop to be unlawful, having neither foundation nor warrant in the Word of God." The next year, 1581, a complete law book for the church, called "The Second Book of Discipline," was prepared under Melville's inspiration, which in 1592 became the basis of the act of parliament establishing Presbyterianism as the religion of the realm. This did not bring settled peace, by any means; for Mary's son, James VI. of Scotland and I. of England, uniting the sovereign power of both king-

doms in himself, was never a Presbyterian. It is difficult for a king to be republican in his religion, especially when the church and the state are united. James, from political and other motives, endeavored constantly to make inroads upon Presbyterianism in Scotland, and bring the church in that country into uniformity with that of England. A number of mediæval festivals were imposed upon the Scotch, and their estates were restored to the bishops. His son, Charles I., was even more zealous, but less wise, than his father, and pressed his reactionary measures so far as to bring about a revolution which deprived him of his throne and his life. One of the most eminent authorities of the present day says: "There is no doubt that the introduction, at the suggestion of Archbishop Laud, of the Book of Canons and the Book of Common Prayer, was the immediate occasion of the English Rebellion." (*Schaff-Herzog Encyclopædia.*)

The Dean of Edinburgh, acting under orders from King Charles, attempted to introduce the liturgy in St. Giles's, in the presence of the privy council and magistrates and a large assembly of the people, on Sunday, July 23, 1637. But it was unsuccessful. According to the old story, Jenny Geddes, an herb-woman, hearing the archbishop call on the dean to read the "collect for the day," misunderstood the word, but not the act, and cried out, "The deil gi'e ye the colic! Villaine, dost thou say mass at my lug?" (ear). With that she hurled the stool whereon she had been sitting at the head of the Dean. This was the signal for an uprising of the congregation, and the people shouted through the streets, "A pope, a pope! Antichrist! The sword

of the Lord and of Gideon!" This outburst of popular indignation was not confined to Edinburgh, but there was such violent opposition manifested throughout the kingdom that the project was abandoned by the clergy. Not so with Charles, who raised an army to force Episcopacy upon Scotland, and began a foolish conflict which ended in his own destruction and the establishment of a new government in England, with Cromwell at its head. Stanley says, "The stool" (now in the Museum of Edinburgh), "which was on that occasion flung at the head of the Dean of Edinburgh, extinguished the English Liturgy entirely in Scotland, for the seventeenth century, to a great extent even to the nineteenth, and gave to the civil war in England an impulse which only ended in the overthrow of the church and the monarchy."

Among the prominent actors in the events of those times were "The Covenanters." John Craig, a chaplain of James VI., had written, in 1580, a document called "The King's Confession," because signed by his royal master, but which was known afterwards as "The National Covenant," and was subscribed by persons of all ranks. It was a pledge of faithfulness to the Reformed religion in Scotland. It became a very important factor in the events of subsequent years. During the struggle which followed, Alexander Henderson, after Knox the Scottish ecclesiastic most honored for his talents, statesmanship and patriotism, prepared a "bond," and Warriston, a "legal warrant," adapting the "National Covenant" to the exigencies of that crisis. It pledged the subscribers "to adhere to and defend the true religion, and forbear the practice of all innovations already introduced into the worship of God,

and to labor by all means lawful to recover the purity and liberty of the gospel as it was professed and established before the aforesaid innovations." Henderson delivered a powerful sermon in Greyfriars church, Edinburgh, on February 28, 1638, after which it was signed in the churchyard, tombstones serving for writing tables, by thousands of persons, some of whom, it is said, drew blood from their arms to use instead of ink. It cost many of them the blood of their hearts eventually. Copies of the covenant were distributed throughout Scotland, and signed by great numbers of the best people in the land. On that memorable day, in old Greyfriars churchyard, Henderson said the people offered themselves like dewdrops in the morning for the service of heaven, as they swore allegiance to the King of kings. The covenanters at last triumphed, and in 1639 the "Barrier Act" was passed by parliament, providing that no change should thereafter be made in the laws of the church without the sanction of the Assemblies of the church.

The following is a recent testimony to the worth of the covenanters, from the pen of the Rev. Charles Spurgeon, one of the broadest, greatest men of the nineteenth century:

"In my bedroom I have hung up the picture of an old covenanter. He sits in a wild glen with his Bible open before him on a huge stone. He leans on his great broadsword, and his horse stands quietly at his side. Evidently he smelleth the battle afar off, and is preparing for it by drinking in some mighty promise. As you look into the old man's face you can almost hear him saying to himself, 'For the crown of Christ

and the covenant I would gladly lay down my life this day.' They did lay down their lives, too, right gloriously, and Scotland owes to her covenanting fathers far more than she knows. It was a grand day that in which they spread the solemn league and the covenant upon the tombstones of the old kirkyard in Edinburgh, and all sorts of men came forward to set their names to it. Glorious was that roll of worthies. There were the lords of the covenant and the common men of the covenant; and some pricked a vein and dipped the pen into their blood, that they might write their names with the very fluid of their hearts. All over England also there were men who entered into a like solemn league and covenant, and met together to worship God according to their light, and not according to human order-books. They were resolved upon this one thing, that Rome should not come back to place and power while they could lift a hand against her; neither should any other power in throne or parliament prevent the free exercise of their consciences for Christ's cause and covenant."

Not many years after this the war between Charles I. and his parliament began, bringing into eminence Oliver Cromwell, whom it required centuries for his countrymen to discover, under the influence of Macaulay and Thomas Carlyle, to be the greatest of all Englishmen, the foremost man of his age, and one who deserves to be honored through all time. While he ruled England his country was respected by all the powers of Europe. The next year after Charles I. fled from Whitehall, London, to return no more until his execution, while Cromwell was rising among his compatriots as their leader, a

great gathering of ministers and elders from both kingdoms was called to meet in Westminster Abbey. It has become historic under the name of "The Westminster Assembly." It sat from 1643 to 1649, and prepared the noblest confession of faith ever given to the world. The English divines had already met, and now requested the assistance of commissioners from the Church of Scotland. Another celebrated declaration, also called a "Covenant," or "THE SOLEMN LEAGUE AND COVENANT," was drawn up by Alexander Henderson, in conference with English commissioners to Edinburgh. It was adopted by the General Assembly in that city on the 17th day of August, 1643, with emotions of the deepest solemnity, sent up to London, and there accepted and subscribed by the English Parliament and the Westminster Assembly.

"The Solemn League and Covenant bound the united kingdoms to endeavor the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, and the reformation of religion in the kingdoms of England and Ireland, according to the Word of God and the example of the best-reformed churches,—the extirpation of popery and prelacy,—the defence of the king's person, authority, and honor,—and the preservation and defence of the true religion and liberties of the kingdom in peace and unity."

The object of this League was to secure uniformity in the religious worship of the two countries, and the Westminster Assembly was charged with preparing a doctrinal basis for the accomplishment of this end, a Book of Discipline and a Directory for Worship. Among

the commissioners, ministers and elders, from Scotland were three remarkable divines, Alexander Henderson, Samuel Rutherford, and George Gillespie. The last named was the youngest member of the Assembly, and it is said that when they were about to attempt an answer to the question, "What is God?" they called on him to pray, and that the introduction to his prayer was taken as the definition, which is now well known as a part of the Shorter Catechism. The Assembly was called by parliament, and consisted of Episcopalians, Independents, and Presbyterians. The Episcopal divines declined to act; so the work was left to the two latter. The Independents were a small minority, yet they gave a deal of trouble in the progress of the meeting. Before the arrival of the Scottish commissioners, parliament and the Westminster Assembly had resolved upon the abolition of prelacy in the Church of England, though what form of church government should be adopted in its place was an open question. The English Presbyterians, not having been so well trained in Presbyterian polity, relied mainly upon the Scottish divines for the explanation and defence of that system of church government. They were singularly well qualified for their work.

The first struggle in the Assembly was with the Erastians, who believed that the church should be under the authority of the state. The Presbyterians opposed it, and offered a statement for adoption, to the effect that the church is an independent institution under Christ, its Head and King. They carried their point in the Assembly, but parliament refused to enact the proposition. The Independents contended against the Presby-

terians, but failing to maintain their own views in the Assembly, they labored with the members of parliament and officers in the army, at the same time causing vexatious delays by useless discussion. But the Assembly was overwhelmingly Presbyterian, and that great system eventually carried the day.

The opening sermon was by Dr. Twisse, from John xiv. 18, "I will not leave you comfortless; I will come to you." The Assembly continued its work until 1649, a period of nearly six years. When they submitted the Confession of Faith to parliament, it was returned to them with the order that they add, at the bottom of the pages, the texts from Scripture to prove all the doctrines set forth in the book. They were familiar with the various Reformed Confessions which had been adopted by other Protestant churches of Europe, and this knowledge was of great help to them in their work. The results of this Westminster Assembly's labors have been of inestimable value in moulding the thought and character of millions of people, but uniformity of faith and worship was not secured in Great Britain. The Confession of Faith, Catechisms, Discipline, and Directory for Worship, were adopted only by Scotland at that time, though they have since become the doctrinal basis of nearly all English-speaking Presbyterian churches throughout the world.¹

The constitution of the Church of Scotland was now well elaborated, both as to doctrine and government; but just before it, in the future, awaited another terrible ordeal of persecution. The execution of Charles I., at Whitehall, was sharply condemned in Scotland, be-

¹ For a full account of this famous body, see Hetherington's "History of the Westminster Assembly of Divines."

cause the Scotch, while contending for liberty to worship God, were truly loyal to the government. This threw them into antagonism with Cromwell. "Prince Charlie" took refuge among them. They proclaimed him king, with the title of Charles II., and he subscribed the "Solemn League and Covenant," thus becoming a "Covenanter." This act proved afterwards to have been one of hypocrisy; and when he was restored to the government of the two kingdoms, in 1660, a bitter persecution began, which lasted twenty-eight years, or until the Revolution, by which William and Mary acceded to the throne. In 1661 Episcopacy was re-established in Scotland. The Covenants were denounced, and all who adhered to them declared to be traitors. The Marquis of Argyle was beheaded and James Guthrie hanged the same year, and those scenes began to be enacted throughout Scotland which have ever since been regarded as affording at once exhibitions of the most cruel tyranny and bigotry, and of the noblest heroism in devotion to religious convictions. Those were the days of "the Covenanters," the annals of whose wrongs should bring a glow of righteous indignation to every true heart which reads them. Diocesan courts were set up, and no minister was allowed to exercise his office except by their consent. The Earl of Lauderdale was sent to the west country to enforce this system; but four hundred ministers resigned their charges rather than submit to what was in direct violation of their consciences and their covenant. They were then forbidden to hold services, under penalty of death. Those who attended such services were punished by fines and imprisonment. Bodies of troops

scoured the country, under such men as Sir James Turner and Graham of Claverhouse, hated names in Scottish history, to break up conventicles or out-door assemblies for worship, and to kill the saints of God. The Duke of York, afterwards James II., made himself especially odious to the people, both before and after his coronation, in 1686. The acts of government in those terrible times were such as would disgrace any people, however depraved, and could hardly be surpassed in barbarity by the deeds of untaught savages. During those twenty-eight years eighteen thousand persons were put to death. The sod of Scotland was crimsoned with the blood of its noblest and best. Another Marquis of Argyle, son of the former, was beheaded in Edinburgh, before St. Giles Cathedral. Men and women throughout the kingdom were shot, put to the sword, and tied to stakes fastened in the edge of the sea, that a slow tide might torture them before death relieved their sufferings. One of the persecutors, Bishop Sharp, was killed in the moors near St. Andrews by a few men wrought to madness by his cruelties. A rising of the people took place in Galloway in 1666, but it resulted in defeat near Edinburgh. In another conflict the Covenanters defeated Claverhouse; but at the famous battle of Bothwell Bridge, in 1679, they were vanquished, and the blue banner, inscribed with "CHRIST OUR KING AND COVENANT," was laid in the dust.

At Sanquhar, a beautiful hamlet among the hills of Dumfriesshire, was published, in 1680, a declaration disowning Charles II. as king, in consequence of his cruel conduct, and his violation of his oath as well as the laws of the country. One of the prominent authors

of this "Sanquhar declaration," was Richard Cameron, who gave his name to the party call "Cameronians," or Reformed Presbyterians. At Airdross they met the royal troops, and were defeated, Cameron himself being killed. Another "declaration" was made in the same town five years afterwards. On a granite shaft in Sanquhar may be seen at this day the following impressive and profoundly suggestive inscription :

"IN COMMEMORATION OF

*The two famous Sanquhar Declarations, which were published on this spot,
where stood the ancient cross of the Burgh.*

The one by the REV. RICHARD CAMERON, on June 22, 1680 ;

The other by the REV. JAMES RENWICK, on the 25th of May, 1685.

THE KILLING TIME.

If you would know the nature of their crime,
Then read the story of their time."

In old Greyfriars' churchyard, Edinburgh, conveniently near the Grassmarket, where many martyrs perished, is another remarkable inscription similar to this. The fortunate traveller whose feet press the sacred soil of this place where the covenant was signed, under the inspiration of the immortal Henderson, enquires for the "Martyrs' Monument." He is led to an obscure corner, where, in ancient times, was the hole into which the bodies of executed criminals were thrown, and is confronted by a modest stone rising from among the ivies which embrace the spot. Cold is indeed the man who can stand there and read, without a quickened soul, these quaint and pregnant sentences :

"Halt, passenger, take heed ! What do you see ?

This tomb doth show for what some men did die.

Here lies interred the dust of those who stood
 'Gainst perjury, resisting unto blood,
 Adhering to the covenants and laws,
 Establishing the same, which was the cause
 Their lives were sacrificed unto the lust
 Of prelatists abjured. Though here their dust
 Lies mixed with murderers and other crew,
 Whom justice justly did to death pursue;
 But as for them, no cause was to be found,
 Constant and steadfast, zealous witnessing
 For the prerogatives of Christ their king;
 Which truths were sealed by famous Guthrie's head,
 And all along to Mr. Renwick's blood;
 They did endure the wrath of enemies,
 Reproaches, torments, deaths, and injuries;
 But yet they're those who from such troubles came,
 And now triumph in glory with the Lamb."

"From May 27th, 1661, that the most noble Marquis of Argyle was beheaded, to the 17th of February, 1688, that Mr. James Renwick suffered, were, one way or other, murdered or destroyed, for the same cause, about eighteen thousand; of whom were execute at Edinburgh, about an hundred, of noblemen, gentlemen, ministers, and others; noble martyrs for JESUS CHRIST. The most of them lie here."

"For a particular account of the cause and manner of their sufferings see the Cloud of Witnesses, Criukshank's, and Defoe's Histories."

"Rev. vi. 9, 10, 11. Rev. vii. 14."

Had the Covenanters been wholly crushed, religious liberty would have well-nigh perished in Great Britain; but they conquered, though they died. The time of deliverance was coming; the edict had gone forth in Heaven. In the year 1688 James II. was driven from his throne, and William, Prince of Orange, and Mary acceded to the royal prerogative. Presbyterianism was then again established by law in Scotland, though it was declared that there should be no persecution for religious opinion, but that there should be toleration for

all. So ended the persecutions in Scotland. God having purified his people in the fire, developing the finest system of doctrine and church government ever wrought out from the days of the apostles up to that time, now led them into the green pastures of peace.

CHAPTER XVII.

“MY KINGDOM IS NOT OF THIS WORLD.”—THE FINAL ESTABLISHMENT OF THIS PRINCIPLE IN SCOTLAND.

A THOUGHTFUL review of all that has gone before will suggest to the reader that the fundamental cause of nearly all persecutions in the ages of history has been the entanglement of the affairs of church and state. These are two distinct institutions, and, in most ways, independent of one another. The state can only deal with the church by way of protecting its rights of property or of person, as it would any merely human organization. It has no authority to say what the church shall teach, nor what any man shall believe. It can only punish men for the commission of crime. Nor can the church intrude into the domain of the state. It may humbly petition the state in cases extraordinary, but its dealings with civil government are usually through the individual, by preaching “the gospel to every creature,” and endeavoring to make men good citizens, by making them good Christians. The utmost punishment any church court may rightfully inflict is excommunication. To take a man’s property, his liberty, or his life, for his opinions or his conduct, however bad, is not within the scope of its charter, given by her Great Head, the Lord Jesus Christ.

The lust for power first corrupted the church and built up the papacy. This same lust demanded control of the civil governments, and, in many cases, succeeded in using it for the punishment of heretics. Having received the church into this copartnership, the state often turned upon the church and forced it to act contrary to the will of its divine Lord. The church cannot have two kings and be at peace, and highly significant was the inscription on the Covenanters' banner, "Christ our King and Covenant."

The Church of the Reformation did not grasp this great principle at once. It held that the state must indeed leave the church free, but should at the same time support it. Along this line the struggles of ages were carried on, until it began to dawn upon the consciousness of the church that in the world there are two distinct governments—the civil, with its temporal laws and penalties, and the church, with its spiritual laws and penalties. The great questions of theology, or the being of God, were settled, in human science, in the early centuries after the apostles; next came those of Anthropology, or the nature of man, which were the subject of the Augustinian and Pelagian controversy, it being finally acknowledged that human nature is essentially sinful; then followed the great controversy of the Reformation period, in which Soteriology, how men are saved, was elaborated, in the historic doctrine of justification by faith. Ecclesiology, or the nature of the church, was the problem then laid down for men to master. It has caused a mighty strife, but the sky is clearing again, and the church is becoming manifest as a spiritual commonwealth. May it not stand

before the world at last, disentangled from all unholy alliances, the Bride of Christ, "comely as Jerusalem?"

When William III. became king of England, in 1688, there was a radical revolution, because *the people's representatives placed him on the throne*, he being elected to the office by parliament. The "divine right of kings" died cruelly indeed, but died when parliament put Charles I. to death. And the logic of that event was, if we can destroy a king, we can make one. In other words, the representatives of the people ruled, and William was in sympathy with that great principle, so the government was established on a new basis, that of the consent of the people, and not the alleged "divine right" of a king. From that day to this the British sovereigns have held their power under the final consent of the governed. As long as they have such noble monarchs as her Royal Majesty Victoria, whom they justly love and obey, all goes well, and they are happy; but the days have passed when they would abide such tyrannies as those of the Stuarts and many who went before. This is the drift of history in civil governments; and in ecclesiastical the tide is strongly towards the entire separation of church and state. The sequel to the history of Presbyterianism in Scotland will show this.

On the accession of William and Mary to the throne, and the restoration of Presbyterianism in Scotland, the people of that country at once, as a general thing, returned to their old faith. There is one thing, however, which should not fail to be noted: there was no revenge taken upon their persecutors by those who had endured

so many and so great cruelties. Let this be mentioned to their everlasting honor.

“Patronage” was the next great question that stirred the Church of Scotland. The custom of wealthy or noble laymen having the power of nominating pastors originated in the early ages, probably in cases where benevolent persons built or endowed churches, this seeming to give them a sort of claim to their management. It prevailed over a large part of the church of Europe in early times. When the Reformation was introduced into Scotland this custom generally remained, in some cases the result being that the patron of a Protestant church was a Roman Catholic. It is easy to see that this could but produce serious complications, because it was destructive to the spiritual independence of the church. The patronage sometimes belonged to a person, and descended from father to son, and sometimes to a tract of land. In the latter case, whoever held the property possessed the right of patronage. It was abolished in Scotland in 1649, but re-established in 1660. After the Revolution it was again abolished, in 1690, a pecuniary compensation being voted to the patrons. Under Queen Anne, in 1712, it was suddenly restored, and the patrons did not pay back the compensation they had received in 1690. The opposition to patronage had continued to grow, and now became intensified. In 1707 the complete union of the two countries was consummated, and the Scottish parliament adjourned to meet no more. But one of the declarations upon which this union was based was an act establishing the Church of Scotland in the enjoyment of its rights and privileges. It was stipu-

lated that the Confession of Faith and Presbyterian church government should "continue without any alteration to the people of this land in all succeeding generations;" also "*that this ACT OF SECURITY, with the ESTABLISHMENT THEREIN CONTAINED, shall be held and observed in all time coming as a FUNDAMENTAL AND ESSENTIAL CONDITION OF ANY TREATY OF UNION to be concluded betwixt the two kingdoms, WITHOUT ANY ALTERATION THEREOF, OR DEROGATION THERETO, IN ANY SORT FOREVER.*"

From this time forward there was, at various times, more or less trouble growing out of the imperfectly developed spiritual independence of the church. The fundamental principles of its existence led it to feel responsible only to Christ as its Head, but its entanglement with the civil power caused much friction. The patronage act was gradually accepted, and, in 1731, the right was given "to heritors and elders" by the General Assembly "to elect and call" pastors to churches. This was made law without consulting the Presbyteries, and it caused the first great secession from the Church of Scotland. Great crises bring great men. The great man of this occasion was Ebenezer Erskine. He denounced the action of the Assembly in sermons preached at Perth and Stirling, and was rebuked for it by the Synod. On his appealing to the General Assembly the rebuke was approved. He and three others were temporarily deposed; so, on the 6th of December, 1733, they organized the "Associate Presbytery." In 1737 they largely increased in numbers, and published their "Declaration and Testimony." They were finally deposed on May 15, 1740, and became the "Secession Church." Their ground of objection was not patronage

alone, but also to certain doctrinal tendencies of a serious nature in the church at that time. By 1747 the Secession Church had increased to forty-five congregations. But at that date an unhappy controversy occurred about the lawfulness of taking the oath administered to burgesses in the larger cities, which was by some understood as binding those who took it to support the Established Church, but by others as meaning only the Protestant religion. Thus arose the two sects of "Burghers" and the General Associate Synod, otherwise called the "Anti-burghers." In the course of time, however, they were reunited, and formed the "United Secession Church."

Another historical thread must now be taken up, because the body to which it relates was in the course of affairs to be united with the one just mentioned, and they together were to form one of the three great Presbyterian denominations of Scotland. The "Relief Church" also sprang out of opposition to "patronage." In 1752 Thomas Gillespie, minister of Carnock, was deposed for refusing to take part in the installation of a minister whom it was determined to thrust upon the parish of Inverkeithing against the wishes of the people. Gillespie meekly submitted, but, repairing to Dumfermline, gathered a congregation not connected with any denomination. He was afterwards joined by other ministers, and the "Relief Church" was organized; so named because furnishing *relief* to congregations oppressed by "patronage." This body and the "United Secession Church" prospered, and, being in sympathy on the great question which gave them both existence, a union was effected in 1847, with great enthusiasm.

The united body was called the "United Presbyterian Church of Scotland," and is now one of the powerful sisterhood of Presbyterian churches in that country. The great principle of the "U. P. Church," as it is familiarly termed, as distinguishing it from other Presbyterian bodies in Scotland is the entire independence of the church of God of all state control or support. It has been a mighty agency for developing and establishing this great truth in the consciousness of the church at large. As this history progresses it will be seen that this principle has steadily advanced up to the present time, not only in Great Britain and on the continent of Europe, but also in other parts of the world.

The Free Church, another of the great Presbyterian bodies of Scotland, came into existence in May, 1843, under circumstances of the greatest interest and solemnity. At that time four hundred and seventy ministers withdrew from the Established Church, and became a separate organization. This secession grew out of the same fruitful source of controversy from which nearly all similar movements in Scotland before had arisen—the union of church and state, and the refusal to allow the people of a congregation to select their own minister. What were called "forced settlements," or settlements of pastors by the "patrons" against the wishes of a church, were not uncommon, but had become odious, and threatened the doctrinal purity of some congregations. In 1834, under the guidance of Thomas Chalmers, the man of the crisis, the General Assembly passed a "veto act," which provided that, if a majority of the male heads of families, being communicants, objected to the

person nominated by the "lay patron," the Presbytery should decline to install him. Lord Kinnoull, patron of the church at Auchterarder, who had presented Mr. Robert Young to that parish, only to be rejected almost unanimously by the people, felt aggrieved by this act of the Assembly, and went to the civil courts to insist upon his "patrimonial rights." The civil courts decided in favor of Lord Kinnoull, and that the Presbytery had no power to refuse to induct Mr. Young into the parish. There was a deal of troublesome litigation over the matter, but though appeals were made to the government no relief was gained. The courts and the parliament refused to accede to the demands of the General Assembly for the spiritual independence of the Church of Scotland. There was nothing left but to separate themselves from the state. So, in 1843, Dr. Welsh, moderator of the Assembly, laid upon the table, in presence of the queen's commissioner, a "PROTEST," setting forth the wrongs of the church, and declaring the intention of its signers to secede and organize the "Free Church of Scotland." It was in St. Andrew's Church, Edinburgh, that this "disruption" occurred. As soon as the "protest" was read, the moderator arose and left the church, followed by a large number of members, including such men as Chalmers, Guthrie, Cunningham, Duff, Candlish, and McCheyne, and proceeded to constitute, in another place, a Free Assembly. The moral grandeur of this scene is apparent in the fact that these men gave up all their worldly support—every church-building, manse, glebe, and stipend (salary)—that they might maintain the spiritual independence of the church and her allegiance to her Divine Head, going out with

nothing but their faith and the promises of God. Such a movement for such a cause, and by such men, could not fail to make an impression, and Scotland was shaken to its centre; indeed, its influence was felt all over the civilized world. All the foreign missionaries of the Church of Scotland joined the movement, and a small proportion of the landed gentry; but from the middle classes of the people there came a mighty response, which has continued to the present day, so that the number of congregations of the Free Church, which at first was four hundred and seventy, now exceeds a thousand, and they have become one of the great agents in the Church of Christ for the establishment of the spiritual kingdom in Scotland and throughout the earth.

Thus Presbyterianism in Scotland became divided into three branches, all holding the Westminster Confession, but differing on the relations of the church to the state. "The Church of Scotland" is the established, state church; the other two are the United Presbyterian and the "Free Church of Scotland." Nearly all the population is included in these three churches, and though the controversies between the two latter and the former have been sometimes sharp, or even bitter, they have undoubtedly acted as a stimulus to each other's zeal and orthodoxy. The old animosities which arose out of the controversies in which the United Presbyterian and Free Churches were born are gradually passing away, and being replaced by a spirit of generous rivalry in building up the kingdom of Christ and of reciprocal respect.

The question may be asked, Why did not the United Presbyterian and the Free Churches unite in one organi-

zation, as they were both opposed to state control, and held alike to the Westminster Confession? The answer is that, although they both held that the church should be free from the authority of the state, yet they differed as to the matter of support, the Free Church men claiming that it is the duty of the state to support the church while not controlling it, and the United Presbyterians that the state should have nothing to do with the church, either in exercising authority or providing support. It is illogical to expect any civil government or person to support an institution over which it has no control, and though the Free Church started out with a different view, it has gradually come to hold, by a large majority, the more logical and scriptural principle of entire separation between church and state. The world was not made in a day, and great principles are not always carried to their logical results at once by large bodies of people. The Free Church, under the leadership of Thomas Chalmers and others, laid down the principle, and staked their all upon it, that the kingdom of God is free from the control of civil governments in the management of its own spiritual affairs; and though they also held what seems to us inconsistent with this, viz., that the state should support the church, yet the silent logic of time was going to bring them into harmony with their essential principle, and cause them to reject all that was contrary to it. God leads his church onward and upward in her education under the Holy Spirit's direction. "He shall glorify me," said our Lord, "for he shall take of mine and shall show it unto you."

It is an interesting fact that the Old Kirk, or Estab-

lished Church of Scotland, now practices just what Chalmers and his coadjutors contended for—the right of the people to reject ministers offered as their pastors, while it is still connected with and supported by the state. But the Free Church has gone further, and now demands, almost annually, that the “Church of Scotland” be disestablished. The Free and United Presbyterian Churches now stand on substantially the same ground. Some years ago a union of the two was nearly consummated, and though it failed for the time, it seems probable that it may at length be effected.

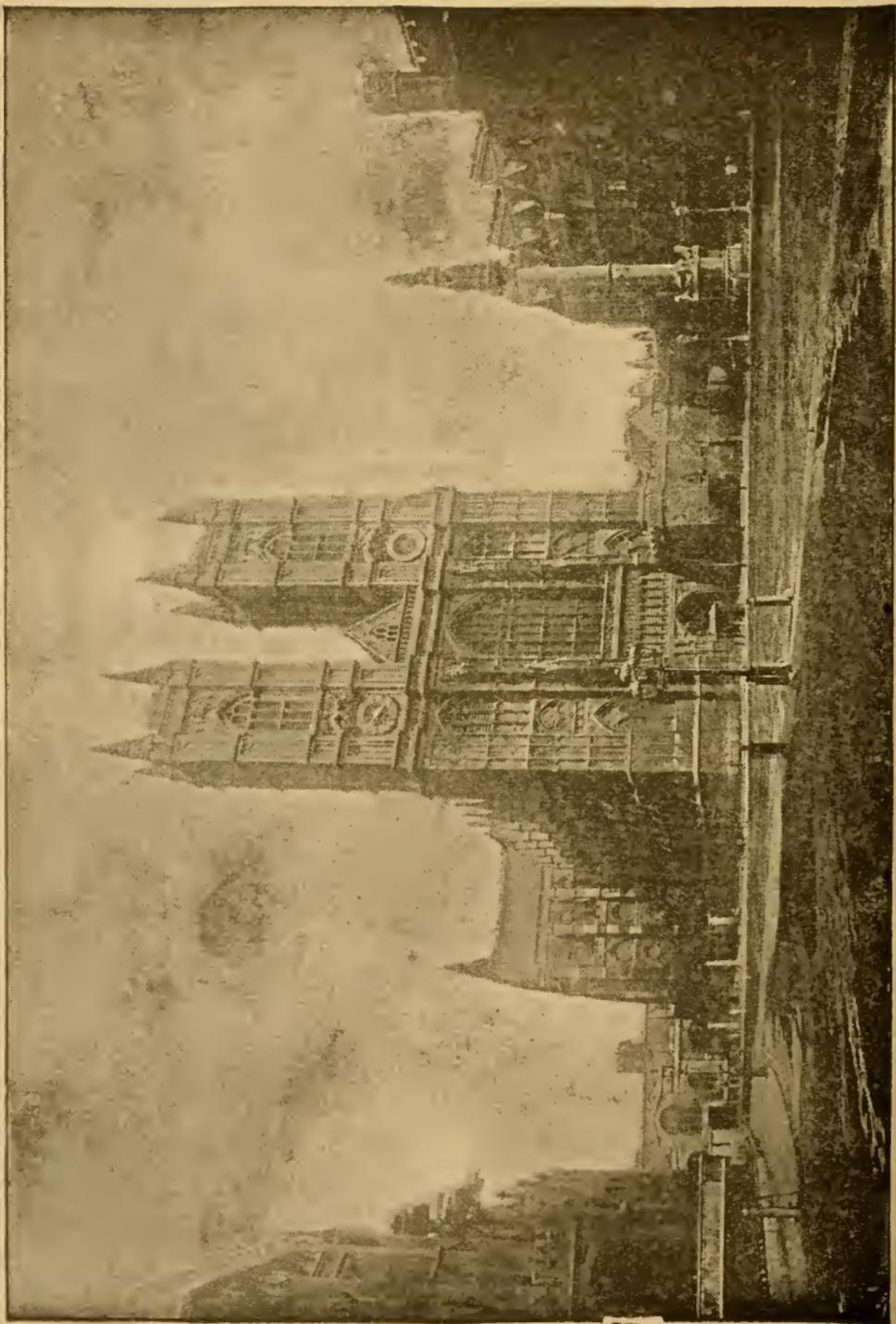
Thus the great principle of the spiritual independence of the Church of Christ has been developed and established in Scotland, and its influence has been very great in securing the same in other parts of the world. Whether the Church of Scotland, the “Old Kirk,” will follow the same logic to its end, and at last become free from all state connection, is a question which the future will decide. There can be no denying that the drift of opinion is in favor of the separation of church and state in nearly all parts of Protestant Christendom.

CHAPTER XVIII.

PRESBYTERIANISM IN ENGLAND.

IT has already been shown that in several countries the christianity of the early times was never entirely subverted or destroyed. This may be most strongly stated of Bohemia, the Alpine fastnesses of Europe, and the western islands of Scotland. When the Reformation came in the sixteenth century, the embers of the unextinguished fires of apostolic religion in those regions burst into flame. It is a very significant fact that in these cases the Reformation took the form of Presbyterianism. The religion of the Waldensian, the Bohemian, and the Scotch Protestants was strongly of the Presbyterian type. Is it going too far to claim that in this may be discovered a connection between Presbyterianism and the church of apostolic times? It is not an unwarrantable assumption, and, in connection with the New Testament history itself, is strongly corroborative proof of the divine endorsement of our system.

We are now turning to England, a country with a different history. Though the Culdees operated in England for a time, they did not maintain a permanent position there, but were driven back to Scotland and the western isles whence they came. There was perhaps not a trace of them, and very little of their work,



WESTMINSTER ABBEY.

left behind after a brief period of Roman Catholic supremacy. England has never been a very favorable field for Presbyterianism, though the greatest elaboration of Presbyterianism as a doctrine and a government was made in Westminster Abbey, London, and though many noble men of that faith have adorned its religious history. Wickliffe, the "Morning Star of the Reformation," who lived and labored two hundred years before Luther, Calvin, and Knox, finished his course in 1384. He made the first complete translation of the Scriptures into the popular tongue of the British, and thus not only gave the people the Word of God, but by this and other writings performed a marvellous work in unifying and purifying the English language. Wickliffe's Bible sowed the seeds of truth which bore such gracious harvests in England, Scotland, and other countries in subsequent times. His labors for the propagation of the gospel, and his courage in prosecuting them, brought down upon him the wrath of the Roman hierarchy, and he was bitterly persecuted; but God mercifully defended him from his enemies, and he was not put to death, but died at last from paralysis. Thirty-one years after his decease, the Council of Constance, the same which burnt John Huss, condemned Wickliffe's writings to be burned, and his body to be taken up and removed from the "consecrated ground" of an English churchyard where it was reposing. This order was not carried out until thirteen years afterwards, when, by command of Pope Martin V., the senseless and futile sentence was executed, and his bones were burned, the ashes being thrown into the Swift, a branch of the Avon.

The reason Wickliffe is mentioned in this connection

is because, though not a fully developed Presbyterian, he held some of the fundamental principles of our church, and would probably have carried them out in a logical and complete system if circumstances had permitted. If he had not been withheld by the strong hand of civil and ecclesiastical tyranny, and surrounded by the crystallized superstitions of a nation not ready for religious revolution, he would probably have made England what Knox made Scotland two hundred years afterwards. The followers of Wickliffe were called "Lollards," a name introduced from Germany. They contended against the flagrant errors of the church, and, in consequence, were cruelly oppressed. Their influence never died out altogether in England, nor in the southwest of Scotland, whither they also penetrated, but when opportunity came with the Reformation the old spirit showed itself, taking on at that time a more definite and systematic character.

A strong Presbyterian tendency was manifested among certain of the English Reformers of the sixteenth century. Men like Cranmer, Hooper, Latimer, and John Knox, would have reconstructed the church after the model of Geneva, or rather the doctrines and government of the New Testament, but for the change of sentiment in the court caused by the death of Edward VI., and the accession to power first of Mary, and then of Elizabeth. Mary was a bitter Papist, but her reign was mercifully short, only five years. Elizabeth, though a Protestant, was nothing of a Presbyterian, and maintained with indomitable will the prelatial system, and the supremacy of the sovereign over the church. Puritanism, afterwards so famous and beneficent in history,

was the form which the opposition to this policy assumed. Puritanism was intensely Calvinistic, and also leaned towards Presbyterian government. After it became evident that the Church of England could not be modified, Presbyterianism in an organized form was established. The first Presbytery met at Wandsworth, November 20, 1572, the same year in which died in Scotland John Knox, who had been foremost among those who prepared the way for this movement during the reign of "good King Edward." Thomas Cartwright and Walter Travers were the two leading men of that infant church. Presbyterianism grew outside the national church, and Puritanism within it, but by the time of Charles I. and Laud, Puritanism had itself become chiefly Presbyterian, and when the "Long Parliament" abolished Prelacy, Presbyterianism was established in England, as the religion of the nation, on June 29th, 1647, during the sessions of the famous Westminster Assembly. A splendid name shines among the divines of English Presbyterians of those early days, that of Richard Baxter, author of "The Saint's Everlasting Rest," and the "Call to the Unconverted," as well as other useful works. "When he died Non-conformist England mourned her chief, and Episcopal England one of her saints."

For twenty years Presbyterianism was the national church, though never so fully developed and established as in Scotland. But after the restoration of the monarchy it was overturned, and in 1662 two thousand ministers were driven from their churches. Until 1688, or during the memorable twenty-eight years of struggle in Scotland, Presbyterianism was under the ban. It

did not, however, exhibit that sturdy power of endurance so strikingly manifested in the northern kingdom. It remained passive, and at the end of this period had become practically independent in its administration. After the dissipation of the Presbyterian principle of government in the church, another worse thing happened, and one not disconnected logically from the first. It was the decay of sound doctrine. There is a far more intimate connection between government and doctrine than at first appears, and history shows that the strongest instrumental agency for the preservation of the gospel is the maintenance of a scriptural church government. During the eighteenth century, which was a time of general infidelity in Europe and America, a spirit of indifference and rationalism came over the church, and at length it became largely permeated with Unitarianism.

During the latter part of the nineteenth century, there has been a revival of English Presbyterianism of the old Calvinistic type. Among some congregations the historic faith had been adhered to, which was cultivated and extended by ministers imported from Scotland. Those who had belonged to the United Presbyterian Church of Scotland, and also those who, after the "Disruption" in Scotland in 1843, formed one independent Synod, united in 1876 in a body of no mean dimensions, taking the name of the "Presbyterian Church of England." From that time there has been a strong growth throughout the kingdom, and now the church is recognized as a power in the religious life of the nation.

CHAPTER XIX.

PRESBYTERIANISM IN WALES.

IT will surprise many who have not made a study of such matters to learn that there is a great and influential body of Presbyterians in Wales. They call themselves "the Welsh Calvinistic Methodist Church." A branch in the United States is named "the Welsh Presbyterian Church." The name Methodist does not indicate that they are not Presbyterian. The Welsh Calvinistic Methodist Church is a member of the "Alliance of Reformed churches throughout the world holding the Presbyterian system."

The history of the origin and progress of this church is most remarkable. There had been considerable preparatory work done from 1716 by certain evangelical preachers of the Established Church, one of whom was Rev. Griffith Jones, called the "morning star of the Methodist Revival." The Welsh Methodist Revival, properly so called, began in 1735-'36 in the efforts of Howell Harris, Daniel Rowlands and Howell Davies, Davies being a pupil and convert of Griffith Jones. Their work was within the Established Church, though they were sorely persecuted by that body. The first church organization of the Welsh Calvinistic Methodists was effected in 1736. Within three years thirty congregations were established in South Wales. Their

first General Association was held at Watford, Glamorganshire, January 5, 1742, two years and a half prior to the first conference of English Methodists, or Wesleyans (Arminian), convened by Wesley in London. The Welsh Calvinistic Methodists partook of the same great revival spirit as that which animated the Methodists of England under the Wesleys, but differed from them in doctrine and polity, the Welsh being Calvinistic and Presbyterian, and the English being Arminian and Episcopal. The differences in doctrinal belief between the Wesleys and Whitfield are well known, and George Whitfield, one of the most wonderful preachers of his own or any other age, was the moderator of the first General Association of the Welsh Calvinists. This church has done a wonderful work in the Principality of Wales, and is altogether the strongest agency, in that interesting country, for the propagation of the gospel. In 1813 the "Home Mission Society" was organized, to operate principally in parts of England bordering on Wales. In 1823 a Confession of Faith was adopted. A theological seminary was founded in 1839 at Bala, and in 1842 another at Trevecca. Until 1840 the Foreign Missionary work was carried on through the London Foreign Missionary Society, but since that time the church has maintained missions of its own in various parts of the foreign field. The denomination attained its complete development in 1864, when it organized a General Assembly at Swansea. It is composed of two Synods and twenty-five Presbyteries. No liturgy is used, but the services are in the simplest form, and usually in the Welsh language.

Stevens, in his "History of Methodism," gives a

graphic description of the work of the Welsh Calvinistic Methodists, showing their "extraordinary religious progress, by which the thirty dissenting churches of 1715 have increased (in 1857) to 2,300, by which a chapel (church) now dots nearly every three square miles of the country, and over a million people, nearly the whole Welsh population (seven-eighths), are found attending public worship some part of every Sabbath."

IRISH PRESBYTERIANISM.

In the earlier pages of this history an account was given of the Culdees, or ancient Presbyterians, whose base of operations was the little island of Iona, off the west coast of Scotland, and how they sent missionaries to many portions of the continent of Europe, as well as Great Britain. The founder of the community of Iona, which did so much for Scotland, was Columba, an Irishman, and one of the earliest preachers of religion in Ireland was St. Patrick, a Scotchman. It is thus seen that from the beginning there was an intimate connection between the religion of Caledonia and that of Hibernia.

The church of St. Patrick accomplished great good for the moral and intellectual condition of the Irish, and its influence was long felt in the country. The Irish church of the seventh and eighth centuries was distinguished for its seats of learning and its missionary zeal; and the literature of Ireland was at that period two hundred years in advance of that of most nations of northern Europe. It has been characteristic of Ireland for many generations that the extremes of human life have been strikingly exhibited among its people. Among the Irish have usually been found

many of the highest and many of the lowest, the most learned and the most ignorant, the richest and the poorest. Among some classes, and in certain portions of the Island, are now as prosperous communities as may be found on earth, communities composed of cultivated, thrifty christian people, enjoying the blessings of industry and virtue, while in others may be seen degradation, superstition and want. The Protestant communities of Ireland are of the former kind. The province of Ulster in the north, including such cities as Londonderry and Belfast, is largely Protestant and Presbyterian. Of the Presbyterians in Ireland, the greater number reside in Ulster, though there are strong congregations of that faith in other quarters.

The first Presbyterian minister who appeared in Ireland after the Reformation began in Europe was Walter Travers, in 1594. He was the first regular provost of Trinity College, Dublin, an institution which now stands among the foremost seats of learning in the world. Owing to the troubled condition of the country, he did not remain long in this position. During the reign of James I. in Great Britain, a few Scottish ministers were driven by persecution to take refuge in Ulster. One of these was Edward Brice, who had a charge near Carrickfergus, in County Antrim. About the same time a number of Scotchmen obtained bishopricks in Ulster, but being of Presbyterian training they did not exact conformity to the Episcopal ritual from the Scottish ministers who had settled around them. When the tyrannical Wentworth was placed at the head of the government in Ireland all this was changed, and strict conformity required of every one. All the Presbyterian ministers were exiled in a short time.

In 1642 a Scottish army was sent to Ireland to subdue a rebellion which had been organized against the government. They brought chaplains with them, who not only preached to the soldiers, but also gathered into congregations the scattered Presbyterians already on the ground. Many of these people had come, along with others from Great Britain, about thirty years before to establish what was called "*The Plantation*" in Ulster, a sort of colony. The immigration now increased rapidly, and at the restoration of the monarchy, in 1660, there were one hundred Presbyterian congregations in Ulster, representing a population of 100,000. During the period which followed the accession of Charles II. in England, to the Revolution, under William III., those ever-memorable twenty-eight years, when the Covenanters endured so much in Scotland, the Ulster Presbyterians were also cruelly treated. They were forbidden to exercise their religion in any public manner, a fine of one hundred pounds being inflicted upon any dissenting minister who dared to celebrate the Lord's Supper. They were obliged to meet for worship in the greatest secrecy, and were often interrupted by the officers of the law, and their ministers cast into prison. Peace returned with the change of government in England, in 1688.

King James II., after his ignominious flight from London, established himself in Ireland. At this period occurred the famous siege of Londonderry, a Protestant town in the extreme north. The arrest of the army of James II. at this point, was of the utmost importance to the three kingdoms. The siege lasted one hundred and five days, and all supplies having been cut off by the

besieging army, the determined garrison were reduced to the necessity of eating rats, and gnawing shoe-leather. The siege was raised at last by the arrival of three English ships with supplies, after which the army of James retired. But his cause was doomed. William III. landed at Carrickfergus, stepping from his vessel upon a large stone which is still shown to visitors at the landing place in front of the castle, and soon afterwards gained a signal victory at the famous battle of the Boyne. This was in 1690; the next year, by another victory at Aughrim, the defeat of James was rendered complete, and a treaty of peace was concluded.

During the eighteenth century the Presbyterian Church of Ireland experienced something of the same decadence of doctrinal purity and spirituality which characterized the religious life of England and the continent during that period. There was a general departure from the old paths of conservative orthodoxy. In 1727 the Presbyterian Church was weakened in numbers by the secession of those who were so tinctured with Unitarianism as to be unable to subscribe to the Westminster standards. The seceders organized themselves into what was called "The Presbytery of Antrim." They received small support from the mass of the people, but those who remained in the Synod of Ulster showed no great zeal for the truths which they professed. Meanwhile, however, the Scotch who settled in Ireland were doing a great deal to maintain sound doctrine in the province of Ulster. Sixty years after they established their first congregation they numbered ninety ministers. In 1750 their first Presbytery was constituted.

In 1761 Matthew Lynd, the first Irish covenanting minister, was ordained. The Covenanters, or Reformed Presbyterians, made steady progress from that date, and in 1792 organized their first Presbytery.

The Synod of Ulster, under the leadership of Henry Cooke, freed itself at last from the blight of Unitarianism, and, in 1829, the Unitarians were separated from the body. From that event began the revival of spiritual life, which caused a rapid increase in the numbers and power of the church, and has not ceased to this day. In 1835 the Synod of Ulster adopted an overture requiring all its ministers to subscribe to the Westminster Confession of Faith. This act removed the ground of difference between itself and the Secession Synod, and they were united, in 1840, in a body called "The General Assembly of the Presbyterian Church in Ireland." It had then 433 congregations, but has increased rapidly, so that now it has under its care fully half a million adherents. This fact is all the more significant in view of the constant drain of population from which it has suffered by emigration to the British colonies and the United States.

In 1869 an act of parliament was passed, disestablishing and disendowing the Episcopal Church of Ireland, which leaves the people free to work out their religious convictions without interference by the state. It is not probable that in the whole Presbyterian sisterhood throughout the world there is a purer, more evangelical, or more vigorous body than the Presbyterian Church of Ireland. American Presbyterianism is indebted to it for many of its best members and noblest ministers of the Word.

CHAPTER XX.

PRESBYTERIANISM IN THE ENDS OF THE EARTH.

THE extension of Presbyterianism throughout the world has been largely accomplished through the instrumentality of the magnificent colonial system of Great Britain. The British Empire extends to all climates, and many races of men, speaking different languages, live under its sway. In most cases this rule has been beneficial, resulting in the establishment of stable governments where before was a condition little better than anarchy or despotism, and by bringing the various peoples into commercial connection with civilization. Another benefit has been in the settlement of sturdy colonies of English, Scotch, Irish and Welsh, in nearly all of the dependencies. No more enterprising or courageous nation has ever existed, and they have established in many countries colonies which have become centres of civilizing influence.

The laws, customs, language and religion of an Anglo-Saxon civilization, have thus been carried to many lands, bringing blessings with them. There should be no jealousy between Great Britain and the United States. The latter, first established as a colony of England, and which, in the providence of God, became a separate nation, started out with the laws and customs of the mother country, modified to suit the new

circumstances. Though there were many things firmly imbedded in the institutions of the English which were wisely left east of the Atlantic, yet the marvellous development of national life in America has been but the outgrowth, in a new world, of certain principles and tendencies which had been ripening in England for hundreds of years. For obvious reasons the progress of principles is more rapid in new countries. Though Great Britain is an empire, and the United States a republic, there is a wonderful harmony in the national tendencies of the two peoples. Indeed there is a growing feeling of friendship between England and America, as there should be, and it is coming to be understood that the English-speaking race is one, with a great mission to accomplish in the world.

The various religious denominations of Great Britain, with their fully developed systems of doctrine and government, have been planted in the colonies. Episcopalians, Methodists, Baptists and Presbyterians, are found in nearly all countries. Cranmer, Wesley, Bunyan and Knox, with what they strove to establish, have become the heritage of the world; and their spiritual descendants are laboring shoulder to shoulder, if not always heart to heart, for the extension of the kingdom of Christ. It is not a matter of surprise that so enterprising and brave a people as the Scotch should have representatives in all the colonies, and indeed wherever civilized man has found a home. They have carried their industry, good sense and honesty with them. The name of a Scotchman has no mean significance; for it has generally been associated with courage, honesty and thrift. In that wit and wisdom so necessary to

success in life, the "canny Scot" is not easily surpassed. But wherever he goes, he takes with him the customs of his country, which he ever calls "home," and endeavors to have a little Scotland of his own. He carries his Confession of Faith, Catechism, Bible and Psalm-book, and from his dwelling or his kirk, on the banks of the Ganges, the St. Lawrence, or in the islands of the southern Pacific, his simple praise ascends to heaven in words and music born in the land of the blue bells and heather.

This is the reason why Presbyterianism in all English-speaking countries is of the British type, rather than the Continental, and why the Westminster standards are held without important alterations, except in the matter of the relations of the church to the state, in nearly all their churches.

AUSTRALIA came into the hands of the British about the time the colonies, which afterwards became the American Union, were separating themselves from the mother country. This magnificent possession, a continent nearly as large as the whole of Europe, is furnished with marvellous natural resources. The settlements are mainly along the seaboard, and it was not until 1860, when a reward of ten thousand pounds was offered by the government to any one who would traverse this vast island, that much was known of the interior.

There are handsome and beautiful cities in the several provinces, among which are Sydney, Melbourne, and Adelaide, and the general aspect of the country gives the impression of prosperity and thrift.

Australia is divided into provinces, and the Presbyterian Church of the country into several independent

bodies, though movements are in progress which will probably result in their unification. In the province of Victoria there is a Presbyterian population of 130,000. Their first minister was Mr. Clow, in 1836, a retired army-chaplain; and he was followed, after two years, by Mr. Forbes, who was sent out by the Church of Scotland. There is now a General Assembly, with subordinate courts, carrying on a successful home and foreign work. In New South Wales, Eastern Australia, Queensland, South Australia, Tasmania, and New Zealand, there are active and useful Presbyterian bodies. When the Presbyterianism of all Australasia shall have been united, the result will be a great and influential church.

In SOUTH AFRICA there are large bodies of Presbyterians divided among Cape Colony, Orange Free State, Natal, and the South African Republic. The prevailing organization is the Dutch Reformed, which was established with the colony, in 1652. Many Huguenots, flying from France after the revocation of the edict of Nantes, made their homes with the Dutch, and strengthened their hands in the work of the gospel. They were also joined by large numbers of English and Scotch Presbyterians.

In CEYLON, the WEST INDIES, and SOUTH AMERICA, there are also colonial churches. It would be impossible, within the limits of such a volume as this, to give even a brief sketch of every branch of the Presbyterian family, nor would it be interesting to the general reader to trace the origin and history of many small, though promising organizations.

CANADA has the largest of all the colonial churches.

This country constitutes one of the brightest jewels in the British crown. Its great size may be more easily apprehended by an opening sentence in a description of Canada, written by a recent visitor from Europe: "Travel a thousand miles up a great river; more than another thousand over inland seas and lakes; a thousand miles across rolling prairies; and yet another thousand miles through woods and over three great ranges of mountains, and you have travelled from ocean to ocean through Canada." The Dominion of Canada is divided into nine provinces, each having its separate local legislature, and all, except Newfoundland, confederated under one general government, having its seat in the city of Ottawa. The population is estimated at 4,600,000. Of these 1,800,000 are Roman Catholics. There are about 680,000 Presbyterians.

Presbyterianism dates its origin in Canada from 1765, when George Henry, a military chaplain, began regular ministrations in Quebec. The first Presbyterian congregation in Montreal was established by Mr. Bethune. This congregation worshipped in a Roman Catholic church until 1792, when its members erected a building of their own. In recognition of the kindness of the Recollet Fathers, who had lent them the church, "The Society of Presbyterians," as they were called, presented the good Fathers with "two hogsheads of Spanish wine and a box of candles," which were "thankfully accepted." In 1787 Mr. Bethune removed to Glen-gary, in Upper Canada, now in the province of Ontario. This place was settled by Scottish Highlanders, and has been a stronghold of Presbyterianism ever since. In 1803 the Presbytery of Montreal was constituted by

two ministers and one elder. For many years there was little growth of Presbyterianism in Canada. At length, however, a tide of British immigration set in, bringing large numbers of Presbyterians. The advance was now rapid, and in 1831 "the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland," was constituted. There were on its roll the names of twenty-five ministers. About the same time a number of ministers, chiefly of the Associate Church of Scotland, organized themselves as "The United Synod of Upper Canada." In 1840 this Synod joined the Synod in connection with the Church of Scotland, by which its numbers increased to eighty-two ministers. Another body called "The United Presbyterian Church in Canada," descended from the church of the same name in the mother country, was organized, and grew rapidly, doing an excellent work. When the "Disruption" of 1843 occurred in Scotland, it had its echo in Canada, and the next year twenty-five ministers withdrew from the Synod in connection with the Church of Scotland, and set up a separate body, taking the name of "The Presbyterian Church of Canada." These three churches labored on together for seventeen years, when, in 1861, their number was happily reduced to two, by a union of the United Presbyterians and those last mentioned, who represented the Free Church of Scotland. The united body was named "The Canada Presbyterian Church," and had two hundred and twenty-six ministers at the outset. It prospered greatly, and in 1870 a General Assembly was constituted.

In the eastern or "maritime" provinces two independent bodies had been developing. In New Bruns-

wick, Prince Edward's Island, and Newfoundland, Presbyterianism made early settlements. The first Presbytery in British North America was formed in 1786, with three ministers, Messrs. Smith, Cock, and Graham. In 1794 Dr. James McGregor and two other ministers organized "the Associate Presbytery of Nova Scotia." After twenty-three years these two bodies united, forming a Synod, and took the name of "The Presbyterian Church of Nova Scotia." "The Synod of Nova Scotia, New Brunswick, and Prince Edward's Island," in connection with the Church of Scotland, was constituted in 1833. The Presbytery of New Brunswick, however, declined the union, and assumed the name of "The Synod of New Brunswick." In 1868 they were united. The Synods of the United Presbyterian and Free Churches in the province had already come together in 1860. Thus the way was prepared for a comprehensive union of the Presbyterian Churches of all the provinces, east and west. On the 15th day of June, 1875, this consummation was realized, when the "Presbyterian Church in Canada, in connection with the Church of Scotland," the "Canada Presbyterian Church," the "Church of the Maritime Provinces in connection with the Church of Scotland," and the "Presbyterian Church of the Lower Provinces," were all fused into one great body called "The Presbyterian Church in Canada," representing nearly three-quarters of a million of souls.

This church is remarkably well equipped with educational facilities, having, among other institutions, colleges in Kingston, Toronto, Montreal, Quebec, Halifax, and Winnipeg. The "Presbyterian Church in Canada" is bound to play a most important part in the

future history of that highly promising country, in which it is by far the most influential Protestant denomination. It carries on a vast Home Mission work, employing two hundred and eighty missionaries. It also has an extensive mission among the million and a quarter French-speaking people of the Dominion, employing some eighty-five missionaries, teachers, and colporteurs. It also carries on extensive Foreign Mission operations among the Northwest Indians; in Formosa, China; Central India, Trinidad, and the New Hebrides. The contributions of this church for missions in 1887 were \$283,000, and for all church purposes \$1,533,000.

CHAPTER XXI.

OLD PRINCIPLES IN A NEW WORLD.

THE principles of government under which the people of the United States of America now live were not born on July 4, 1776, when the colonies declared their independence of Great Britain. Though they had never before had so fair a field for development, their existence may be traced far back in history. An institution is the embodiment of a principle, and the principles which animate our institutions, now the admiration of the civilized world, have existed from the days of Moses. This history has been concerned with the progress of the principle of republican government in the church, and to a limited extent in the state. It has been the inspiration of the noblest struggles in all the past, and the belief in its final triumph has been the star of hope to most lovers of mankind. We have seen how it was fought for by the Waldenses, Culdees, Bohemians, Hungarians, Swiss, French, Dutch, English, German, Irish and Scotch; we have sympathized with the heroes of all these countries in their sufferings; and in their successes our hearts have been thrilled with joy. The principle of civil and religious liberty, having contended with tyranny for thousands of years, and having even in the midst of its bitterest conflicts given the richest blessings to the race, was at length

to have a better field opened for its exercise; the imprisoned spirit was to be set free in a new world. He who guides all history, having made this the dearest possession of the human mind, except its hope of heaven, and having hallowed it by many a trial and by the blood of some of the noblest of earth, opened in the fulness of time the Western Hemisphere, and gave it to liberty as its peculiar possession. Delivered from Egypt, led across a wide waste, liberty found a promised land west of the Atlantic, where three thousand miles of sea separated from the religious and civil despotisms which had made the history of a thousand years a sickening tale of cruelty and woe.

Nine years after the birth of Luther, North America was discovered, but it was not peopled then. It waited two hundred years for its important settlements. Europe was not ripe, the time had not come. A few adventurers explored its shores, bringing home wonderful stories of an almost limitless land; but not until a vast body of liberty-loving Protestants had been trained in Europe, did that mighty exodus begin which has continued to the present, and which has grown to such vast proportions. But God sent some of his best people first, to lay foundations for the future, and to prepare for the millions that were to follow. They were the Huguenots, the Dutch, the Puritans, the Scotch, and the Scotch-Irish. Was ever a nation founded by such noble people? Educated in human and divine learning, purified in the furnace of affliction, made to love liberty and truth better than life, riches, and home, they were *driven* away from Europe to occupy North America. They would not have come willingly; such people

love their country, the graves of their ancestors, and would prefer the pursuit of industry and virtue in a quiet life. They needed to be torn up by the roots, and forced by cruel edicts, and by the sword, to undertake the mighty task of building up civilization in a wilderness. The oppressive measures which were adopted in Great Britain, drove from their homes great numbers of the Presbyterians of England, Ireland, and Scotland. The revocation of the edict of Nantes in France, in 1685, brought death to thousands, and sent multitudes into exile.

A large proportion of the immigrants to America during the latter part of the seventeenth, and the early part of the eighteenth centuries, were Calvinistic in doctrine and Presbyterian in polity. They came from Scotland, England, Ireland, Holland, Germany, and France, and they brought their principles with them. Perhaps it might better be said that their principles brought *them*. The prevailing religious tone of the colonies was Calvinistic.

The influence of the Presbyterians, in connection with other dissenters, in the establishment of the independence of the colonies, can hardly be overestimated. Merle D'Aubigné says, "Calvin was the founder of the greatest of republics. The Pilgrims who left their country in the reign of James I., and, landing on the barren soil of New England, founded populous and mighty colonies, were his sons, his direct and legitimate sons; and that American nation which we have seen growing so rapidly, boasts as its father the humble reformer on the shores of Lake Lèman." The English, Scotch, and Irish Presbyterians who came to America, were not

thrust out of their own country by the Roman Catholics, but by the Church of England; or, in the words of Bancroft, by "the implacable differences between Protestant dissenters and the established Anglican Church. . . . A young French refugee (John Calvin), skilled in theology and civil law, in the duties of magistrates, and in the dialectics of religious controversy, entering the republic of Geneva, and conforming its ecclesiastical discipline to the principles of republican simplicity, established a party of which Englishmen became members, and New England the asylum." Castelar, the eloquent Spanish statesman, declares that "The Anglo-Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and of Switzerland, where the morose shade of Calvin still wanders. . . . And it remains serenely in its grandeur, forming the most dignified, most moral, most enlightened, and richest portion of the human race." So also Bancroft, in another place, says: "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American independence. . . . The light of his genius shattered the mask of darkness which superstition had held for centuries before the brow of religion."

One of the most important elements in the tide of immigration that came to America was the Scotch-Irish, or people from Ireland (principally the northern part), whose ancestors were Scotch. It need hardly be stated that they were Presbyterians, and that of a high order. The Scottish blood lost nothing by its contact with the Irish, some of which it absorbed, and the result was a type of character in which firmness and

wit were blended. Great numbers of Scotch-Irish settled in New York and Pennsylvania, being particularly numerous in the latter. From Pennsylvania they gradually spread down into the Shenandoah Valley of Virginia, and further on into Tennessee, North Carolina and South Carolina. They have been characterized everywhere by thrift, honesty, and patriotism, and their descendants have had a great influence in the social, educational, religious, political and military affairs of the nation. They have scattered all over the Union, and are recognized as an element of stability and conservatism in all places where they have made their homes.

It must not be understood that the Presbyterians and others who came to America to escape persecution were permitted to exercise their principles without a struggle. They were called "Dissenters" in the colonies as well as at home, and were oppressively treated by the Church of England in America. Wherever that church could exert its power the "Dissenters" felt it. In Virginia and New York all the people, irrespective of their religious convictions, had to pay taxes to support the Established Church. In 1707 Francis Makemie, the apostle of American Presbyterianism, was imprisoned in New York by Lord Cornbury, for being "a strolling preacher," and disseminating "pernicious doctrines." Though political oppression was the visible cause of the rupture with the mother country, the element of religious feeling entered largely into the influences which made it possible, and Jones' "History of New York" states that the occasion of some of the first outbreaks against royal authority was the refusal of the dissenters to pay the church taxes levied upon them."

A natural consequence of this state of things was that the dissenters should identify in their minds the Established Church with the government of England, and that the church itself should support the government by which it was supported. Thus it came about that the Episcopal clergy sympathized with the crown in the great struggle for independence, while the dissenting churches, not being sustained by the state, were in favor of the Revolution, which promised to place all denominations on an equal footing. Of course there were numerous exceptions to this general rule among the clergy, and particularly the laity of the Episcopal Church, as was the case with George Washington, who was a member of that communion. But the leaders of the Revolution were generally Congregationalists, Baptists, Dutch Reformed, or Presbyterians. "The Presbyterians were," Bancroft declares, "the supporters of religious freedom in America. . . . It was from Wither-
spoon, of New Jersey, that Madison imbibed the lesson of perfect freedom in matters of conscience." The same writer says: "In Virginia the Presbytery of Hanover took the lead for liberty, and demanded the abolition of the Anglican church and the civil equality of every denomination." Rev. Samuel Davies, of Hanover county, was the champion of religious liberty for the Old Dominion, and he, with the Presbytery of Hanover, contended for spiritual independence. Opposed to them were the Anglican clergy, who defended their own, the Established Church. The immortal Patrick Henry, whose mother was a member of Mr. Davies' church, and who himself attended the ministry of that eloquent preacher in his youth, strove with his charac-

teristic vehemence to have all denominations recognized and supported by the government. The Presbytery in a vigorous protest addressed to the Legislature said: "Therefore it is contrary to our principles and interest, and as we think subversive of religious liberty, we do again most earnestly entreat that our Legislature would never extend any assessment for religious purposes to us or to the congregations under our care."

After the War of Independence an attempt was made to secure to the Episcopal Church all the property, glebe-lands, etc., it had received from the government before the Revolution. The scheme seemed about to succeed in the Legislature of Virginia, when the old Presbytery of Hanover came again to the front in defence of religious liberty. So strong was their resistance that the whole subject was dropped, and this was the end of an Established Church in Virginia. The other States which had Established Churches soon followed this example, and religion was free at last in the New World. May it continue free forever!

The first Declaration of Independence was made in North Carolina, a year before the more famous one in Philadelphia, by the Scotch-Irish Presbyterians of Mecklenburg county, and consequently called the "Mecklenburg Declaration." On May 31, 1775, at the city of Charlotte, in a meeting called to consider the injustice of the British government in its treatment of the colonies, they adopted a declaration of which the following is an extract:

"We do hereby dissolve the political bands which have connected us with the mother-country, and hereby absolve ourselves from all allegiance to the British

Crown." "We hereby declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under control of no power other than that of our God and the general government of Congress; to the maintenance of which we solemnly pledge to each other our mutual co-operation and our lives, our fortunes, and our most sacred honor."

The men who solemnly adopted these declarations were the children of the Covenanters, and were destined, in the impending struggle, to prove themselves worthy of their noble ancestors. They were twenty-seven in number, one-third of whom were Presbyterian elders, one was a Presbyterian minister, and all of them were connected in some way with the Presbyterian Church. The chairman of the meeting, William Alexander, and Dr. Ephraim Brevard, one of the clerks, were Presbyterian elders. The latter presented the declaration, which is said to have been drawn up by his brother, Adam Brevard, who was a lawyer, and who is reported to have declared that his principal guide in preparing that famous document was the Westminster Confession of Faith, which, as then published, contained the Scottish Covenants. A copy of the Mecklenburg Declaration was sent to Congress, then in session at Philadelphia, and it was also published in North Carolina newspapers. The next year there was a general uprising of the other colonies, and, following the example of their brethren in the South, they renounced their allegiance to the king, and threw down the gauntlet of war.

The Declaration of Independence, made in Philadelphia the year following, was drawn up by Thomas Jef-

person, and a comparison of the two documents shows that, in some matters, he borrowed from the Declaration of the Mecklenburg patriots of the preceding year. But at the time when the sturdy Scotch-Irish Presbyterians of North Carolina were defying the British government, and throwing off its authority, many of the leading men in other colonies were still clinging to a hope for the maintenance of the royal authority under a redress of grievances. In August, 1775, Thomas Jefferson said: "I would rather be in dependence on Great Britain, properly limited, than on any nation on earth, or *than on no nation.*" Washington said, in May, 1776: "When I took command of this army (June, 1775,) *I abhorred the idea of independence.*" These brave men soon gravitated to the point before reached by the Mecklenburgers, and demanded independence, but the children of the Covenanters were in advance, and there is not a doubt but that, as Bancroft writes, "the first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, nor from the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians."

Among those most prominently associated with the cause of liberty in the struggles of the Revolution was Dr. John Witherspoon, of New Jersey, the president of Princeton College. He was a Scotchman, a Presbyterian minister, and descendant of John Knox. He was a leading member of the provincial congress of New Jersey, and afterwards for six years of the Continental Congress. His name is among the signers of the Declaration of Independence. By his wisdom, courage, piety, and patriotism he exercised a marked influence

in shaping the course of events, and has left a name crowned with honor.

When General Washington was elected to the presidency, the General Assembly of the Presbyterian Church addressed to him a letter, expressing their gratification thereat, and hopes of his usefulness in this office, closing with these words: "We pray Almighty God to have you always in his holy keeping. May he prolong your valuable life, an ornament and a blessing to your country, and at last bestow on you the glorious reward of a faithful servant!"

To this Washington replied in a letter of great modesty and courtesy, concluding with the following paragraph: "I desire you to accept my acknowledgments for your laudable endeavors to render men sober, honest, and good citizens, and the obedient subjects of a lawful government, as well as for your prayers to Almighty God for his blessings on our common country, and the instrument which he has been pleased to make use of in the administration of its government."

"GEORGE WASHINGTON."

The nation set out on its mission, holding the two precious treasures of civil and religious republicanism, and the churches began their work of teaching men to love God and one another. The United States, a free country, with free churches, has accomplished marvelous things up to the present; this all the world knows, and what it may yet do, if its citizens are faithful to the truth and to the lessons of the past, only God can tell.

Let us now go back, and trace the origin and progress of the Presbyterian Church of the United States, which has borne an important part in the history of the country.

CHAPTER XXII.

PRESBYTERIANISM IN AMERICA BEFORE THE REVOLUTION.

THE first bodies of immigrants of the Presbyterian order, to those regions now included in the territory of the American Union, were Huguenots, sent over by Admiral Coligny, in 1562 and 1565. The former established themselves in the Carolinas, but the enterprise was soon abandoned. The colonists of 1565 settled in St. Augustine, Florida, where they hoped to have liberty to worship God according to their consciences.

But Roman Catholic cruelty followed them, and they were massacred by the Spaniards, hardly enough being left to tell the tale. It was fitting that a country, consecrated by a baptism of such blood as this, should afterwards become an asylum for the oppressed of all nations.

The second attempt to establish a colony of the Reformed or Presbyterian faith was more successful. This was a Huguenot movement also. The colony was sent from the Netherlands, consisting of thirty families, chiefly "Walloons," as the French Huguenots who had taken refuge among the Dutch were called. They founded, in 1623, the city of New Amsterdam, now New York, where French was spoken, and the Huguenot faith professed from the outset. Other settlements of

Huguenots were afterwards made in Massachusetts, Maryland, Virginia and South Carolina. Their numbers, though considerable, were never very great, but their influence has been marked in the subsequent history of America. From this noble race have come many of the foremost men of church and state in the republic.

The first congregation in this country of the Presbyterian or Reformed system of doctrine and polity was organized in New Amsterdam, in 1628, by Jonas Michaelius, of more than fifty communicants, consisting of Walloons (Huguenots) and Dutch, and was a Dutch Reformed church. This was the origin in America of the Reformed Dutch church, which has grown to be one of the influential denominations of the land. It has now dropped the word "Dutch" from its name, being simply called the "Reformed Church in America." In proportion to its numbers, it is the wealthiest religious body in the United States, and is second to no other member of the great Presbyterian or Reformed Confederation in soundness of doctrine and in evangelical tone. In the Reformed Church in America, as in Europe, a church session is called a "consistory," a Presbytery a "classis," a Synod a "particular Synod," and the General Assembly the "General Synod." An attempt has been made to effect a union between the Reformed Church and the Presbyterian Church, but it was not successful, and this honorable body still maintains its independent existence and work.

The Puritans of England and America were divided into two parties, the Presbyterians, and the Independents or Congregationalists. In New England, those

called "Puritans" were generally Presbyterians, but the "Pilgrims" were Congregationalists, though even the Pilgrims recognized the office of elder for a long time. It came to be restricted to one elder for each congregation, and, at last, was allowed to die out altogether. But the "Puritans" of New England never maintained a strong Prebyterianism of the Scottish type. The result of the contact of the two classes in New England was a compromise of Presbyterianism and Independency, which became more and more Congregational as the colony progressed.

The first Puritans from England came to Virginia. At Bermuda Hundred Rev. Alexander Whitaker ministered to a church as early as 1614. The Puritan element increased considerably up to 1642, when the Governor, Sir William Berkeley, appointed by the crown, began a course of persecution of all dissenters from the Church of England, which broke up the Puritan congregations. Many of them took refuge on the shores of Maryland, near the site of the present city of Annapolis. But they were not welcomed in Maryland, and attempts were made by the officials of Lord Baltimore to prevent their effecting a permanent settlement. They, however, maintained their hold. Whether churches were formally organized or not, cannot be determined, but they were served by Presbyterian ministers, among whom were Francis Doughty (1658), and Matthew Hill (1667). When William Traill, moderator of the Presbytery of Laggan, Ireland, fled to America for refuge from persecution, he also came to Maryland in 1682.

There were settlements of Presbyterians in Long Island, at a very early date. At Hempstead, Richard

Denton ministered to a congregation from 1644 to 1659. A church was established at Jamaica, Long Island, about the middle of the seventeenth century. At Southold a congregation was organized in 1640, which is now under the care of the General Assembly, though it did not become connected with organized Presbyterianism until the early part of the eighteenth century.

In New Jersey, Presbyterian churches were founded at Newark (1667), Elizabeth (1668), Woodbridge and Fairfield (1680).

The first Presbyterian church, bearing the Presbyterian name, in New York city, was formed in 1717, and was partly supported, for a time, by contributions sent from Scotland.

In Maryland churches were organized at Snow Hill and Rehoboth in 1684 by Francis Makemie. He was sent out from the north of Ireland to gather together the scattered Presbyterians in America. Makemie was eminently qualified for his work, a truly remarkable man, who may be called the founder of organized Presbyterianism in America. He was born of Scottish ancestry, near Rathmelton, County Donegal, Ireland. The exact date of his birth is unknown. He was ordained by the Presbytery of Laggan as a missionary to America. His mission to the Western World was in consequence of a request for a minister sent over to Ireland by Colonel Stephens, of Maryland. Makemie married a lady belonging to a wealthy Virginia family. Evidence has been adduced to show that before the organization at Snow Hill, by Makemie, there was a Presbyterian church in Virginia on the Elizabeth river, near the present site of the city of Norfolk, a congrega-

tion of which the present First Presbyterian Church of Norfolk may be considered the descendant. The historical testimony for this is found in Sprague's Annals, Vol. iii, p. 6, in a letter by Makemie himself. He writes in 1684: "In my visit to Elizabeth river, in May, I found a poor, desolate people, mourning the loss of their dissenting minister from Ireland, whom the Lord had been pleased to remove by death the summer before."

Francis Makemie was indefatigable in his labors, going from place to place preaching and organizing churches. His great want was pastors for the congregations. He corresponded with the mother country, and even visited Great Britain, as well as New England, to secure assistants. His imprisonment in New York for nearly two months for being a "Dissenter" has already been mentioned; and though he was acquitted by the jury which tried him, he had to pay over three hundred dollars costs. The clergy of the Episcopal church in Virginia also objected to his work, and he was summoned to appear at Williamsburg, the capital, to give an account of himself before the Governor. This he did with such ability and success as to gain for himself a license to preach at liberty throughout the colony.

The first Presbytery, called the "Presbytery of Philadelphia," was organized in Philadelphia in 1706 by seven ministers, Davis, Wilson, Andrews, Taylor, Macnish, Hampton, and Francis Makemie, who was made moderator. The first Presbyterian ordination was that of Mr. Boyd, in 1706, by this Presbytery. In 1716 they had become strong enough to divide into three

Presbyteries, Philadelphia, New Castle, and Long Island, and proceeded to constitute the Synod of Philadelphia with seventeen ministers. From this time the growth of Presbyterianism was steady, though not rapid. In 1729 the Westminster standards were formally adopted by the Synod, and subscription thereto made a condition of membership for ministers in the church. This was not accomplished, however, without serious consequences. Some members of the Synod objected to this rule as being too strict, and contended for more liberty of opinion. These being in the minority, failed to have their views adopted, and so the Synod divided into two independent bodies, called the "New Side Synod of New York," and the "Old Side Synod of Philadelphia." This occurred in 1741, and was the first schism in the American Presbyterian church. But the matter of subscription to the Westminster standards was not the only ground of difference between the "Old Side" and the "New." Rev. William Tennent had established in 1727 in Bucks county, Pennsylvania, an educational institution called "The Log College." The building was of the rudest character, and the university-trained men considered the scholarship of the graduates of the Log College insufficient, though some of its *alumni* afterwards became very eminent in the church. This became a source of irritation at the time, the "Old Side" objecting to the influence of Tennent's college. Another cause of trouble was the mighty revival which swept the country from Georgia to New Hampshire. George Whitfield, Jonathan Edwards and Gilbert Tennent preached the Gospel with marvelous power, and thousands were

converted to Christ. The "New Side" sympathized with this movement, but the "Old Side" looked upon it with distrust.

Both "Sides" felt the need of better educational facilities, and the "New Side" took measures for the development of the Log College into an institution of high grade, which resulted in the establishment of the "College of New Jersey," or what is popularly called "Princeton College," now a magnificent seat of learning.

This division of the church lasted seventeen years, and was healed in 1758, when the bodies came together under the name of "The Synod of New York and Philadelphia."

The tendency to division has ever characterized Presbyterianism, and, while its results have not been always happy, it shows that Presbyterians love what they conceive to be the truth far more than mere external unity and form. No other body has done so much for the propagation of sound doctrine among men as the Presbyterian or Reformed Church. Its members have seldom been known to surrender or compromise their convictions for the sake of expediency, even to save their property and their lives.

There is another line of Presbyterian history beginning before the War of Independence and reaching down to the present day, which must be mentioned here. In 1753 the Revs. Alexander Gellatly and Andrew Arnott were sent over to America by the Associate Synod of Scotland and organized in Pennsylvania the "Associate Presbytery of America." In 1774 Revs. Matthew Lynd and Alexander Dobbin, coming from Ireland, constituted the "Reformed Presbyterian

Church of America." Both of these enterprises grew, and being in sympathy with one another, a union between them was consummated in 1782, and the new body was styled "The Synod of the Associate Reformed Church." Some of the Associate ministers did not go with their church in this union, but maintained a separate existence until 1858. At that time the union was consummated, and the result was the formation of "The United Presbyterian Church of North America." Among the principles of this eminently conservative church have been opposition to the use of uninspired hymns in public worship, to slavery, and to secret societies. It refuses communion to those who do not agree to its distinctive tenets.

At present the United Presbyterian church, which extends into twenty-one States, with Presbyteries in Canada, Egypt, and India, has 91,086 communicants. Some other smaller bodies in America are briefly described in Chapter XXIX.

CHAPTER XXIII.

FROM THE FIRST GENERAL ASSEMBLY IN THE UNITED
STATES TO THE OLD AND NEW SCHOOL
DIVISION OF 1837.

DURING the great War of Independence the Presbyterians almost universally fought on the American side. They were perhaps the strongest element arrayed against the crown, and prominent loyalist officials, in their letters to the home government, charged them with being the ringleaders of the rebellion. Presbyterian church buildings and manses were seized by the British soldiers and used as hospitals or as stables for their horses, or were destroyed by fire.

Not only did the members of the Presbyterian churches, in the exercise of their personal rights as citizens, with commendable patriotism and courage contend for independence, but the courts of the church, also, in some instances, entered into the field and adopted resolutions calling upon the people to support the cause of liberty.

When the war ended and the Republic started upon its career, it became necessary to change the constitution of the church in some particulars, to adapt it to the condition of things under the new government. Provision was made for this change by the Synod on the 29th of May, 1788, and measures were at once

adopted for the division of the body into four Synods and the erection of a General Assembly the year following. The four Synods were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. Before the old Synod dissolved it was ordered that a General Assembly convene in Philadelphia, May 21st, 1789, and that Rev. John Witherspoon, D. D., open the meeting with a sermon and preside until a moderator could be chosen. This arrangement was carried out, and Dr. Witherspoon became the first presiding officer of the first General Assembly of the Presbyterian church in the United States of America. After the Assembly had been constituted by Dr. Witherspoon, the Rev. John Rogers, D. D., of New York, was elected moderator, and Rev. George Duffield, of Carlyle, Pennsylvania, stated clerk. The first Congress of the United States, under the present constitution, was in session at the same time in New York. The Presbyterian church had now become an influential body. There were reported at this first Assembly 177 ministers, 431 churches, about 18,000 communicants, and \$852 contributed for missions. Among its first acts were the establishment of a missionary fund; arranging for the publication of a revised and authorized edition of the "Confession of Faith;" and the adoption of a solemn pastoral letter to the churches under its care. The ecclesiastic republic then being completely organized for its labors, and the civil republic having established itself among the nations, greetings were exchanged between the two. A letter addressed to President Washington by the General Assembly and his

courteous response thereto, were briefly described in a former chapter. The chairman of the committee appointed to present this communication to the President was Dr. Witherspoon, the life-long friend of Washington.

Soon after the war an intimacy sprang up between the Presbyterians and the Congregationalists. At first this was sufficiently expressed by the exchange of fraternal commissioners at the annual meetings of the General Assembly and the Congregational Associations. But as this intimacy grew the way was preparing for a closer relationship, and in 1801 both parties adopted a "Plan of Union." This well-intentioned scheme provided that any Congregational church might have a Presbyterian pastor, who should retain his seat in his Presbytery, and that the church might be represented in that court, not by an elder, but a committee-man, or delegate chosen by the congregation. This compromise of a fundamental principle could not fail to have a serious effect upon the polity of the whole church, and in consequence American Presbyterianism became somewhat loose in its administration.

THE CUMBERLAND PRESBYTERIAN CHURCH.

It has already been shown that the first schism in the American Presbyterian church grew partly out of the great revival of the eighteenth century. Another rupture was about to occur from a similar cause. The Cumberland Presbyterian church is the result of a division made in 1810. In 1797, under the labors of a Presbyterian minister, Rev. James McGready, a remarkable revival began in southwestern Kentucky.

This revival attained such proportions, and the increase in the number of churches was so large, that the demand for ordained ministers could not be met. Under the pressure of this need, the Cumberland Presbytery of Kentucky proceeded to ordain to the ministry men who did not possess the educational qualifications required by the constitution of the church. Many of these new ministers were also unable, by reason of peculiar doctrinal views, to subscribe to the Confession of Faith. The dissension which followed in the Synod of Kentucky, in consequence of this action, culminated in 1806 in the dissolution of the Cumberland Presbytery, and in the annexation of the members considered sound to the Presbytery of Transylvania. This led to the formation of a *council* by those who dissented from the action of the Synod, and this council had charge of their operations until 1810, when they reorganized, on the 4th of February, the Presbytery of Cumberland, at the house of Mr. McAdow, in Dickson County, Tennessee. It was constituted as an independent Presbytery. This body grew steadily, multiplying into other Presbyteries, and now it has all the courts of a complete church under a General Assembly, representing a total of 138,564 communicants. Their form of government is Presbyterian, but though they have adopted the Westminster standards, it was not without material alteration by way of substituting a form of Arminianism for some of the strong Calvinistic statements. The Larger Catechism was omitted altogether; also some of the sections of the chapter on "God's Eternal Decree." The congregations of the Cumberland Presbyterian church are mostly in the Mississippi Valley and the

Southwest. Their name is derived from the Presbytery of Cumberland, situated in the country contiguous to the Cumberland river.

THE OLD AND NEW SCHOOL DIVISION.

Another controversy now appears in the American Presbyterian Church, and one which resulted in a division on a much larger scale than any that had gone before. It grew partly out of the workings of the "Plan of Union" with the Congregationalists, and partly out of the great revival of religious zeal throughout the country at that period. Missionary and benevolent societies were organized in great numbers, and appealed to the membership of the churches for support. This produced a little friction with the regular denominational organs for carrying on aggressive operations. A conflict between the two systems could not be avoided. Many persons objected to supporting the voluntary societies from fear of their disseminating the New England or New Haven theology, which was not strictly Calvinistic, so the question of doctrine became prominently concerned in the controversy. Under the "Plan of Union" entered into with the Congregationalists in 1801, delegates from that church were allowed to deliberate and vote in the General Assembly. This began to show itself to be highly inexpedient in view of the subjects which were coming before the church. For this reason, therefore, the General Assembly withdrew from "the agreement" with the Congregationalists. This, however, did not settle the trouble; for there was a difference among the Presbyterians themselves. An "Old School" party and a

“New School” had developed, the “New School” sympathizing with the New Haven theology. Albert Barnes of Philadelphia and Lyman Beecher of Cincinnati, prominent leaders of the New School element, were subjected to trials in their respective Presbyteries for their doctrinal views, but were vindicated by the General Assembly. The movement for the abolition of African slavery now came to the front, and intensified the antagonisms in the church, the Old School party being more conservative in its views of that and other questions. Their leaders set forth charges against the New School party in a document of great ability, drawn up by Dr. Robert J. Breckenridge, and called the “Act and Testimony.” This was answered by the other side in a strong rejoinder, called the “Auburn Declaration.”

In the year 1837, when the General Assembly met, the Old School party found itself, for only the second time in seven years, in the majority. They believed that the time had come for decisive measures, which they proceeded to carry out in the abrogation of the Plan of Union as unconstitutional and void. They took the ground that the congregations organized under the Plan were not entitled to membership in the Presbyterian church, and the Assembly disowned the Synod of the Western Reserve in Ohio, and the Synods of Geneva, Genessee and Utica in New York, in which most of the “mixed churches” were situated. The New School members resisted these measures, but unsuccessfully. The next year when the Assembly convened it was found that the Presbyteries of the four excised Synods had disregarded the act of the last Assembly and sent up their full number of commissioners. But

they were refused seats in the body, whereupon they and many others effected an organization of their own, and elected Dr. Samuel Fisher moderator. This completed the disruption, though the subject was kept before the public for a long time by a lawsuit for the property, which was at first decided in favor of the New School, then, on appeal, in favor of the Old School. The matter was settled by the suit being withdrawn, each party keeping the property which it held at the time.

Before this division occurred the Presbyterian Church of the United States had grown to be a powerful organization, conducting many useful agencies for good both at home and abroad. The number of communicants in 1837 was 220,557. In 1839 the Presbyteries reported to their respective Assemblies—Old and New School, 232,583 communicants, of which number 126,583 belonged to the former and 106,000 to the latter body, representing altogether about one million adherents, distributed throughout the length and breadth of the land.

This division, which separated the church into nearly equal parts, the Old School being somewhat in the majority, caused a great deal of controversy and bitter feeling throughout the country. Those who led the fray on either side were men of great intellectual and dialectic power, as well as strong convictions, and the contest enlisted the interest of all thoughtful people.

Both churches grew and accomplished much good for the nation, though the Old School increased more rapidly in numbers than the New. But as time passed on,

the two bodies of Presbyterians, laboring side by side, became more friendly, and the old animosities began to pass away. Meanwhile another and graver controversy was arising, not only in the churches, but in the nation—one which was destined to array the Northern and Southern States against one another on the field of war, costing the lives of a million of men, the expenditure of incalculable treasure, and causing the disruption of nearly all the churches of Christ in the country.

CHAPTER XXIV.

THE GREAT DISRUPTION IN CHURCH AND NATION.

THE most thrilling events in the history of America are those connected with the great War of Secession. The controversy out of which this terrible conflict came as its final result was as old as the nation itself. The question was as to the relative powers of the national government, and those of the governments of the individual States. Southern men contended generally that each State had all power in itself, except what was expressly given the national government in the Federal constitution. Most Northern statesmen inclined to give greater authority to the national government than the Southerners were willing to concede.

Such a question could not remain long a matter of theoretical discussion. It was bound to become practical. Any important matter of administration, in which the interests of a State, or a number of States, were brought into conflict with the sentiment of the nation, would bring it into the sphere of practical politics, and the question, with regard to that particular issue, would have to be settled.

The question of "States' rights" took a practical shape, and assumed national importance in the anti-slavery agitation. The issue was whether the several States, or the Federal government, had jurisdiction

over the institution of slavery, and whether slavery could be extended into Territories not yet organized as States. On this the Union was ruptured, and the Southern States seceded. Then followed the terrible war of secession. Slavery was finally abolished by the general government, and the attempt to set up a separate nation, called the "Confederate States of America," was a failure. Thus the great question was solved in favor of the Federal government, and against the rights of a State in the matter of slavery, and also its right to secede; and the results of the war were made permanent in the form of amendments to the Federal constitution.

The temporary disruption of the nation would necessarily produce the same result in the churches, which were not confined to one section of the country. It would be impossible to hold any general intercourse, or for the highest ecclesiastical courts to meet, while the land was divided in twain by a line of battle, along which contending armies fought with a courage and determination never surpassed in the annals of war. But this was not all that divided the churches, or they would immediately have come together again at the close of the conflict. Great questions had arisen in their Assemblies growing out of the national controversies, and they could not be settled by the appeal to arms. If nothing but a theory of civil government had been involved, or a matter of mere administration, the churches would have gone on their way in peace. But the question of slavery was involved in the struggle, and many good men in all churches differed as to whether it was right or wrong, expedient or inexpe-

dient; whether, if it were ⁽¹⁾ wrong, it came under the jurisdiction of the several States or the nation; and finally, as to whether a church court had the right to take cognizance of the matter at all, or of secession, both of them falling into the sphere of politics. This last question divided the Presbyterian churches, Old and New School.

The first disruption occurred in the New School church long before the secession of the Southern States. In 1856, and again in 1857, the New School General Assembly adopted resolutions in sympathy with the anti-slavery agitation. In consequence of this action several Southern Presbyteries withdrew and formed the "United Synod of the Presbyterian Church," afterwards called the "United Synod of the South."

In the Spring of 1861 the war began, and the country was thrown into a state of alarm and confusion. In various courts of the Old and New School churches, and especially in both General Assemblies, a sharp controversy had been waged with growing intensity for a long time on the burning questions that convulsed the nation. Without going fully into the history of this memorable debate, it may be sufficient to give the principal acts of the General Assemblies in the year 1861. These will show the drift of opinion and the state of feeling in the churches at that time.

In the New School General Assembly the following paper, the report of a "Special Committee, on the State of the Country," was adopted:

"Whereas, A portion of the people of the United States of America have risen up against the rightful

authority of the government, have instituted what they call 'The Confederate States of America,' in the name and defence of which they have made war against the United States, have seized the property of the Federal government, have assailed and overpowered its troops engaged in the discharge of their duty, and are now in armed rebellion against it; the General Assembly of the Presbyterian Church of the United States of America cannot forbear to express their amazement at the wickedness of such proceedings, and at the bold advocacy and defence thereof, not only in those States in which the ordinances of 'Secession' have been passed, but in several others; and

" *Whereas*, The General Assembly, in the language of the Synod of New York and Philadelphia on the occasion of the Revolutionary War, 'being met at a time when public affairs wear so threatening an aspect, and when (unless God in his sovereign providence speedily prevents it) all the horrors of civil war are to be apprehended, are of the opinion that they cannot discharge their duty to the numerous congregations under their care without addressing them at this important crisis; and as a firm belief and habitual recognition of the living God ought at all times to possess the minds of real Christians, so in seasons of public calamity, when the Lord is known by the judgments which He executeth, it would be an ignorance or indifference highly criminal not to look up to Him with reverence, to implore His mercy by humble and fervent prayer, and, if possible, to prevent His vengeance by unfeigned repentance;' therefore

" *Resolved*, 1, That inasmuch as the Presbyterian

Church in her past history has frequently lifted up her voice against oppression, and has shown herself a champion of constitutional liberty, as against both despotism and anarchy throughout the civilized world, we should be recreant to our high trust were we to withhold our earnest protest against all such unlawful and treasonable acts.

“*Resolved, 2,* That this Assembly and the churches which it represents, cherish an undiminished attachment to the great principles of civil and religious freedom on which our national government is based, under the influence of which our fathers prayed and fought and bled, which issued in the establishment of our independence, by the preservation of which we believe that the common interests of evangelical religion and civil liberty will be most effectually sustained.

“*Resolved, 3,* That inasmuch as we believe, according to our form of government, that ‘God, the Supreme Lord and king of all the world, hath ordained civil magistrates to be, under Him, over the people for his own glory and for the public good, and to this end hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil-doers,’ there is, in the judgment of this Assembly, no blood or treasure too precious to be devoted to the defence and perpetuity of the government in all its constitutional authority.

“*Resolved, 4,* That all those who are endeavoring to uphold the constitution and maintain the government of these United States in the exercise of its lawful prerogatives, are entitled to the sympathy and support of christian and law-abiding citizens.

Resolved, 5, That it be recommended to all our pastors and churches to be instant and fervent in prayer for the President of the United States and all in authority under him, that wisdom and strength may be given them in the discharge of their arduous duties; for the Congress of the United States; for the lieutenant-general commanding the army-in-chief, and all our soldiers, that God may shield them from danger in the hour of peril, and by the outpouring of the Holy Spirit upon the army and navy, renew and sanctify them so that, whether living or dying, they may be the servants of the Most High.

Resolved, 6, That in the countenance which many ministers of the gospel and other professing christians are now giving to treason and rebellion against the government, we have great occasion to mourn for the injury thus done to the kingdom of the Redeemer, and that, though we have nothing to add to our former significant and explicit testimonials on the subject of slavery, we yet recommend our people to pray more fervently than ever for the removal of this evil, and all others, both social and political, which lie at the foundation of our present national difficulties.

Resolved, 7, That a copy of these resolutions, signed by the officers of the General Assembly be forwarded to His Excellency Abraham Lincoln, President of the United States."

"Immediately upon the adoption of this report the Assembly united in fervent prayer for the country and its rulers."

In the Old School General Assembly, in session at Philadelphia about the same time, May, 1861, occurred

a severe conflict, as will be seen from the following paper, offered by Rev. Gardiner Spring, D. D., of New York, by the substitute proposed for it by Rev. Charles Hodge, D. D., of Princeton, New Jersey, and by the protest recorded by Dr. Hodge and others. The opening sermon, by Rev. Dr. Yeomans, was from the text, "My kingdom is not of this world," (John xviii. 36.) Only sixteen commissioners were present from the South.

On motion of Dr. Spring, the famous "Spring Resolutions" were adopted, as follows:

"Gratefully acknowledging the bounty and care of Almighty God toward this favored land, and also recognizing our obligations to submit to every ordinance of man for the Lord's sake, this General Assembly adopts the following resolutions:

"*Resolved*, 1, That in view of the present agitated and unhappy condition of this country, the 4th day of July next be hereby set apart as a day of prayer throughout our bounds, and that on this day ministers and people are called on humbly to confess and bewail our national sins; to offer our thanks to the Father of lights for His abundant and undeserved goodness towards us as a nation; to seek His guidance and blessing upon our rulers and their counsels, as well as the then assembled Congress of the United States; and to implore Him in the name of Jesus Christ, the great Head of the christian profession, to turn away his anger from us and speedily restore to us the blessings of a safe and honorable peace.

Resolved, 2, That this General Assembly, in the spirit of that christian patriotism which the Scriptures

enjoin, and which has always characterized this church, do hereby acknowledge and declare our obligation to promote and perpetuate, as 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, and to this constitution, in all its provisions, requirements and principles, we profess our unabated loyalty. And to avoid all misconception, the Assembly declares that by the term "Federal government," as here used, is not meant any particular administration, or the peculiar opinions of any political party, but that central administration which, being at any time appointed and inaugurated according to the terms perscribed in the constitution of the United States, is the visible representative of our national existence."

For this resolution Dr. Charles Hodge offered the following substitute: "The unhappy contest in which the country is now involved has brought both the church and the State face to face with questions of patriotism and of morals, which are without a parallel in this or any other land. True to their hereditary principles, the ministers and elders present in the Assembly have met the emergency by the most decisive proof in their respective social and civil relations of their firm devotion to the constitution and laws under which we live; and they are ready, at all suitable times and at whatever personal sacrifice, to testify their loyalty to that constitution under which 'this goodly vine has sent out her boughs unto the sea, and her branches unto the river.'

"For the following reasons, the Assembly deem it

impossible to put forth, at the present time, a more extended and emphatic deliverance upon the subject, to wit :

“1. The General Assembly is neither a Northern nor a Southern body ; it comprehends the entire Presbyterian Church, irrespective of geographical lines or political opinions ; and had it met this year, as it does with marked uniformity one-half of the time, in some Southern city, no one would have presumed to ask of it a fuller declaration of its views upon this subject than it has embodied in this minute.

“2. Owing to providential hindrances, nearly one-third of our Presbyteries are not represented at our present meeting ; they feel that not only Christian courtesy, but common justice, requires that we should refrain, except in the presence of some stringent necessity, from adopting measures to bind the consciences of our brethren, who are absent, most of them, we believe, by no fault of their own.

“3. Such has been the course of events, that all the other evangelical denominations have been rent asunder. We alone retain, this day, the proportions of a national church. We are happily united among ourselves on all questions of doctrine and discipline. The dismemberment of our church, while fraught with disaster to all our spiritual interests, could not fail to envenom the political animosities of the country, and to augment the sorrows which already oppress us. We are not willing to sever this last bond which holds the North and South together in the fellowship of the gospel. Should an all-wise Providence hereafter exact this sacrifice, we shall be resigned to

it; but for the present, both religion and patriotism require us to cherish a union which, by God's blessing, may be the means of re-uniting our land."

The debate on these two papers was earnest, and at times highly excited; but the substitute of Dr. Hodge was lost, and Dr. Spring's resolution adopted by a vote of one hundred and fifty-four to sixty-six. Dr. Hodge and forty-five others presented against this action a protest, from which an extract is appended.

The protest declared, "That the paper adopted by the Assembly does decide the political question just stated, in our judgment, is undeniable. It not only asserts the loyalty of this body to the constitution and Union, but it promises, in the name of all the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold and encourage the Federal government. It is, however, a notorious fact that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States to which they respectively belong, and that therefore, whenever any State renounces its connection with the United States, and its allegiance to the constitution, the citizens of that State are bound by the laws of God to continue loyal to their State and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, anything in the constitution or laws of the several States to the contrary notwithstanding. The General Assembly, in thus deciding a political question, and in making that decision practically a condition of church membership, has, in

our judgment violated the constitution of the church, and usurped the prerogative of its divine Master.”

On December 4, 1861, the Southern Presbyteries, by their representatives, organized, in Augusta, Georgia, the “General Assembly of the Presbyterian Church in the Confederate States of America,” consisting of ninety-three ministers and ruling elders. Rev. B. M. Palmer, D. D., presided as moderator, and preached an opening sermon on Ephesians i. 22-23. “And gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all.”

The organization of the church was completed and the Westminster Confession of Faith and other standards of the old church adopted, merely substituting the term “Confederate States” for “United States” wherever it occurred. The new body being fully in sympathy with the Confederate States, adopted a resolution as follows:

“*Resolved*, That this General Assembly will spend the next half-hour, which is appointed for devotional exercises, in prayer to Almighty God for His blessing upon these Confederate States, and especially upon the officers and soldiers of our armies who are exposed to the dangers and temptations of the battle field and the camp.” (Minutes 1861, p. 11.)

In accordance with this order “the Assembly met and spent the first half-hour in special prayer for the blessing of God upon the cause of the Confederate States, according to previous order.” (Minutes, p. 12.)

At the next meeting of the General Assembly, the following was adopted: “*The relation of our con-*

gregations to the great struggle in which we are engaged. All of the Presbyterian narratives, without exception, mention the fact that their congregations have evinced the most cordial sympathy with the people of the Confederate States in their efforts to maintain their cherished rights and institutions against the despotic power which is attempting to crush them. Deeply convinced that this struggle is not alone for civil rights, and property, and home, but also for religion, for the church, for the gospel, and for existence itself, the churches in our connection have freely contributed to its prosecution of their substance, their prayers, and, above all, of their members and the beloved youth of their congregations. They have parted, without a murmur, with those who constitute the hope of the church, and have bidden them go forth to the support of this great and sacred cause with their benedictions, and their supplications for their protection and success. The Assembly desires to record, with its solemn approval, this fact of the unanimity of our people in supporting a contest to which religion, as well as patriotism, now summons the citizens of this country, and to implore for them the blessing of God in the course they are now pursuing." (Narrative of 1862, p. 21.)

The "General Assembly of the Presbyterian Church in the Confederate States of America," at its first meeting in Augusta, Georgia, adopted an address to all christian churches throughout the world, which gives not only the history of the organization of that Assembly but also furnishes an insight into the differences between the two great parties of that day. The following extracts contain the main points of the "Address:"

“AUGUSTA, GA., *December*, 1861.

“The General Assembly of the Presbyterian Church in the Confederate States of America to all the churches of Jesus Christ throughout the earth, greeting: Grace, mercy and peace be multiplied upon you.

“DEARLY BELOVED BRETHREN: It is probably known to you that the Presbyteries and Synods in the Confederate States, which were formerly in connection with the General Assembly of the Presbyterian Church in the United States of America, have renounced the jurisdiction of that body, and dissolved the ties which bound them ecclesiastically with their brethren of the North.

“We have separated from our brethren of the North as Abraham separated from Lot—because we are persuaded that the interests of true religion will be more effectually subserved by two independent churches, under the circumstances in which the two countries are placed, than by one united body.

“1. In the first place, the course of the last Assembly, at Philadelphia, conclusively shows that, if we should remain together, the political questions which divide us as citizens will be obtruded on our Church courts, and discussed by christian ministers and elders, with all the acrimony, bitterness and rancour with which such questions are usually discussed by men of the world.

“The only conceivable condition, therefore, upon which the Church of the North and the South could remain together as one body, with any prospect of suc-

cess, is the rigorous exclusion of the questions and passions of the forum from its halls of debate. This is what always ought to be done. The provinces of church and state are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The state is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The church is a supernatural institute, founded in the facts of redemption, and is designed to realize the idea of grace. It is the society of the redeemed. The state aims at social order, the church at spiritual holiness. The state looks to the visible and outward, the church is concerned for the invisible and inward. The badge of the state's authority is the sword, by which it becomes a terror to evil-doers, and a praise to them that do well. The badge of the church's authority is the keys, by which it opens and shuts the kingdom of heaven, according as men are believing or impenitent. The power of the church is exclusively spiritual, that of the state includes the exercise of force. The constitution of the church is a divine revelation; the constitution of the state must be determined by human reason and the course of providential events. The church has no right to construct or modify a government for the state, and the state has no right to frame a creed or polity for the church. They are as planets moving in different orbits, and unless each is confined to its own track, the consequences may be as disastrous in the moral world as the collision of different spheres in the world of matter. It is true that there is a point at which their respective jurisdictions seem to meet—in the idea of duty. But even duty is

viewed by each in very different lights. The church enjoins it as obedience to God, and the state enforces it as the safeguard of order. But there can be no collision, unless one or the other blunders as to the things that are materially right. When the state makes wicked laws, contradicting the eternal principles of rectitude, the church is at liberty to testify against them; and humbly to petition that they may be repealed. In like manner, if the church becomes seditious and a disturber of the peace, the state has a right to abate the nuisance. In ordinary cases, however, there is not likely to be a collision. Among a christian people, there is little difference of opinion as to the radical distinctions of right and wrong. The only serious danger is where moral duty is conditioned upon a political question. Under the pretext of inculcating duty, the church may usurp the power to determine the question which conditions it, and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the state, and then her own course is clear. If Cæsar is your master, then pay tribute to him; but whether the 'if' holds, whether Cæsar is your master or not whether he ever had any just authority, whether he now retains it, or has forfeited it, these are points which the church has no commission to adjudicate.

“If it is desirable that each nation should contain a separate and an independent church, the Presbyteries of these Confederate States need no apology for bowing to the decree of Providence, which, in withdrawing their country from the government of the United States, has at the same time determined that they should

withdraw from the church of their fathers. It is not that they have ceased to love it—not that they have abjured its ancient principles, or forgotten its glorious history.

“The antagonism of the Northern and Southern sentiment on the subject of slavery lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war. The Presbyterian Church in the United States has been enabled by the divine grace to pursue, for the most part, an eminently conservative, because a thoroughly scriptural, policy in relation to this delicate question. It has planted itself upon the Word of God, and utterly refused to make slave-holding a sin, or non-slave-holding a term of communion. But though both sections are agreed as to this general principle, it is not to be disguised that the North exercises a deep and settled antipathy to slavery itself, while the South is equally zealous in its defence. Recent events can have no other effect than to confirm the antipathy on the one hand, and to strengthen the attachment on the other.

“And here we may venture to lay before the christian world our views as a church upon the subject of slavery. We beg a candid hearing.

“In the first place, we would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it. The policy of its existence or non-existence is a ques-

tion which exclusively belongs to the state. We have no right, as a church, to enjoin it as a duty, or to condemn it as sin. Our business is with the duties that spring from the relation: the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and to enforce with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to his church the organization of society, the construction of governments, nor the allotment of individuals to their various stations. The church has as much right to preach to the monarchies of Europe and the despotisms of Asia the doctrines of republican equality as to preach to the governments of the South the extirpation of slavery. This position is impregnable, unless it can be shown that slavery is a sin.

“Now we venture to assert, that if men had drawn their conclusions upon this subject only from the Bible, it would no more have entered into any human head to denounce slavery as a sin than to denounce monarchy, aristocracy, or poverty.

“We feel that the souls of our slaves are a solemn trust, and we shall strive to present them faultless and complete before the presence of God.

“Indeed, as we contemplate their condition in the Southern States, and contrast it with that of their fathers before them, and that of their brethren in the present day in their native land, we cannot but accept it as a gracious providence that they have been brought

in such numbers to our shores, and redeemed from the bondage of barbarism and sin. Slavery to them has certainly been overruled for the greatest good. It has been a link in the wondrous chain of Providence, through which many sons and daughters have been made heirs of the heavenly inheritance.

“The ends which we propose to accomplish as a church are the same as those which are proposed by every other church. To proclaim God’s truth as a witness to the nations; to gather His elect from the four corners of the earth; and through the Word, ministries and ordinances to train them for eternal life, is the great business of his people. The only thing that will be at all peculiar to us, is the manner in which we shall attempt to discharge our duty. In almost every department of labor, except the pastoral care of congregations, it has been usual for the church to resort to societies more or less closely connected with itself, and yet logically and really distinct. It is our purpose to rely upon the regular organs of our government, and executive agencies directly and immediately responsible to them. We wish to make the church not merely a superintendent, but an agent. We wish to develop the idea that the congregation of believers, as visibly organized, is the very society or corporation which is divinely called to do the work of the Lord.

“We shall, therefore, endeavor to do what has never yet been adequately done—bring out the energies of our Presbyterian system of government. From the Session to the Assembly we shall strive to enlist all our courts, as courts, in every department of christian

effort. We are not ashamed to confess that we are intensely Presbyterian. We embrace all other denominations in the arms of christian fellowship and love, but our own scheme of government we humbly believe to be according to the pattern shown in the Mount, and, by God's grace, we hope to put its efficiency to the test.

“Brethren, we have done. We have told you who we are, and what we are. We greet you in the ties of christian brotherhood. We desire to cultivate peace and charity with all our fellow-christians throughout the world.

“We invite to ecclesiastical communion all who maintain our principles of faith and order. And now we commend you to God and the word of His grace. We devoutly pray that the whole catholic church may be afresh baptized with the Holy Ghost, and that she may speedily be stirred up to give the Lord no rest until He establish and make Jerusalem a praise in the earth.”

Thus the great division was made in state and church. The civil war raged for four years, friends, and even brothers, being marshalled against each other on the field. Both churches, North and South, labored to comfort the afflicted, to call sinners to Christ, to bear the light of the gospel before the eyes of men. Both made mistakes; the times were terrible. The pathos of their history can never be written. But they have gone; the war is over; and many years have passed away since then, leaving blessings behind them. The old battle-fields are planted in wheat and corn, and where once resounded the roar of cannon and the clash of arms, are now heard the voices of reapers gathering the golden harvests of peace.

CHAPTER XXV.

AMERICAN PRESBYTERIANISM AFTER THE WAR OF SE- CESSION.

THE war ended in 1865, when General Robert E. Lee surrendered to General U. S. Grant at Appomattox Courthouse, Virginia, and as the clouds cleared away, the work of reconstructing the Union began. The name of the "Presbyterian Church in the Confederate States of America" was then changed to the "Presbyterian Church in the United States," the same as that of the Northern Church, except that the words "*of America*" were omitted.

While the war was still going on, a union was consummated between the "General Assembly of the Presbyterian Church in the Confederate States of America" and the "United Synod of the South." It will be recalled that this latter body had been formed by a number of Southern members who seceded from the New School General Assembly, in 1857, on account of some deliverances on the subject of slavery to which they objected. In 1863 this "United Synod," which represented the New School element in the South, was received into the Southern Church. The basis of this union was a hearty agreement between the two bodies, expressed in a "Declaration," concerning: 1, The fall of man, original sin, imputation of guilt, origin of sin,

etc.; 2, Concerning regeneration; 3, Concerning the atonement of Jesus Christ; 4, Concerning the believer's justification; 5, Concerning revivals; 6, Concerning voluntary societies and the functions of the church. This body brought to their new allies 120 ministers, 190 churches, and 12,000 communicants. Another accession was the Presbytery of Patapsco, in 1867, consisting of 6 ministers, 3 churches, and 576 communicants.

In 1869 the Synod of Kentucky, being the one of two bodies covering the same ground and bearing the same name, in sympathy with the views of the Southern Presbyterians, was received into their General Assembly. In no part of the country had more stormy scenes been enacted in the trying times before, during, and just after the war than in Kentucky. The storm swept the church as well as the state. When the "General Assembly of the Presbyterian Church in the United States" was formed, in 1861, at Augusta, Georgia, the Synod of Kentucky declined to join the movement, maintained its connection with the Old Church in the North, and, at the same time, adopted condemnatory resolutions touching the acts of the General Assembly of 1861, saying, the Synod "regrets that part of the action of the last Assembly touching the order for a day of general prayer, which was liable to be construed, and was construed, into a requisition on all the members and office-bearers of the church living in the numerous States which had seceded from the United States, and were in a state of war with them, as bound by christian duty and by the authority of the church, to disregard the hostile governments

which had been established over them, and, in defiance of the actual authority of those governments, to pray for their overthrow.”

In 1862 the General Assembly which had been thus criticized condemned this action of the Synod of Kentucky.

In 1864 the Synod again felt called upon to express its disapproval of a deliverance of the General Assembly on the subject of slavery, but declared that it adhered with unbroken purpose to the Presbyterian Church in the United States of America. In 1865 this debate between the Synod of Kentucky and the General Assembly was continued, by the latter body condemning the Synod for having taken exception to its action on slavery. The fires were growing warmer. A formal protest, called the “Declaration and Testimony,” was published by those in several Synods who disapproved of the line of policy pursued by the General Assembly in the matters referred to above. In 1865 the Synod, by a vote of 54 to 46, expressed its disapprobation of the “Declaration and Testimony,” as being unwise, and having a tendency to divide the church still more.†

Next spring, 1866, the Northern Assembly (Old School) adopted what was called the “Gurley *ipso facto* order,” in which the signers of the “Declaration and Testimony” and the members of the Louisville Presbytery who voted to adopt that paper, were required to appear before the next General Assembly to answer for their conduct, and in the meantime they were not to be allowed to sit in any church court higher than a session, and furthermore, it was declared that if any

Presbytery disregarded this order and enrolled as a member any one who had signed the "Declaration and Testimony," that Presbytery should "*ipso facto*," be dissolved.

This order led to a rupture of the Synods of Kentucky and Missouri in 1866, and the establishment of two independent Synods. Of the Synod of Kentucky, consisting of 108 ministers, 32 adhered to the General Assembly. In 1867 the "Declaration and Testimony" Synod of Kentucky, claiming to have acted lawfully, declared that the General Assembly had so far violated the constitution that it was no longer anything more than a revolutionary and schismatical body. This closed the controversy, and two years afterwards the Synod joined the "General Assembly of the Presbyterian Church (Southern) in the United States," bringing to that body 75 ministers, 137 churches and 13,540 communicants.

A similar history was enacted in the Synod of Missouri, many members of which were signers of the "Declaration and Testimony," resulting likewise in a division. The Synod containing the "Declaration and Testimony" men was called the "Old School Synod of Missouri." This organization maintained an independent existence, laboring side by side with the Synod of Missouri connected with the Presbyterian Church North, until 1874, when it formally united with the Southern General Assembly. A few who dissented from this action joined the Northern Assembly. By this accession the Southern church gained 67 ministers, 141 churches and 8,000 communicants.

REUNION OF THE OLD AND NEW SCHOOL CHURCHES.

The union of the Old and New School General Assemblies in the north was accomplished in 1869. The movement which resulted in this consummation began as far back as 1849, when the New School Assembly appointed fraternal delegates to convey their cordial greetings to the Old School Assembly. This courtesy, however, was not responded to by the Old School body, and no delegates were appointed on their part; whereupon those sent from the New School church returned their commissions and were discharged. The animosities of the past, which grew out of doctrinal differences, were, however, dying away, and the great questions of slavery and the union were arising in the minds of both Assemblies so as, at length, to obscure all other issues. A common interest in these great matters tended to draw both churches towards one another, and though the Old School Assembly declined a proposal for union from one of its Presbyteries in 1850, a feeling in that direction had evidently begun to manifest itself even then. In 1862 fraternal correspondence was established, by the adoption of an act to that effect in the Old School Assembly. In 1863 this was cordially responded to by the New School Assembly, and delegates were exchanged the same year.

The subject of reunion was formally broached in 1866, by the Old School Assembly calling for a conference of a joint committee to consider the matter. The sister Assembly cordially concurred in this proposal, and in 1867 the joint committee reported to both Assemblies a plan for the consolidation of the two great

branches of the Presbyterian Church in the North. But the time had not quite come for the reunion, and a difference of opinion as to the basis upon which it was to be effected caused the matter to be kept in obedience for several years, though the negotiations were continued. In 1869 both churches agreed to the union, and each General Assembly adopted unanimously the following declaration :

“This Assembly having received and examined the statement of the votes of the several Presbyteries on the basis of the reunion of the two bodies now claiming the name and the right of the Presbyterian Church in the United States of America, which basis is in the words following, namely: ‘The union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity;’ does hereby find and declare that said basis of union has been approved by more than two-thirds of the Presbyteries connected with this branch of the church; and whereas the other branch of the Presbyterian Church in the United States, now sitting in the Third (or *the First*) Presbyterian Church in the city of Pittsburg, has reported to this Assembly that said basis has been approved by more than two-thirds of the Presbyteries connected with that

branch of the church. NOW, THEREFORE, WE DO SOLEMNLY DECLARE THAT SAID BASIS OF REUNION IS OF BINDING FORCE.”¹

The same year the two Assemblies met in Pittsburg, Pa., to hold a joint convention and consummate the reunion. At ten o'clock, on Friday, November 12th, they met in processions, headed by their respective moderators, at a designated spot in the street, and blended into one. The moderators clasped hands, joined arms, and marched to the Third Presbyterian Church, followed by all the officers and members, greeting one another and locking arms in the same manner. As the procession entered the central aisle of the church, the grand hymn of Wesley, “Blow ye the trumpet, blow,” etc., was sung, and the re-united body took their seats amidst the greatest enthusiasm. Addresses were delivered by the moderators and others, ministers and elders, intermingled with prayer and devout thanksgiving to God.

Resolutions were adopted, from which the following is an extract, expressing the feelings and purposes of those who participated in this great scene :

“In the providence of God, the two branches of the Presbyterian Church in the United States of America, after a separation of more than thirty years, are again united. This event, in its magnitude, is unparalleled in the ecclesiastical history of this country, and almost of the world. It evidences to all men the presence and unifying power of the Divine Spirit. A fact so remarkable and significant attracts interest and creates expectation among even worldly minds. It awakens the sympathies and the hopes of all who truly love Christ

¹ Minutes, 1869, p. 1163, O. S. ; 1869, p. 500, N. S.

among other denominations. It awakens hope, since it illustrates the evident purpose of God to bring all his followers into closer union in spirit, combine them in action for the overthrow of error and the diffusion of his truth; it awakens expectation, since they justly anticipate, on our part, from this union of resources, spirit, and action, a far more vigorous assault upon the forces of darkness and more decided efforts to spread the gospel among all classes in our own and other lands.

“Let us then, the ministers, elders, and members of this church here assembled, as, in spirit, standing in the presence of and representing the entire body of believers in our connection, and the beloved missionaries in foreign lands, who now await, with tender and prayerful interest, this consummation of our union—let us, in humble dependence upon our dear Redeemer, with deep humility in view of our past inefficiency and present unworthiness, and as an expression of our devout gratitude to him who has brought this once dissevered, now united, church up to this *Mount of Transfiguration*, signalize this most blessed and joyous *union* with an offering in some good degree commensurate with the abundant pecuniary gifts that he has bestowed on us. And, to this end, be it

“*Resolved*, That it is incumbent upon the Presbyterian Church in the United States of America, one in organization, one in faith, and one in effort, to make a SPECIAL OFFERING to the treasury of the Lord of FIVE MILLIONS OF DOLLARS.”

This transaction of national or world-wide impor-

tance produced a profound impression. Such an event had hardly occurred before in all history. The spirit and the strength of the re-united church may be learned from the fact that, in 1872, the thank-offering it had been resolved to raise was reported to have been exceeded, and the amount reached the magnificent sum total of \$7,833,983.85!

This gives some idea of the constant growth of the denomination since the day it was organized by Makemie and his six co-laborers at Philadelphia, in 1705. The first meeting of the General Assembly after the reunion reported 446,561 communicants. Through all the divisions and controversies, and the terrible civil war, the church had been growing steadily, doing all along a grand work for the country and for Christ, in the achievements of peace, which historians do not record, and which are not all included in tabulated statistics.

The Southern Church had been also growing and doing a noble work in its field. During the weary years of national strife it had gone forward preaching the gospel, often amidst the smoke of battle, sharing the impoverishment of a country engaged in a life and death struggle, which ended at last in disaster and total financial ruin. On small salaries and no salaries, its ministers had labored on, waiting for a brighter day. Now, in 1888, the two churches stand side by side, strong in the truth of God, strong in faith and love and hope, looking forward to the future with trust and consecration.

Fraternal correspondence was established between the Northern and Southern General Assemblies in

1882. The subject had been for a number of years before both bodies. But the Southern Assembly had declined to establish "fraternal relations" with its sister church, because of certain deliverances of the Northern Assembly growing out of the anti-slavery agitation and secession. After a number of years of fruitless negotiations, the object in question was rather unexpectedly accomplished in 1882, by the adoption by the two assemblies of what has passed into history as the "concurrent resolution." It originated in the Southern Assembly at Atlanta, where it was adopted with but three dissenting votes. It was then telegraphed to the Northern Assembly, at Springfield, Illinois, for their "prayerful consideration, and *mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates forthwith."

The resolution stated: "That while receding from no principle, we do hereby declare our regret for, and withdrawal of all expressions of our Assembly which may be regarded as reflecting upon, or offensive to, the Presbyterian Church in the United States of America." This resolution was adopted by the Northern Assembly, without the last two words, "of America," so as to make it refer to the other Assembly, as had been requested. But when the action was telegraphed back to the Southern Assembly, it was accompanied by a dispatch from the Northern moderator to the effect "that in the action now being taken we disclaim any reference to the actions of preceding Assemblies concerning loyalty and rebellion, but we refer only to those concerning schism, heresy and blasphemy."

The reception of this message made an unpleasant impression on the Southern Assembly, and came very near putting an end to the negotiations; but an answer was sent back stating that "If the action of your Assembly, telegraphed by your moderator to our moderator, does not modify the concurrent resolution adopted by your Assembly and ours, we are prepared to send delegates forthwith." The Northern Assembly responded: "The action referred to does not modify, but explains, the concurrent resolution, and the explanation is on the face of the action. There is nothing behind it or between the lines. Shall we appoint delegates this day to visit the respective Assemblies next year?"

In answer to this the Southern Assembly notified the Northern of its "entire satisfaction with the full and explicit terms in which it had expressed its 'reciprocal concurrence,'" and immediately appointed delegates to attend the General Assembly of the North, the following year, in Saratoga. The Northern Assembly likewise appointed delegates to visit the General Assembly of the South at its next meeting, in Lexington, Kentucky. Both these delegates performed their duties satisfactorily, and a pleasant impression was made throughout the land by the exhibition of kindly feeling. Fraternal correspondence was continued for several years, by delegates, but of late it has been by the exchange of letters of greetings and good will.

The Assemblies of both churches concurred in 1887 in the appointment of a joint committee of conference, consisting of equal numbers from each body, to inquire and report to the respective meetings in 1888, as to

what are the obstacles in the way of the re-union of the Northern and Southern Presbyterian Churches.

The Presbyterian churches, North and South, have been foremost in promoting education and in providing a thoroughly educated ministry for their congregations. They have theological seminaries at Princeton (New Jersey), established in 1812; Auburn (New York), 1819; Union (Hampden-Sidney, Virginia), 1824; Western (Allegheny, Pennsylvania), 1827; Lane (Cincinnati), 1829; McCormick (Chicago), 1830; Columbia (South Carolina), 1831; Danville (Kentucky), 1853; German (Dubuque, Iowa), 1856; Biddle (colored, North Carolina), 1868; German (Bloomfield, New Jersey), 1869; San Francisco, 1871; and Lincoln (colored, Pennsylvania), 1871; Tuscaloosa (colored, Alabama), 1877. There are also theological seminaries of recent origin at Clarkesville, Tenn., and Austin, Texas, making sixteen in all, many of which are the peers of any similar institutions in the world. No other church in the nation is better equipped with facilities for theological education.

CHAPTER XXVI.

THE PRESBYTERIAN CHURCH AND ITS SISTERS IN THE UNITED STATES.

SINCE the year 1789, when the first General Assembly met in Philadelphia, the population of the country has increased until it is now *fifteen times* as great as then, but the membership of the Presbyterian churches has increased until it is more than *fifty times* as large as it was a hundred years ago. The growth of this church is more rapid than that of the nation. During these one hundred years just closing, it has added to its membership about 1,500,000 persons on profession of faith, of whom 633,000 have come in since 1870.

The prospects of Presbyterianism are very bright in America, and throughout the world. Its ministers are recognized as inferior to those of no other church, in scholarship, pulpit ability and doctrinal soundness. It is remarkable that in the new world orthodoxy should have some of its strongest defenders. In all the trials of the last hundred years in American history the old doctrines have remained substantially unchanged; the Westminster Confessions have been sacredly preserved. Because a few restless men here and there are foolish enough to speak against the very things which, by the conflict of past ages, have given them the liberty to speak, it is a mistake to suppose that our time-honored institutions are being given up.

TABLE SHOWING THE GROWTH OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES SINCE 1789, WHEN THE FIRST GENERAL ASSEMBLY MET IN PHILADELPHIA:

YEARS	CHURCHES	MINISTERS	COMMUNICANTS.	BENEVOLENT CONTRIBUTIONS.
1789 -----	431	177	18,000 ?	\$ 852
1800 -----	449	189	20,000 ?	(?) 2,500
1810 -----	772	434	28,901	5,439
1820 -----	1299	741	72,096	12,861
1830 -----	2158	1491	173,327	184,192
1837 -----	2865	2140	220,557	281,989
1839 { Old School, -----	1673	1615	126,583	134,439
{ New School, -----	1260	1093	106,000	Not given.
1849 { Old School, -----	2512	1860	200,830	369,371
{ New School, -----	1555	1453	139,047	Not given.
1859 { Old School, -----	3487	2577	279,630	764,668
{ New School, -----	1542	1545	137,990	266,574
1869 { Old School, -----	2740	2381	258,963	1,346,179
{ New School, -----	1721	1848	172,560	753,953
1870 { North, -----	4526	4238	446,561	2,023,956
{ South, -----	1469	840	82,014	129,006
1880 { North, -----	5489	5044	578,671	2,262,871
{ South, -----	1928	1060	120,028	145,777
1887 { North, -----	6436	5654	697,835	3,196,458
{ South, -----	2236	1116	150,398	230,753
Totals, 1887, -----	8672	6770	848,233	\$3,427,211

The following are the principal Presbyterian bodies in the United States:

	Churches.	Ministers.	Communicants.
Presbyterian, Northern -----	6,437	5,654	696,827
Presbyterian, Southern -----	2,236	1,116	150,398
Presbyterian, Cumberland -----	2,540	1,563	145,146
Presbyterian, Cumberland (colored) ----	500	200	13,000
Presbyterian, United -----	644	730	91,086
Presbyterian, Reformed (Synod) -----	124	112	10,856
Welsh Calvinistic -----	175	84	9,563
Associated Reformed Synod, South, ----	72	79	7,015
Reformed (General Synod), -----	48	37	6,800
Reformed (German), -----	1,481	802	183,980
Reformed (Dutch), -----	547	547	85,543
Synod of Christian Reformed Church, --	50	----	6,800
Totals, -----	14,854	10,924	1,407,014

The family of christian churches in the United States is large, as will appear by a perusal of the following comparative statistical tables of the principal ones. These are not in every case perfect, as some denominations do not exercise much care in the matter of their statistical reports. The figures as to the Presbyterian and Reformed Churches, however, are strictly accurate and official.

PRINCIPAL DENOMINATIONS OF THE UNITED STATES.

	COMMUNICANTS.
Methodists (including 884,000 colored Methodists).....	4,367,589
Baptists (including 985,814 colored Baptists).....	2,917,315
Presbyterians (all kinds),	1,407,014
Lutherans, white and colored,	930,830
Disciples of Christ, “ “	582,800
Congregationalists, “ “	436,379
Episcopalians, “ “	418,531

These statistics are taken from the “Year Books” of the churches.

The estimates of adherents, or population belonging to each of these denominations in the United States, obtained in the usual manner, by multiplying the numbers of communicants by four, are as follows:

	ADHERENTS.
Methodists (all kinds ; including 3,536,000 colored people).....	17,470,356
Baptist (including 3,943,256 colored Baptists).....	11,669,260
Presbyterians	5,628,056
Lutherans.....	3,723,320
Disciples of Christ.....	2,331,200
Congregationalists.....	1,745,516
Episcopalians.....	1,674,124

It will be profitable to notice and compare the growth of the evangelical churches with that of the nation.

POPULATION OF THE UNITED STATES.

1800,-----	5,308,483
1810,-----	7,239,881
1820,-----	9,633,822
1830,-----	12,866,020
1840,-----	17,069,453
1850,-----	23,191,876
1860,-----	31,443,321
1870,-----	38,558,37
1880,-----	50,155,78 $\frac{1}{2}$

According to the census of 1880 there were—

Native-born whites-----	36,843,291
Native-born colored-----	6,632,549
Foreign-born-----	6,679,943
Total-----	<u>50,155,783</u>

Of the foreign-born there were natives of

Great Britain and Ireland-----	2,772,169
German Empire-----	1,966,774
British America-----	717,084
Norway-----	194,337
Sweden-----	181,729
France-----	106,971
China-----	104,541

While the population of the United States multiplied fifteen times, as has been stated already, the communion roll of the Presbyterian churches multiplied fifty times. Let us now see what was the growth of Roman Catholicism compared with that of the population of the country. These statistics are from Dr. Dorchester's "Problem of Religious Progress."

	Population of the Evan- gical Churches.	Roman Catholic Population.
In 1800-----	1,277,052	100,000
In 1850-----	12,354,958	1,614,000
In 1870-----	23,556,886	4,600,000
In 1880-----	35,230,870	6,367,330

These figures show that during eighty years the increase was :

	Evangelical Population.	R. C. Population*
From 1800 to 1880----	33,953,818	6,267,330
“ 1850 to 1880----	22,875,912	4,753,330
“ 1870 to 1880----	11,873,984	1,767,330

The last ten years were, relatively, the best for evangelical progress.

The evangelical population, Dr. Dorchester says, was :

In 1800,	24.06	per cent.	of the whole population.
In 1850,	53.22	“	“
In 1870,	60.57	“	“
In 1880,	70.003	“	“

These statistics, showing the growth of the Presbyterian element, the whole evangelical, and the Roman Catholic, in proportion to the increase of population in the country, have been given to counteract the impression in the minds of many that the Roman Catholic Church is gradually taking possession of the nation. It has grown unquestionably, but so have the Protestant churches, and much more rapidly. The Roman Catholics have grown mainly by immigration from Europe; they make far fewer converts from us than we from them. Almost any city pastor can tell of numbers of Catholics or children of Catholics whom he has received into his congregation, but very few could give the names of members who have been lost to them by joining the Roman Catholic Church. There is undoubtedly a tendency among Roman Catholics, in the third and fourth generations after coming to the United States, to desert the church of their fathers and become Protestants.

Our free institutions, newspapers, and public schools are unfavorable to superstition, and ecclesiastical tyranny. They have built many magnificent churches and charitable institutions, which do a noble work among the unfortunate, while they propagate their faith; they have, in many cases, unfairly gained a share of public funds to support their schools and other church enterprises, through the dishonesty of self-seeking politicians; and these things will continue with more or less frequency; but who that knows the American people can believe that it will ever be possible for the seven millions of Roman Catholics in this land to overcome the remaining fifty millions, and subvert the government, or destroy our civil and religious liberties? The hierarchy of Rome, unless they have radically changed, —and their motto is, "*Semper idem*," *always the same*— would do it if they could; but they cannot. Protestants will have to contend with them in the forum and at the ballot box, but probably never with the sword, in this free country. If it should come to that, however, and we should have to fight over again the battles of the past, the Protestants of America would arise *en masse*, forgetting all differences and rivalries, and join hands in such a demonstration as would utterly destroy every menace to their liberties. We do not wish to oppress the Roman Catholics; nor do we propose that they shall oppress us. They may have perfect liberty so long as they obey the laws. But the days have passed when such persecutions as blotted the history of the fifteenth, sixteenth, and seventeenth centuries with blood can occur again. The hands on the clock of time have moved a long way since then, and no earthly

power can set them back, especially in free America, and wherever English is spoken, or the tramp of Anglo-Saxon feet is heard.

The Roman Catholic church is losing ground in Europe. The Pope is deprived of his temporal power, and though statesmen do sometimes court his influence in elections, the spectacle is no longer witnessed of kings and queens holding their thrones at his will. He calls himself the "Prisoner of the Vatican." Since the year 1500, just before the Reformation, when Europe had a population of 100,000,000, of whom 80,000,000 were members of the Roman Church, to the present day, the adherents of that church have grown to be (according to Professor Schem) 149,000,000. During that period it has gained 69,000,000; but for the same time Protestantism, starting with a few thousand of Waldenses, Hussites, and Lollards, with immense opposing influences, has gained 74,000,000 in the same countries. Truly Protestantism is not in danger.

One of the greatest instrumentalities for the advancement of Protestantism, with its civil and religious freedom, is the Anglo-Saxon race and language. This wonderful race, with its indomitable energy, courage and instinct for liberty, is spreading over a large portion of the globe. It never loses its identity, but carries its institutions wherever it goes, and establishes them. It is becoming in the modern world what the Romans were in the ancient, and the English language is rapidly becoming what the Latin once was—the language of the civilized world. In 1801 English was spoken by one-eighth of the whole number of civilized men;

** Was it the English who forced early presbyterians to leave
Britain?*

now it is the language of one-fourth. At the beginning of the present century the population of the United States was about 5,000,000. Now (1888) it is at least 60,000,000. There has been a similar growth of the population of Great Britain and its colonies, while the increase in population on the continent of Europe, in Roman Catholic countries, has been comparatively small. It is a striking fact, too, that the traveller through Europe sees very few new Roman Catholic churches. There are thousands of old ones, many of them decaying, some that have stood unfinished for scores or hundreds of years, and are crumbling with age. But Protestantism is building hundreds of new churches, not only in America and in heathen countries, but all over Roman Catholic Europe, and in the "Eternal City," in sight of the Vatican itself.

A greater enemy than Rome threatens evangelical christendom. It is the spirit of worldliness, the gradual dissipation of the Holy Sabbath, and the introduction of loose views of doctrine into the churches. Our fight is not so much for religious liberty as for the perpetuity of the fourth commandment and the inspiration of the Scriptures. In this conflict may we members of the great Protestant sisterhood stand shoulder to shoulder, heart to heart, and may God give us the promised baptism of the Holy Ghost from Heaven, without which our doctrines and organizations are all in vain, like vast machinery without power.

It is not claiming too much to say that the Sabbath and the inspiration of the Scriptures have no stronger defender than the Presbyterian Churches in America and throughout the world.

CHAPTER XXVII.

UNIVERSAL PRESBYTERIANISM.

THE “Alliance of the Reformed Churches throughout the World holding the Presbyterian System” was formed in London July 21, 1875, by a number of ministers and elders representing the Presbyterian and Reformed Churches of America, the United Kingdom of Great Britain and Ireland, the British colonies, and the continent of Europe. An organization was effected, and a constitution adopted, as follows :

CONSTITUTION OF THE ALLIANCE.

“Whereas churches holding the Reformed faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world ; whereas many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work ; and whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action ; it is agreed to form a Presbyterian Alliance, to meet in general council from time to time, in order to confer upon matters of common interest, and to further the ends for which the church has been constituted by her Divine Lord and

only King. In forming this Alliance the Presbyterian churches do not mean to change their fraternal relations with other churches, but will be ready, as heretofore, to join with them in christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

“ARTICLES.

“I. DESIGNATION.—This Alliance shall be known as ‘The Alliance of the Reformed Churches throughout the World holding the Presbyterian system.’

“II. MEMBERSHIP.—Any church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

“III. THE COUNCIL:

“1. *Its Meetings*.—The Alliance shall meet in general council ordinarily once in three years.

“2. *Its Constituency*.—The council shall consist of delegates, being ministers and elders, appointed by the churches forming the Alliance, the number from each church being regulated by a plan sanctioned by the council, regard being had generally to the number of congregations in the several churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The council may, on the recom-

mendation of a committee on business, invite Presbyterian brethren, not delegates, to offer suggestions, to deliver addresses, and to read papers.

“3. *Its Powers.*—The council shall have power to decide upon the application of churches desiring to join the Alliance; it shall have power to entertain and consider topics which may be brought before it by any church represented in the council, or by any member of the council, on their being transmitted in the manner hereinafter provided; but it shall not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations.

“4. *Its Objects.*—The council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of churches, especially such as are weak and persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the christian church to the evangelization of the world, the distribution of mission work, the combination of church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance, and other prevailing vices, and the best methods of opposing infidelity and Romanism.

“5. *Its Methods.*—The council shall seek to guide

and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied churches and their missions, by the exposition of scriptural principles, and by defences of the truth; by communicating the minutes of its proceedings to the supreme courts of the churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

“6. *Committee on Business.*—The council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

“IV. CHANGE OF CONSTITUTION.—No change shall be made in this constitution, except on a motion made at one general meeting of council, not objected to by a majority of the churches, and carried by a two-thirds vote at the next general meeting.”

The first general council met in Edinburgh, Scotland, July 3, 1877. The subsequent meetings have been held at Philadelphia, in 1880; at Belfast, in 1884; and another is to take place in London July, 1888.

This alliance has already done great good, in massing the forces of our common Presbyterianism, creating a universal *esprit du corps*, and in enlisting the strong for the assistance of the weak. It is an encouragement to the Waldensian, Bohemian and French pastors, whose churches have been so cruelly oppressed and straitened, to come to the meetings of this confederation of brethren of like faith, and feel the strength

of a vast organization. They return to their homes with a new inspiration and hope. This is worth more to them than the gifts of money that have been made to some of them through the medium of the Alliance, to aid them in their work. But are not the members of the younger and stronger benefitted by contact with these children of time-honored churches? It is a privilege to grasp the hand of a Huguenot, a Bohemian, a Swiss, or a Waldensian pastor. It is like touching a line that leads back to the days when, through persecution and blood, their heroic predecessors made possible the blessings which we now enjoy. We are prone to forget the past and to ignore the lessons of history; but it cannot be so when we sit in the same assembly with men from the venerable churches of Holland, France, Italy, Germany, Switzerland, England, Scotland, Bohemia and Hungary.

Principally through the agency of this Alliance we have been able to gather reliable reports and statistics of the Presbyterian family, whose members are distributed among many nations.

COMPARATIVE STATISTICS OF THE PRINCIPAL PROTESTANT DENOMINATIONS IN THE WHOLE WORLD.

	Communicants.	Adherents.
Presbyterians.....	8,894,546	35,578,184
Lutherans (general statistics unattainable).		
Methodists.....	5,849,371	23,397,484
Episcopalians (estimated).....		21,000,000
Baptists.....	3,313,026	13,252,104
Congregationalists.....	896,742	3,586,968

The number of adherents is obtained by multiplying the number of communicants by four, though many de-

nominations multiply by five. The former, the more moderate estimate, is nearer the truth. It is impossible to gather accurate statistics of the Episcopal Church elsewhere than in America. The above estimate is from a high authority of the Church of England. Neither can the members of the Lutheran church throughout the world be determined with certainty. The Lutheran churches of Europe sustain such involved relations to the various state governments and to the other denominations, and their statistics are so incomplete, that it is out of the question to attempt to form anything more than a guess as to their real strength. They are believed to be next in numbers after the Presbyterians, to whom they are more nearly allied than to any others.

To show that these are fair and moderate estimates, the testimony of the Rev. James McCosh, D. D., LL. D., late President of Princeton College, given sixteen years ago, is added in corroboration of our statistics.

In a paper read at the John Knox "Tercentenary" celebration, in Philadelphia, on "Presbyterianism in the World," Dr. McCosh said:

"It is reckoned that if you sum up these churches (just referred to by him, in foreign lands), and then add to them those in America, they amount to twenty thousand congregations, and a population of thirty-four millions. If you add the Lutherans, who, in many parts of Germany, are one with the Reformed, and who are nearer to Presbyterianism than they are either to Episcopacy or Independency, we have a population of fifty-five out of one hundred and seven millions of Protes-

tants, or an actual majority of the Protestants of the world.”

Since these words were written, Presbyterianism has passed through the best decade and a half of its whole history.

The numbers of communicants in the Baptist and Methodists churches are taken from the “Year Books” of the two denominations. The Methodist statistics included the Welsh Calvinistic Methodists, who really belong to the Presbyterian Church, and are members of the “Alliance of Presbyterian and Reformed Churches.” So 133,797, the number of communicants in that body, had to be deducted from their statement. In the Methodist Year Book for 1888, the number of adherents is obtained by multiplying the number of communicants by five. That rule would bring the Presbyterian adherents up to 44,472,730. In the above table the rule of multiplying by four is applied to all denominations mentioned in it, and, of course, is fair; for if they were multiplied by five they would all be raised in the same ratio. These statistics show that the Presbyterian is by far the largest Protestant Church on the globe.

CHAPTER XXVIII.

THE SPIRIT OF PRESBYTERIANISM.

WE have followed the history of Presbyterianism through a course of many centuries; have looked upon its origin, development, sufferings, defeats and victories; and have taken a survey of its present condition and prospects. The attentive reader cannot fail to have seen that the spirit of Presbyterianism, as exemplified in its fruits, is that of the broadest catholicity as well as love of the truth.

Truth, and man, for God, is its motto. The tendency of its operations has been to liberate men from superstition, to give them a thirst for knowledge and for liberty. It is the mother of republicanism in church and state. America, and Great Britain with its world-encircling colonial system, would not have been what they are to-day but for Presbyterianism in Italy, Switzerland, France, Holland and Scotland. Knowledge and liberty dwell together, and they have come largely from the influence in past ages, of that heaven-born principle of which this book is a history.

The world owes to Presbyterianism a debt it does not feel, and one it can never repay. Comparatively few of the millions of men who enjoy the inestimable blessings of civil and religious liberty care to inquire

whence they came, or stop to think how different might have been their lot but for the sacrifices of those who lived long ago, and whose names are oft forgotten. But those who do study causes and effects in the affairs of men, and who follow trains of events back to their origin, will come to render honor where it is due. The philosophy of truth is written in the annals of mankind; its principles are outlined forever in the profile of history; and there always will be seers who will interpret to men the lessons of the past. Therefore there is no danger that the great doctrines and polity that cluster around the Presbyterian name will ever be forgotten. We behold in the Presbyterian Church a glorious benefactor of mankind in all ages; but it is not enfeebled. It is stronger than ever. We believe that the future has for it as great a work as the past has had, and we sons of a noble church are proud of our mother.

Does the Presbyterian church despise its sisters, or claim to be the only Church of Christ? No; if it did it would be a contradiction of its very genius and spirit. It acknowledges all God's people as brothers, and all evangelical churches as equals, inviting their ministers into its pulpits, receiving them into our ministry without reordination, and welcoming their members to a communion table which it claims not as its own, but the sacred meeting place of all christians for fellowship with one another, and with their common Lord. This book will have been written in vain if its perusal should foster a spirit of narrow sectarianism. But if it serve the purpose for which it is designed, it will tend to make Presbyterians who read it love their own church more, and at the same time look upon the

world and all the church of God with a broader christian sympathy.

“And now abideth faith, hope, charity, these three; but the greatest of these is CHARITY.”

PRESBYTERIAN CHRONOLOGY.

- A. D. 387. Augustine, pastor of Hippo, baptized.
 1415. John Huss burnt at Constance.
 1536. Calvin published his Institutes.
 1628. First Reformed Church established in New Amsterdam (New York).
 1560. First General Assembly met at Edinburgh.
 1564. Death of John Calvin.
 1572. John Knox died.
 1638. National Covenant signed in Greyfriars Churchyard, Edinburgh.
 1643. Westminster Assembly convened at the Abbey.
 1648. Confession of Faith and Catechisms sanctioned by Parliament.
 1679. Battle of Bothwell Bridge. Covenanters defeated.
 1682. Francis Makemie came to America, and settled in Maryland.
 1685. Revocation of the Edict of Nantes.
 1688. Restoration of Episcopal Church of England and Ireland.
 1705. First Presbytery organized at Philadelphia.
 1706. First recorded ordination to the ministry in United States, at Freehold, New Jersey; John Boyd the candidate.
 1717. The Synod of Philadelphia organized.
 1727. Log College, the mother of Princeton, founded.
 1734. Great awakening under Jonathan Edwards.
 1739. Movement headed by Whitefield.
 1745. Synod divided.

- 1758. Synods of New York and Philadelphia reunited.
- 1775. Mecklenburg resolutions adopted.
- 1776. John Witherspoon in Congress.
- 1788. General Assembly organized.
- 1837. The Church divided into two parts, called Old School and New School.
- 1861. Separation of the Church into Northern and Southern Divisions.
- 1869. Reunion of Old and New Schools, at Pittsburgh, November 10th.
- 1875. Organization of Alliance of Reformed Churches throughout the world holding the Presbyterian System.

NOTES AND STATISTICS
OF
THE REFORMED CHURCHES
THROUGHOUT THE WORLD
HOLDING THE PRESBYTERIAN SYSTEM.

NOTES.

GENERAL SURVEY OF THE PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD.

(Amended from the report of the third General Council.*)

Reformed Church in Austria.—In the Austrian empire a group of Reformed congregations, locally associated, forms a Senioratus or Presbytery. The moderator of the Senioratus is called “senior,” and is elected for six years by the church sessions of the bounds, but the election must be ratified by the provincial government. The senior has associated with him a *con-senior*, or vice-senior, and also a seniorate-curator, or presiding elder. All the seniorates of the province form the *superintendential-conventus*, or Provincial Synod. The moderator of this body is called the superintendent, and is elected for life by the church sessions of the whole province, but the election must be confirmed by the emperor himself. There is a superintendent-curator also a vice-superintendent, who are appointed for six years by the Provincial Synod. This body meets triennially, and is composed of the superintendent, the vice-superintendent, and the superintendential-curator, the seniors of the province, with their curators, and a few delegates, ministers, and elders in equal numbers, from the Seniorates.

The general Synod represents the whole *Reformed Church*, for the government regards the churches in the provinces of Austria, Bohemia, and Moravia, not as distinct and independent churches, but as branch organizations in each province of the one Reformed Church. This General Synod

* Great praise is due Rev. G. D. Matthews, D. D., of Quebec, Canada, secretary of the Alliance, for his unremitting and disinterested diligence in gathering information and statistics from all the churches composing the Alliance.—R. P. K.

meets every sixth year, and is composed of 23 persons—12 ministers and 11 elders—as follows: the superintendent of the Austrian church (German), with his curator; the Reformed theological professor in Vienna; two deputies elected by the Provincial Synod of Austria; the superintendent and four seniors of the Bohemian Church, with their respective curators; the superintendent and two seniors of the Moravian Church, with their curators, with the senior of Galicia and his curator. Before taking his seat, each member must solemnly declare: “*I promise in the presence of God, in my capacity as a member of this Synod, to seek the inner and outward welfare of the Evangelical Church Helvetic Confession, according to my best judgment and conscience, and to aim at the church's growing into Him who is the Head, Christ.*”

This General Synod is somewhat anomalous in its character. The lay-members, the curators, are elected by the Provincial Synods, but the ecclesiastical members (superintendents and seniors) are there in virtue of their office. Should any of these be absent, their places are occupied by their respective deputies.

The General Synod, while largely an advisory body, possesses, however, certain powers. If the government, represented by the *cultus-ministerium*, has a veto on its actions, the Synod can decline to comply with the wishes of the government. Thus in 1877, the General Synod desired to divide itself into a *German* General Synod meeting in Vienna, and a *Bohemian and Moravian* General Synod, with an Oberkirchenrath for itself, meeting in Prague. The *cultus-ministerium* vetoed the proposal, which then fell to the ground. At the same meeting the Oberkirchenrath, representing the *cultus-ministerium*, proposed a new Book of Discipline. This the Synod declined to discuss, and so, it in turn fell to the ground. The General Synod can consider all matters brought before it by the provincial Synods, by congregations or by church members. Many of these questions concern polity, as the church is working her way to a thoroughly Presbyterian system of government.

Each General Synod elects a Synodal committee, to represent the church during the ensuing six years, or until the next General Synod.

Above this General Synod, or its Synodal committee, is the

“*Oberkirchenrath*,” the medium through which the *cultus-ministerium* deals with the church. The full title of this body is, “*The Imperial Royal Evangelical Upper Ecclesiastical Council of the Augustine and Helvetic Confessions in Vienna*,” and, naturally, it possesses very great influence in church matters. All its members are, however, appointed by the Emperor, and as the church has no voice in their appointment, she is now earnestly seeking its abolition. As this council has to deal with all Protestants, it is divided into two sections, one having charge of matters affecting the Lutheran Church, and the other of matters affecting the Reformed Church. The president of the council is a layman, and is chairman of both sections. The limits and nature of the relations of the *Oberkirchenrath* to the church have not yet been fully defined, but it may be said, in general, that the *Oberkirchenrath* represents the church to the state, and the state to the church. The state declares its claim in relation to the church to be simply “*jus circa sacra*,” but there is no security against the authorities trespassing “*intra sacra*.” Sometimes these have done so, though as magistrates of the state, they have acted illegally in so doing. For instance, a vacant parish elects a pastor. The senior, the superintendent, and the *Oberkirchenrath* bring the election before the provincial government. All of these ecclesiastical authorities approve of the choice, but the veto of the provincial government renders the election null and void, and resort must be had to a new election. The *Oberkirchenrath* may, therefore, formally appoint pastors to the parishes, but it is the government of Austria that does so actually. The state does not consciously interfere in matters of faith, but sometimes the church regards as a matter of faith that which the state regards as only a matter of outward constitution and administration.

Over the *Oberkirchenrath* is the “*cultus-ministerium*,” or that department of the general government of the empire which takes the oversight of all matters affecting the recognized churches, concerning itself in the public worship and education.—*Ministerium für Cultus und Unterricht*.

The phrase “recognized churches” may need explanation.

In accordance with the political system of the European continent, all societies or associations within a particular kingdom are subject to the supervision of the government, and

illegal unless explicitly authorized. Hence religious societies require the sanction of the state before they can exist legally or carry out their special objects. The Austrian government, which is willing to "recognize" all suitable parties entitled to it, recognizes as churches with the right of public worship, the Roman Catholic, the Greek Catholic, the Armenian, the Greek Oriental, the Lutheran, the Reformed, the Moravian, the Jewish, and, since the occupation of Bosnia and Herzegovina, and in the army especially, the Mohammedan faiths. All other denominations are treated, in terms of the Association law (*Vereinsgesetz*), as *Societies*, and are allowed to hold only private services.

These services may be attended by the police, and can be held legally, except in the case of family worship, only when intimation has been previously given to the authorities.

None but *adults* and *invited* persons are allowed to attend such meetings, and the invitations must be given to these individually and by special cards, not by general placards or public notices. Private services can at any time be stopped if no notice has been given previously to the magistrate, or if any other requirements of the Association law have been disregarded.

Under the existing laws, the amount of religious liberty enjoyed in Austria is not inconsiderable, but its advent is so recent that all the magistrates have not yet realized its presence. The law, indeed, is often better than its practice, so that much depends on the amount of knowledge possessed by an injured party as to the proper mode of obtaining redress. Hitherto the highest courts in the state have generally sustained the appeals taken against decisions that were not in accordance with the really liberal Association laws.

The Reformed Church in the province of Austria is a German church, having its congregations in the cities of Vienna, Laybach, Bregenz, and Trieste.

The Bohemian Church has four Seniorates—Caslav, Prague, Podebrad, and Chrudim. It has under its care a college for training teachers, with three professors and forty students. There are also in connection with it forty-two congregational day-schools, with forty-nine teachers and nearly four thousand pupils.

The Moravian Church has two Seniorates—Eastern and

Western. The Lord's Supper is generally observed four times a year.

The *Hungarian Church* has five superintendencies of Provincial Synods—Trans-Danubian (Komorn) (Cis Danubian (Buda Pest) Trans-Theissian (Debreczen), Cis-Theissian (Miskolcz), and the Transylvanian (Klausenburg)—with ministers and elders, members in equal numbers. These superintendencies are independent of each other, and have existed since the Reformation.

The church session is called the *consistorium*, whose moderator is the minister, assisted by the curator—one of the elders having charge of the temporal affairs of the congregation. Congregations are grouped together according to the limits of the Seniorates or church counties. Of the pastors of the congregation in each county a specific number are elected—known as assessors—to form the Seniorate or Presbytery, which has always its two presidents—the senior and curator. The senior is always, and the curator sometimes, chosen for life. Every pastor has a right to attend the Seniorate meeting, and to speak, but the assessors alone vote. A group of Seniorates form a *superintendency*, whose Assembly, or General Convent, resembles a Provincial Synod. Its members, however, consist only of delegates from the Seniorates, along with the superintendent or moderator and the general curator. Both these latter are elected to their office by the vote of all the congregations in the superintendency, and hold office for life. Sometimes the superintendent is styled “Episcopus,” but he is so in the Presbyterian sense of being *primus inter pares*. He is also the medium of communication between the government and the church.

The Hungarian Church has in connection with its congregations 1,602 elementary day schools, but in which religious instruction is regularly given; 2,451 teachers with 182,993 pupils.

In 1882 the Hungarian Church adopted a constitution by which the General Asssembly consists of delegates, 94 being elected by church sessions, and 12 being representatives of the colleges. All her various office-bearers are now chosen by the people, except the superintendent of Transylvania, who, in virtue of old laws, is appointed by the

Emperor. The Austrian Emperor must still, however, sanction church legislation before it is valid.

The Missionary Christian Church of Belgium has three *conseils sectionnaires*, or Presbyteries, meeting in one annual Synod, which is composed of a minister and elder from each congregation, and the members of the executive committee. Each pastor or evangelist in charge of a station is also a member of the Synod, but without a vote. No member can take his seat until he has accepted the Belgic Confession of Faith. The Synod appoints annually an executive committee, with a general secretary, to whom is entrusted the oversight of the work of the church.

The Belgian "Union of Evangelical Christians" consists of a number of congregations, Walloons, Germans, and French, all receiving, in part, support from the state.

The Walloon Churches.—There are in Holland a number of Walloon congregations, founded by Protestants driven from the Walloon provinces of Belgium in the time of Charles V. These congregations were assisted for a time by the Huguenots that fled from France on the revocation of the edict of Nantes. The greater part of these, however, ultimately became merged in the Holland population, and have aided in building up the Dutch Reformed Church so that only about seventeen Walloon congregations exist at the present.

The Reformed Church of France has twenty-one Provincial Synods, consisting of the ministers and elders of each five Consistories or Presbyteries.

According to the decree of 1st December, 1871, re-establishing the Synods of the Reformed Church, each Consistory (Presbytery) was to be represented by one minister and one elder in the Synod of its group. By this delegated Synod delegates were to be chosen who should form the National Synod, in the proportion of one delegate for each six pastors: these delegates to be ministers and elders in equal numbers. This National Synod met in 1872 (the last previous Synod had met in 1660, under the presidency of the illustrious Daillé, adjourning to meet within three years), when the doctrinal differences existing in the church at once led to the formation of two well-defined parties, the Liberals and the Evangelicals.

As the Liberal party does not recognize either the au-

thority or the necessity for the existence of a General Synod (*Synod Officielle*), such a meeting cannot at present be held. The Evangelical section has, therefore, organized a system of *Synodes Officieuses*, through which the work and oversight of their congregations are carried on. These Synods have no legal authority, while connection with them or submission to their enactments is entirely voluntary. In the meantime they are rendering invaluable services to the church, and increasing rapidly in influence and number of members.

There are in France 520 civil parishes, of which it is computed that 380 unite in these *Synodes Officieuses*, while there are some 120 other congregations, all of which also adhere. The larger number of these latter congregations are aided by the *Société Centrale d'Évangélisation*. Of the 690 ministers in actual service, about 500 adhere to the *Synodes Officieuses*.

Union of the Free Evangelical Congregations of France.—The Synod meets every second year, and deliberates on the several interests of the churches. It receives a report from every church; administers by committees the christian operations of which it has charge; it has a central fund for the general expenses of the church and the aid of the poorer congregations; it regulates the theological studies of aspirants to the ministry; holds fellowship with other churches in France and out of it; appoints delegates to visit the churches yearly, and adjudicates on difficult questions which the churches concerned have voluntarily submitted to it, and appoints a synodal commission for executive purposes during the interval of its meetings.

The students are sent to the Oratoire of Geneva, or to the Faculté Libre of Lausanne. Their number varies from ten to twelve, and they are supported while studying by the *Commission des Études*.

Free Evangelical Church of Germany consists of a single Presbytery. This is composed of one minister and one elder from each congregation and one elder for the *Diaspora*. It meets twice each year, possessing two congregations in Silesia and one in Bohemia. This church is a secession from the state church of Prussia that took place in 1860. The Bohemian congregation consists chiefly of converted Romanists.

Reformed Synodical Union of the East Rhine consists of

one Presbytery, called a Synod. This Bavarian Reformed Synod uses the Heidelberg Catechism as its doctrinal symbol, while the French churches at Erlangen, Wilhemsdorf, and Schwabach use in addition the Rochelle Confession and the French Discipline.

The names of the parishes are the French Reformed church of Erlangen, with annex of German Reformed church of Erlangen; Reformed Church of Nuremberg, with annex of Schwabach; Reformed churches of Baireuth, Gronenbach and Herbishofen in Suabia, and of Marienheim on the Danube.

Synod of the United Hanoverian Church consists of 120 congregations.

The Waldensian Church consists, strictly speaking, of the seventeen parishes in the valleys, all the other congregations in Italy being the result of evangelistic work and standing on a different footing. The Synod meets annually in September, and is composed of all the ministers on the roll, two lay deputies from each of the seventeen parishes and the lay members of the different church committees. There are no Presbyteries, properly so called, but in their place are five District Conferences, held annually in the mission field, with two Free Conferences in the valleys. The government of the church is Presbyterian, there being Sessions, Conferences, Synod or Synodal Commission or Table, with the peculiarity that only the male communicants over twenty-five years of age are reckoned as members of the church.

Attention has lately been called to the *Reformed Church of the Grisons* (Rhetica Confessio, 1558), and more especially to that portion of it which consists of Italian congregations. These are six in number, with nearly 3,000 members, and while tracing back their history only to the Reformation, yet as the Reformed doctrine came to them not from the Swiss or the German movement, but from the Italian, their sympathies are strongly with the Waldensian Church. For an interesting sketch of these congregations, see *Catholic Presbyterian*, December, 1883.

The Free Christian Church in Italy is the fruit of a variety of agencies and labors. It has no Presbyteries, but holds an annual General Assembly, composed of from one to three delegates from each congregation.

The Christian Reformed Church of the Netherlands has ten annual Assemblies or Provincial Synods, with one triennial General Synod, composed of seventy-four persons—two ministers and two elders from each Assembly and four deputies.

The average number of elders is four in each congregation. The Consistory or Session takes charge also of the temporal affairs of the congregation, one of their number called the *Kerk raad* acts as trustee and takes charge of the church buildings.

The Old Reformed Church of Bentheim and East-Friesland consists of one Presbytery, composed of the minister and elder from each congregation (two elders if there be no pastor). Five of the congregations are in Bentheim and four in East-Friesland.

This church is a secession from the national church, and is in friendly relations with the Christian Reformed Church, to whose mission agencies it contributes.

The Spanish Christian Church has two Presbyteries—Madrid and Seville—with a General Assembly consisting of a moderator, president, vice-president, two vocals and a general permanent secretary.

The Reformed Churches of Switzerland.—The whole population of Switzerland in 1880 was 2,846,102, of which number there were 1,160,782 Roman Catholics, also 10,838 adherents of minor sects, and 7,373 Jews. The adherents of the Reformed Church numbered 1,667,109, a majority of the whole population. By far the greater part of the Reformed belong to churches established by the government, though there are free churches in Geneva, Vaud and Neuchatel. The details of church life are regulated by the local authorities of each canton, or state, in the Republic, subject to a federal constitution adopted in 1874, to which all the cantons are required to conform. Perfect liberty of conscience is guaranteed to all, and no one is called upon to pay taxes to support a church to which he does not belong. All religions are allowed free exercise, within the limits of public order and morality. The Jesuits are forbidden to enter the cantons, on the ground that they are inimical to the peace of the Republic. The worship of the Reformed churches is characterized by extreme plainness and simpli-

city. The people are, as a rule, intelligent, thrifty and moral.

The Presbyterian Church of England has one Synod, meeting annually in April, and composed of all ministers in charge, pastors emeriti, foreign missionaries of the church, the theological professors, the general secretary, with a representative elder from each congregation.

The report of the Statistical Committee of the English Presbyterian Synod states that the church consisted in 1886 of 286 congregations and 61,781 communicants, giving an average of 216 each. In 1876 there were 258 congregations and 50,739 was the number of communicants, or an average of 196 each. Most of the congregations had large and commodious buildings, and many also had schools and manses, freeholds and leaseholds, and they were insured for the collective amount of £940,000. There were debts upon them amounting in all to £102,939, as against £108,310 in 1885. The number of communicants admitted for the first time in 1886 was 3,600, compared with 4,171 in the previous year; whilst the number lapsed, dead, and from other reasons removed from the roll was 3,569, against 3,724 in 1885. The church had, in 1886, 2,116 district visitors, 4,855 members of Dorcas societies, 7,210 Sabbath-school teachers, having charge of 75,794 scholars, 7,518 scholars in day-schools, 4,625 members of young men's societies, and 7,583 members of the Bible classes. The total receipts of the church were £206,533.

The General Assembly of the Presbyterian Church in Ireland meets annually in June, and is composed of all ministers having charges, and assistant ministers of congregations, Assembly's professors being ministers, ordained missionaries, and chaplains in the service of the church, and one elder from each congregation.

The General Synod of the Reformed Presbyterian Church in Ireland has four Presbyteries, Northern, Southern, Eastern, and Western, with one General Synod composed of all ministers on the roll with or without charge, and one elder from each congregation. It has one congregation in Liverpool and one in Geelong, Australia, and is in friendly correspondence with the Synod of the Reformed Presbyterian Church in the United States of America.

The Eastern Synod of the Reformed Presbyterian Church

in Ireland is in friendly correspondence with the General Synod of the Reformed Presbyterian Church in North America.

Synod of the Secession Church in Ireland meets in July, and co-operates in Foreign Mission work with the Original Secession Church in Scotland.

The General Assembly of the Church of Scotland (Established) meets in May. There are 1,290 parish churches, with 153 others. The number of communicants is 515,786. There are 84 Presbyteries and 16 Synods.

The Presbyterian principle of government by representative assemblies is elaborated in a pyramidal system of ecclesiastical courts, which have been models for nearly all Presbyterian churches in the English-speaking world. The importance attached to these courts may be understood from a story about the Rev. Doctor Calamy, of London, and an old Scottish lady who was on a visit to the metropolis. She was urging upon Dr. Calamy the request, born of maternal solicitude, that he would look after the spiritual welfare of her son, who had made his home in a place so benighted as London. "Why," said Calamy, "what is your fear? We in England have the same Scriptures as you have, we believe in the same Saviour, and we insist as much as you do upon all holy living." The old lady replied: "All that may be very true; but you have no Kirk sessions, Presbyteries, Synods, and General Assemblies."

The General Assembly of the Church of Scotland, because of its relation to the state, has not only a moderator to preside over its deliberations, but a representative of the throne, called the Lord High Commissioner, who attends in his official capacity, accompanied by the pomp and circumstance of royalty. In addition to the commissioners sent to the General Assembly by the Presbyteries, there are also representatives present from the universities and from the royal burghs, or ancient municipalities.

The General Assembly of the Free Church of Scotland meets in May. It has 73 Presbyteries, 16 Synods, and 315,000 communicants. The Assembly consists of 730 members, half being ministers and half ruling-elders, and all appointed by the Presbyteries. Each Presbytery returns one-third of its ministers, and an equal number of ruling-elders. The Free Church has the same creed, government, and worship, as the

Established and United Presbyterian. Its ministers, elders, deacons, and probationers, subscribe the Confession of Faith, and they signify their approval of the general principles contained in the Claim of Right of 1842, and Protest of Commissioners to the General Assembly in 1843. The temporal affairs of each congregation are managed by a body called "The Deacons' Court." This court is composed of the minister, the ruling elders, and a body of deacons, chosen, like the elders, by the members of the congregation. The spiritual interests of each congregation are attended to by the kirk-session, consisting only of the minister and elders.

The Synod of the United Presbyterian Church of Scotland.—The United Presbyterian Church has as its subordinate standards, the Confession of Faith and Catechisms, with the same form of government and worship as the Established Church. Ministers, elders, and probationers give their adherence to the Westminster Confession and the Larger and Shorter Catechisms, with a reservation as to what "teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion." The church has ruling-elders, sessions, and presbyteries, but instead of a General Assembly, its supreme court is a Synod, composed of the ministers having charges, and one elder from each session. The temporal affairs of each congregation are attended to by a body of managers chosen by the members.

The Synod of the Reformed Presbyterian Church of Scotland is composed of all ordained ministers and one elder from each congregation. It has 31 Presbyteries, and 176,297 communicants.

The Synod of the United Original Secession Church of Scotland has four Presbyteries in Scotland, and two in Ireland, with a Synod composed of all ministers having charges and one elder from each congregation.

The Calvinistic Methodist or Presbyterian Church of Wales has twenty-four Monthly Meetings (Presbyteries), and two Quarterly Associations (Synods), one for North Wales, consisting of 14 Presbyteries, and the other for South Wales, with ten Presbyteries; each has power to decide an appeal on all questions within its own limits.

The General Assembly meets annually, and is composed of representatives (two ministers and two elders) from each Presbytery, *ex officio* presidents, members of committees and

the officers of the two Quarterly Associations. As the church is not yet fully organized according to strict Presbyterian principles, and to some extent itinerancy continues to exist, it is impossible to say how many of the ministers reported as "in service" are in permanent charge of congregations. The majority of the Sabbath-school attendance consists of adults, so that nearly all the classes are Bible classes.

The General Assembly of the Presbyterian Church in the United States of America (Northern) meets annually, in May. Of its Synods some are general and others delegated bodies, and each, as a rule, conterminous with a particular state. The eldership is a life office, with term-service.

The General Assembly of the Presbyterian Church in the United States (Southern) meets annually, in May, and is composed of one minister and one elder from each Presbytery having fewer than twenty-five ministerial members, and double that number if more than twenty-four. There is no term-service for any of its officers.

The Reformed Church in America (formerly Dutch Reformed) has one General Synod, meeting annually in June, and is composed of three ministers and three elders from each classis, nominated by the classis but elected by the particular Synod.

The Christian Reformed Church in the United States of America is a secession (in 1857) from the Reformed Church in America, and is in friendly relations with the Christian Reformed Church of Holland.

General Synod of the Reformed Church in the United States (formerly German Reformed) meets triennially in May, while its Provincial (District) Synods, of the United States, of the Northwest, of the East and Central German, and of Ohio, Pittsburgh, and the Potomac (English speaking), meet annually. The eldership is a life office, but its incumbents serve for only two years. At the close of that term, they may be chosen again for service, but without ordination, by the congregation. When not in service, the Consistory may call them into its meetings for counsel.

The General Assembly of the Presbyterian Church of North America meets annually, in May, and consists of commissioners from Presbyteries in the ratio of one minister and one elder for each seven ministerial members of

the Presbytery. This church has one Presbytery in Canada.

The Synod of the Associate Church is in friendly correspondence with the Original Secession Church of Scotland.

The Synod of the Associate Reformed Church of the South meets annually, in October, and is composed of all ordained ministers, and one elder from each ministerial charge. It is in friendly relations with the United Presbyterian Church of North America.

The General Synod of the Reformed Presbyterian Church in North America meets annually, in May, and is composed of delegates from the Presbyteries.

The Synod of the Reformed Presbyterian Church in the United States of North America meets annually, in May, and consists of all ordained ministers connected with the church, and one elder from each organized congregation.

The General Assembly of the Welsh Calvinistic Methodist, or Presbyterian Church, U. S., meets annually, in August, and consists of two ministers and two elders from each Synod, the ex-moderator, the treasurer and the secretary of the board of missions, and those appointed to read papers on prescribed subjects.

This church stands in very intimate relations with the Welsh Calvinistic Methodist Church of Great Britain.

The General Assembly of the Cumberland Presbyterian Church meets annually, in May, and consists of one minister and one elder from each Presbytery, and of two ministers and two elders if the Presbytery contains more than eighteen ministers.

The Synod of the Dutch Reformed Church in South Africa originated in Cape Colony, where it is still by statute recognized as the established church, though since 1875 receiving no financial support from the state. For legal purposes, therefore, only the congregations in the colony form the Dutch Reformed Church, though, for all ecclesiastical purposes, the congregations in the other provinces of Natal, the Orange Free State, and the Transvaal are associated with them in forming one church, with a Synodical Commission, consisting of the moderator, the assessors, the actuaries, the scribe, and sixteen other members.

The churches in the colonies of Cape Colony and Natal meet annually in a provincial Synod, while the four Presby-

teries (Northern, Southern, Eastern and Western *Kingsbesturen*,) of the Republic of Orange Free State also meet annually in a Synod composed of all the ministers and one elder from each congregation.

The statistics include all those of the Synods or branches of the church in Cape Colony, Natal, the Orange Free State and the Transvaal.

The Christian Reformed Church of South Africa is in ecclesiastical sympathy with the parent church in the Netherlands.

The Synod of the Dutch Reformed Church, Orange Free State, has four Classes or Presbyteries (North, South, East, and West), and one Synod, composed of all ordained ministers and one elder from each congregation.

The Synod of the Presbyterian Church of Eastern Australia meets annually, in October, and is composed of all pastors and one elder from each congregation, together with the theological professors.

The General Assembly of the Presbyterian Church in New South Wales meets annually, in March, and consists of all ministers in charge, with one elder from each congregation and the theological professors.

The General Assembly of the Presbyterian Church of Queensland meets annually, and consists of all ministers in charge, with one elder from each congregation.

The Presbyterian Church of South Australia.

The General Assembly of the Presbyterian Church of Victoria meets annually in November, and consists of all ministers in charge, pastors emeriti, and one elder from each congregation.

Presbytery of West Australia.

Presbytery of Tasmania.

Presbytery of the Free Church of Tasmania.

An important movement has for some time been in progress for the purpose of uniting all the sections of Presbyterianism in the Australian colonies into a federal, if not organic, union.

The General Assembly of the Presbyterian Church in New Zealand meets annually in February, and consists of all ministers in charge, with one elder from each congregation.

The Synod of the Presbyterian Church in Otago and

Southland meets annually, in January, and consists of all ministers in charge, pastors emeriti, the theological professors, and one elder as representing each congregation, but who need not be a member of its session.

The General Assembly of the Presbyterian Church in Canada meets annually, in June, and consists of one-fourth of the ministerial members on the roll of the Presbytery and an equal number of elders.

Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and the *Synod of the Church of Scotland in Nova Scotia*, etc., etc., consists of congregations and ministers that did not concur in that union movement which resulted, in 1876, in the formation of the present Presbyterian Church in Canada.

In Prince Edward Island there are, it is said, 8,000 people known locally as "Macdonaldites," adhering to the Church of Scotland. There is also one congregation in Cape Breton.

The Synod of Jamaica is the first Presbyterian Church on mission ground that has become self-governing. The mission was commenced in 1824, and now, though still receiving the larger part of its financial support and ministerial supply from the United Presbyterian Church of Scotland, is independent of its control. It possesses a theological hall for the education of its own ministers, and has already sent several of these to the Old Calabar Mission in West Africa.

Greece.—Dr. Kalopothakes, missionary for many years in Greece from the Presbyterian Church in the United States (Southern), has organized the fruits of his labors into "The Evangelical Church"—*Ελληνική Ευαγγελική Ἐκκλησία*. This body has been formed into a local Synod—*Τοπική Σύνοδος*—Presbyterian in constitution, and consists of three Greek ordained evangelists, under the supervision of the American Presbyterian missionaries. There is one congregation at Athens, and there are three stations not yet organized as pastoral charges. There are in actual service five ministers, along with the two missionaries. The congregation at Athens has two elders and two deacons. There is one licentiate. There is one Sabbath-school at Athens, with several teachers.

The Free Evangelical Church of Geneva is the result of the gradual growth of religious life and belief, more conservative and biblical, than formerly existed in Geneva. It con-

sists at present of a single Presbytery, with three congregations, organized in accordance with our polity.

PARTIAL ROLL OF THE REFORMED CHURCHES IN GERMANY.

Old Reformed Church in East Friesland and Bentheim.

*United Reformed Church in the Province of Hanover,—*113 congregations, with more than 50,000 adherents.

Confederation of the Reformed Churches in Lower Saxony, independent of the state,—7 congregations, with 2,000 communicants.

The Reformed Church of Bremen,—4 large congregations in the city of Bremen, with several others in the districts of Viqueseck and Bremer-haven, under the control of the chief magistrate along with the chief ministers of the city, has 50,000 adherents.

The Reformed Church of the Principedom of Lippe-Detmold has 50 congregations, with 54 ministers and 200,000 adherents, under the control of the Prince's Consistory at Detmold.

The Reformed Church of Lower Hesse has more than 200 congregations, under the control of the Royal Consistory at Cassel. These congregations have elders, but there are no Synods.

The Reformed Church in Westphalia has 70 congregations in 7 groups, with 150,000 adherents, has elders and Synods, under the control of the Royal Consistory at Munster.

The Reformed Synod of Wesel has four congregations, of Dutch and French origin.

The Reformed Church in the Rhine Provinces has 150 congregations, with 500,000 adherents, under the control of the Royal Consistory of Coblenz. These congregations, as well as those of Westphalia and in Prussia, have formed a union with the Lutherans, but without giving up their Reformed Catechism, discipline or order. The Emperor and the Imperial family are themselves members of the Reformed Church and adhere to its creed. The union in Prussia has not been absorptive, as it has been in other territories.

The Reformed Church Confederation in the Province of Saxony has 10 congregations, 12 ministers, with elders and

Synods, under the control of the Royal Consistory at Madgeburg.

The Reformed Church in Pomerania has 7 congregations, with 7 ministers, under the control of the Royal Consistory at Stettin.

The Reformed Churches in the Province of Silesia has 9 congregations, with 11 ministers, under the control of the Royal Consistory at Breslau.

The Free Reformed Churches of Silesia.

The Reformed Church of the Province of Prussia has 11 congregations, 11 ministers, and possesses elders and Synods, under the control of the Royal Consistory of Königsburg and the superintendent of Tilsit.

The Reformed Church in the Province of Brandenburg has more than 20 congregations, amongst them that of the Cathedral of Berlin, in which the Emperor and his family worship, under the control of the Royal Consistory at Brandenburg.

The Church of the French Colony in the Province of Brandenburg has 12 congregations, 4 at Berlin, with elders and Synods, under the control of the Royal Church Directory at Berlin.

The Reformed Churches of the Province of Posen; 5 congregations; 6 ministers, under the control of the Seniorate at Posen. These churches are the remains of the *Unitas Fratrum Poloniae et Bohemiae*.

The Reformed Churches of East Bavaria are partly of French origin. There are 7 congregations and 7 ministers, with elders and Synods, under the control of the Royal Protestant Consistory at Munich.

Two French Congregations, under the Landgraviate of Hesse-Homburg, at Frederickshof and East Homburg.

Single congregations, without any relation to other Reformed churches, are: The Reformed Churches at Altona, at Hamburg (a German and French one), at Accam in the territory of the Grand Duke of Oldenburg, at Frankfort on the Main (a German and a French one), at Leipsic, at Dresden (two ministers to each of the two latter), at Hanau (a Dutch and a French one), at Elberfeld (a Dutch congregation), at Bützow, in the Grand Duchy of Mecklenburg, at Stuttgart, and at Osnabruck, the two latter being very poor, that of Osnabruck not having even a minister.

The Reformed Churches of Heidelberg and within its neighborhood.

The Reformed Churches in the Bavarian Palatinate, consisting of four-fifths of the Protestant churches of this territory.

The Reformed Churches in the Nassau territory.

The Reformed Churches in the Grand Duchy of Hesse-Darmstadt.

The Reformed Churches in the Duchy of Anhalt.

The Reformed Churches in the Grand Duchy of Saxe-Weimer.

The Reformed Church in the Kingdom of Poland.—Ten congregations, with 6,000 adherents, a session in each congregation meeting in an annual Synod.

PRESBYTERIAN AND REFORMED CHURCHES ON THE EUROPEAN CONTINENT.

In the statistical returns of the Churches on the Continent given in the following Tables, it will be noticed that in cases where the numbers of communicants and adherents are both given, the number of adherents is about one-third larger than the number of communicants; therefore, in the few cases where only the adherents are given, it is thought fair to arrive at the numbers of communicants by subtracting one-third. In view of this it may be said that it is not fair to multiply the whole number of communicants throughout the world by four to get at the number of adherents; but we believe it is fair as to the general result, because in English-speaking countries the proportion between communicants is at least that of one to four, and though the proportion on the continent of Europe is that of two to three in the reports to the Alliance, these reports are so incomplete, many churches not being reported at all, we are quite sure that to multiply the number of communicants reported by four will not produce as large a result as would be attained by such thorough statistical returns as we have from the churches in English-speaking countries. As the work of the Alliance progresses these defects will no doubt be remedied.

STATISTICAL RETURNS

FROM PRESBYTERIAN AND REFORMED CHURCHES THROUGH-
OUT THE WORLD.

Amended from the Report of the Third General Council, 1884, with additions to some of the returns of the American Churches, bringing them down to the year 1888.

EUROPEAN CONTINENT.		Presby- teries.	Synods.	Congre- gations.	Ministers on roll.	Communi- cants.
<i>Austro-Hungarian Empire.</i>	The "General Synod of the Reformed Church in Austria," consists of the first four independent churches: Reformed Church in the Province of Austria, -----	---	1	4	4	6,058
	Reformed Church in the Province of Bohemia, -----	4	1	47	53	44,904
	Reformed Church in the Province of Moravia, -----	2	1	24	24	23,780
	Reformed and Evangelical Church of the Helvetic Confession, Hungary, -----	57	5	1,980	1,980	1,296,460
	Union of Evangelical Churches, Belgium, -----	---	---	---	---	---
	Missionary Christian Church, Belgium, -----	3	1	21	14	3,923
	The Walloon Church in Belgium and the Netherlands -----	---	---	---	---	---
	Reformed Church of France, -----	105	21	640	750	678,000
	Union of the Free Evangelical churches of France, -----	---	---	---	---	---
	Reformed Churches of Switzerland, -----	---	---	---	---	833,554
Reformed Churches of Germany,* -----	---	---	---	---	1,000,000	
Waldensian Evangelical Church, -----	7	---	42	70	16,484	
Free Christian Church in Italy, -----	---	---	32	10	1,666	
Reformed Church of the Netherlands, -----	44	10	1,349	1,600	1,394,302	
Christian Reformed Church of the Netherlands, -----	40	10	379	296	148,489	
Spanish Christian Church, -----	2	---	12	15	3,000	
Totals for European Continent,		265	50	4,604	5,242	5,440,620

* We are confident that these figures are far below the truth as to the strength of the Reformed Church in Germany.

GREAT BRITAIN AND IRELAND.	Presby- teries,	Synods,	Congre- gations.	Ministers on roll.	Communi- cants.
Presbyterian Church of England,	10	1	279	264	61,781
Church of Scotland in England, -	4	---	20	---	---
Presbyterian Church in Ireland, -	37	5	554	626	101,340
Reformed Presbyterian Church of Ireland, -----	4	1	36	26	4,731
Eastern Reformed Presbyterian Church of Ireland, -----	---	---	8	---	---
Secession Church of Ireland, ----	2	---	11	9	1,750
Church of Scotland, -----	84	16	1,442	1,480	515,786
Free Church of Scotland, -----	73	16	1,023	1,091	315,000
United Presbyterian Church of Scotland, -----	32	1	557	600	176,299
Reformed Presbyterian Church of Scotland, -----	2	1	9	7	1,120
United Original Secession Church of Scotland, -----	6	1	39	32	5,500
Calvinistic Methodist Church in Wales, -----	24	2	819	616	122,107
Totals for G. Brit. and Ireland.	277	44	4,797	4,751	1,305,417
UNITED STATES.					
Presbyterian Church in the United States of America, (Northern,) -	201	28	6,437	5,654	696,827
Presbyterian Church in the United States, (Southern,) -----	69	13	2,236	1,116	150,398
Reformed Church in America, ---	33	4	547	547	85,543
Christian Reformed Church in America, -----	5	---	50	---	6,800
Reformed Church in the United States, -----	54	7	1,481	802	183,980
United Presbyterian Church of North America, -----	60	9	644	730	91,086
Associate Church of North Amer. Associate Reformed Church of the South, -----	8	1	72	79	7,015
Reformed Presbyterian Church in North America, -----	6	1	48	37	6,800
Reformed Presbyterian Church in the United States of N. Amer.,	11	1	124	112	10,856
Calvinistic Methodist or Welch Pres. Church in the U. S., ----	16	6	175	84	9,563
Reformed Presbyterian Presby- tery of Philadelphia, -----	---	---	---	---	---

	Presby- teries.	Synods.	Congre- gations.	Ministers on roll.	Communi- cants.
United States, continued.					
Cumberland Presbyterian Church in America, -----	116	27	2,540	1,563	145,146
Colored Cumberland Presbyterian, -----	---	---	500	200	13,000
Total for United States, -----	579	97	14,854	10,924	1,407,014
BRITISH COLONIES AND DEPENDENCIES.					
Dutch Reformed Church in South Africa, -----	11	2	140	---	---
Christian Reformed Church in South Africa, -----	---	---	---	---	---
Dutch Reformed Church of the Orange Free State, -----	---	---	---	---	---
<i>Presbytery</i> of Ceylon, -----	1	---	9	6	645
Presbyterian Church of Eastern Australia, N. S. W., -----	4	1	11	12	273
Presbyterian Church of New South Wales, -----	11	---	89	95	4,816
Pres. Church of Queensland, ----	4	---	33	21	---
Presbytery of South Australia, ---	1	---	19	12	1,515
Presbyterian Church of Victoria, -----	12	---	161	152	17,000
Presbyterian Church of Jamaica, -----	4	---	---	---	8,405
<i>Presbytery</i> of West Australia, . . .	---	---	---	---	---
Presbyterian Church of Tasmania, <i>Presbytery</i> of the Free Church of Tasmania, -----	2	---	---	---	---
Presby. Church of New Zealand, -----	1	---	---	---	---
Presby. Church of New Zealand, Presbyterian Church of Otago and Southland, -----	7	---	84	77	15,000
Presbyterian Church in Canada, .	5	1	54	53	8,667
Presbyterian Church of Canada in connection with the Church of Scotland, -----	36	4	799	693	119,608
Church of Scotland in Nova Scotia, New Brunswick, and the adjoining provinces, -----	3	1	24	15	---
Church of Scotland in Nova Scotia, New Brunswick, and the adjoining provinces, -----	2	1	14	12	---
Totals for British Colonies and Dependencies, -----	104	10	1,438	1,148	175,929
Native converts in Mission Churches, -----	---	---	---	---	65,566
Grand Totals for the world, ---	1225	201	25,693	22,065	8,894,546

FOREIGN MISSIONS.—STATISTICAL RETURNS OF PRESBYTERIAN AND REFORMED MISSION CHURCHES.
(From the Report of the Third General Council.)

ORGANIZATIONS, MORE OR LESS PERFECT, IN NON-PROTESTANT COUNTRIES.

	Ordained Ministers.		Licentiate.	Med. Missionaries, Teachers, &c		Communit's	Sabth School Attendance.	Boarding and Day Scholars		Total.	Supported by
	For.	Nat.		For.	Nat.			Boys.	Girls.		
AFRICA.											
NORTH AFRICA.											
<i>Egypt</i> —Pres. of Egypt, ¹	10	9	3	17	145	1450	1634	1874	654	2528	U. P. Ch., U. S.
WEST AFRICA.											
<i>Cabutar</i> —Pres. of Biafra, ²	6	2	—	8	12	199	620	—	—	687	U. P. Ch., Scotland.
<i>Corisco & Gabann</i> —Pres of Corisco, ³	7	2	2	15	21	411	655	105	69	174	Pres. Ch., North, U. S.
<i>Liberia</i> —Pres of West Africa, ⁴	4	1	—	5	—	276	230	78	70	148	Pres. Ch., North, U. S.
EAST AFRICA.											
<i>Blantyre</i> —	1	—	—	3	—	—	—	—	—	—	Est. Ch., Scotland.
SOUTH AFRICA.											
<i>Kafraria</i> —U. P. Pres. of Kafraria, ⁵	10	—	—	1	14	1339	—	—	—	1175	U. P. Ch., Scotland
Free Ch. Pres. of Kafraria, ⁶	8	2	—	23	64	2452	—	1442	1122	2564	Free Ch., Scotland.
<i>Cape Colony and Natal</i> , Pres. Natal,	6	—	—	3	38	302	—	196	151	347	Free Ch., Scotland. Ch. of Scotland.
2	—	—	—	—	—	—	—	—	—	—	—

¹ This mission work is almost exclusively among the Copts. Is a Presbytery of the home church.

² The missionaries are not members of any home Presbytery. An independent Presbytery.

³ Forms part of the Synod of New Jersey, U. S. ⁴ Forms part of the Synod of Pennsylvania, U. S.

⁵ Consists of the missionaries of the districts, and of the ministers and elders of eight congregations in Natal and Cape Colony. ⁶ Includes congregations in the Orange Free State.

AFRICA.—Continued.

CENTRAL AFRICA.

Livingstonia—(Lake Nyassa.) -----

ASIA.

EASTERN ASIA.

Asia Minor—Latakiah, -----*Persia*—Presb. of Oroomiah,¹ -----*Syria*—Synod of Syria, formed in
1882, and consisting of the
Presbytery of Beirut,² -----

" Abieh, -----

" Sidon, -----

" Tripoli, -----

" Zaleh, -----

Antioch, -----

CENTRAL ASIA.

India—Calcutta, -----Pres. of Katiawar and Guja-
rat, -----

	Ordained Ministers.		Licentiate.	Med. Missionaries, Teachers &c.		Communis.	Sab'th School Attendance.	Boarding and Day Scholars.		Total.	Supported by
	For.	Nat.		For.	Nat.			Boys.	Girls.		
	2	---	---	6	5	5	---	160	20	180	Free Ch., Scotland.
	3	---	1	3	44	138	---	498	150	648	Ref. Pres. Ch., U. S.
	10	29	30	26	40	1717	---	2687	544	3231	Pres. Ch. North, U. S.
	14	4	31	20	160	1036	---	4615	1100	5815	Pres. Ch. North, U. S.
	1	---	---	2	7	---	---	50	80	130	(Ref. Pres. Ch., Scot'd. (" " Ireland.
	8	---	10	7	56	292	---	1656	523	2174	Pres. Ch. of Ireland.

¹ Forms part of the Synod of New York, U. S. There also exist in Persia three *Knooshyas*, or native Presbyteries, composed of native pastors, and distinct from the Presbytery of Oroomiah.

² Each of these Presbyteries is composed of the ordained foreign missionaries of the home church, ordained professors in the Syrian Protestant College, native pastors, and one elder from each congregation within bounds. This Synod forms no part of the home church, though its foreign members are connected with home Presbyteries.

India—Pres. of ——— ¹	10	4	2	10	399	---	4522	305	4827	Est. Ch. of Scotland.
“ Rajpootana, ²	23	11	6	15	1403	---	7831	3147	10978	Free Ch. of Scotland.
“ ——— ³	13	---	---	7	397	1606	3795	275	4070	U. P. Ch. of Scotland.
“ ——— ⁴	2	---	---	2	7	---	280	---	280	Orig. Seces. Ch., Scot.
Synod of India, ⁵	8	---	11	7	622	---	1870	753	2623	Calvin Meth. Ch.,
Allahabad,										
Furruckhabad,										
of the Pres- } byteries of } Kolapore, } Lahore, } Lodiana. }	31	16	3	57	1022	1905	5902	2256	8158	Pres. Ch. North, U. S.
Pres. of Sialkot, ⁶	8	2	7	13	1132	1096	1394	520	1914	U. P. Ch., U. S.
“ Arcot, ⁷	7	5	---	7	1656	---	---	---	1966	(Dutch) Ref. Ch., U. S. (German) Ref. Ch., U. S.
“ ——— ⁸	2	---	---	6	41	---	130	14	144	Pres. Ch., Canada.
Pres. of Saharanpur,	---	---	---	---	---	---	---	---	---	---
EASTERN ASIA.										
China—Pres. of Amoy, ⁹	18	5	1	11	2729	---	361	55	416	Pres. Ch. of England.
“ Swatow, ¹⁰	---	---	---	---	---	---	---	---	---	“

¹ Composed of the missionaries of the church, military chaplains, and others. They form no part of the home church, and have jurisdiction over the native licentiate alone. ² Forms no part of the home church.

³ Mission at Seoni, Central India. ⁴ This mission is located in Assam.

⁵ This Synod meets triennially. It is formally a portion of the home church.

⁶ Is a Presbytery of the home church.

⁷ Mission founded in 1854. Transferred from American Board to the Reformed Church in 1857. Is a regular classis of the home church.

⁸ The ordained missionaries are members of home Presbyteries.

⁹ In 1862, the agents of the Presbyterian Church at Amoy, who have no connection with home presbyteries, united with those of the Dutch Reformed Church, U. S., who retain their connection with the home church, in forming in that city a Tai-hoe, or Presbytery.

¹⁰ This Presbytery, formed in 1881, consists of foreign and native ministers.

EASTERN ASIA—Continued.	Ordained Ministers.		Licentiate.	Med. Missionaries, Teachers, &c.		Communit's.	Sabbath School Attendance.	Boarding and Day Scholars.		Total.	Supported by	
	For.	Nat.		For.	Nat.			Boys.	Girls.			
Pres. of Swatow,-----	2			1								Pres. Ch., Ireland.
-----	2			1	3	16		23		23		Est. Ch., Scotland.
Synod of China, ¹ -----	7			1	13	15						U. P. Ch., Scotland.
Canton,-----												
Consisting of the Presbyteries of Shanghai, Shantung,-----	32	12	26	46	99	2759		1159	778	1937		Pres. Ch. North, U. S.
Amoy, ² -----	4	5		5	25	750		80	27	107		(Dutch) Ref. Ch., U. S.
-----	8			9		48				314		Pres. Ch. South, U. S.
-----	2			3	20	450		45		45		Pres. Ch., Canada.
Siam—Pres. of Siam, ⁴ -----	8		2	23	8	292		87	161	248		Pres. Ch. North, U. S.
Japan,-----	4	1		1	12	150						U. P. Ch., Scotland.
-----	8	6	7	24	16	1025		301	328	629		Pres. Ch. North, U. S.
-----	6	10		12	20	437				99		(Dutch) Ref. Ch., U. S.
-----	2				2							(German) Ref. Ch. U. S.

¹ The Synod is formally a portion of the home church.

² Mission commenced in 1844 by the American Board, which transferred it in 1857 to the Reformed Church.

³ The Presbytery of Hangchow, consisting of the foreign and native agents of the Presbyterian Church, South, U. S., was, with consent of its members, dissolved some time ago by the General Assembly, the church declining to have a constituted Presbytery on mission ground. Such a Presbytery it held should go to form a native church.

⁴ Forms part of the Synod of New York, U. S.

EASTERN ASIA—Continued.

Japan—Continued.¹ -----

OCEANICA.

Tahiti,² -----
 Gen. Synod—New Hebrides Miss.,³ -----

WEST INDIA ISLANDS.

Trinidad—Pres of -----,⁴ -----

2	4	-----	-----	-----	-----	Cumb. Pres. Ch., U. S.
3	-----	-----	-----	-----	-----	French Miss. Society.
14	1	175	1000	467	340	Various Churches.
9	2	55	600	1000	1600	Various Churches.

¹ In June, 1877, the foreign missionaries of the Scottish U. P. Church, the Presbyterian Church, U. S., and of the (Dutch) Reformed Church, united to form the "Union Church of Christ in Japan." This body exists in the form of a Synod (or Dai-Kuwai), having three Presbyteries (or Chin-Kuwai), and consists of 34 ministers, 17 of whom are foreign missionaries, and 17 native pastors, with 3,000 native communicants. One-fourth of its congregations are already self-supporting. The Reformed Church and the Presbyterian Church missionaries are connected with their home churches, the United Presbyterians are not.

² By a decree of the French government (3d Feb., 1884,) the Protestant congregations in the French possessions in Oceanica have been organized into an independent community. The ruling body is a Superior Council, composed of all the French ministers in charge of congregations or directing schools. If desired, the Governor may admit into membership in this Council the English pastor that represents the London Missionary Society. The first meeting of this Council will be held in August of this year, at Papeete, and will continue in session for ten days.

³ South Sea Mission, commenced by John Williams in 1839. The agents are now supported by the Free Church of Scotland, the Presbyterian Churches of Canada, Victoria, N.S. Wales, West and South Australia, New Zealand, and Otago and Southland.

⁴ The Presbytery of Trinidad was formed in 1867, and exercises all Presbyterial power. It consists of three European and one native ordained minister, supported by the U. P. Church of Scotland; four Canadian and one native ordained minister, supported by the Canada Presbyterian Church; and one European ordained minister, supported by the Free Church of Scotland as pastor of Portuguese refugees from Madaira.

	Ordained Ministers.		Licentiate.		Med. Missionaries, &c.		Commun'ts.	Sab'th School Attendance.	Boarding and Day Scholars.		Total.	Supported by
	For.	Nat.	For.	Nat.	For.	Nat.			Boys.	Girls.		
AMERICA.												
NORTH AMERICA.												
<i>Indian Tribes,</i>	16	9	17	37	16	1290	---	---	350	220	572	Pres. Ch. North, U. S.
---	3	8	4	3	5	90	---	---	---	---	---	Pres. Ch. South, U. S.
---	4	8	---	---	13	550	---	---	---	---	---	Cumb. Pres. Ch., U. S.
---	2	1	---	3	2	124	---	---	---	---	118	Pres. Ch., Canada.
<i>Mexico—Pres. of Mexico,</i>	7	8	13	7	21	7220	---	---	170	222	392	Pres. Ch. North, U. S.
---	2	2	2	4	6	250	---	---	---	---	170	Cumb. Pres. Ch. U. S.
---	1	---	---	1	2	50	---	---	---	---	---	Ass. Ref. Ch. South, U. S.
SOUTH AMERICA.												
<i>Brazil—</i>	9	6	---	13	13	1355	---	374	137	129	266	Pres. Ch. North, U. S.
<i>Pres. of Rio Janeiro,¹</i>	7	3	2	7	6	439	---	---	240	55	295	Pres. Ch. South, U. S.
<i>U. S. Colombia,</i>	2	---	---	3	2	34	---	---	24	61	85	Pres. Ch. North, U. S.
<i>Chili—Pres. of Chili,</i>	6	---	---	5	4	272	---	---	110	70	180	“ “
<i>British Guiana—Pres. Brit. Guiana,²</i>	10	---	---	---	---	---	---	---	---	---	---	Est. Ch. of Scotland.

¹ Presbytery of Rio Janeiro was organized in December, 1865.

² This Presbytery consists of ministers of the Church of Scotland ministering on the plantations, and supported by the property owners.

FOREIGN MISSION STATISTICS, SHOWING WHAT PRESBYTERIAN AND REFORMED CHURCHES ARE DOING FOR THE CONVERSION OF THE HEATHEN.

(From Report of Third General Council, 1884.)

	Organized.	FOREIGN AGENTS.			NATIVE AGENTS.		Communi- cants.	Day Sch ^l Pupils.
		Ord'n'd	Lay.	Female	Others.			
					Ord'n'd	Others.		
EUROPEAN CONTINENT.								
FRANCE.—Evangelical Missionary Society of Paris,-----	1822	25	6	26	2	130	6,820	---
ITALY.—Waldensian Church,-----	1883	---	---	---	---	---	---	---
NETHERLANDS.—Netherlands Missionary Society,-----	1797	11	7	4	2	30	12,000	---
Java Committee,-----	1855	6	3	6	---	13	350	---
Ermelo Missionary Society,-----	1856	6	---	4	---	14	50	---
Netherlands Missionary Union,-----	1858	8	---	---	---	5	150	---
Utrecht Missionary Society,-----	1859	10	---	8	---	12	100	---
Dutch Reformed Missionary Union,-----	1859	3	---	2	---	15	150	---
Christian Reformed Church,-----	1860	3	---	2	---	5	40	---
SWITZERLAND.—Free Church, Canton de Vaud,-----	1869	5	3	7	---	6	230	---
Totals,-----	---	77	27	61	4	230	19,890	---
UNITED KINGDOM.								
Established Church of Scotland,-----	1827	12	11	---	3	32	415	8,753
Presbyterian Church of Ireland,-----	1840	11	2	7	---	35	360	2,075
Calvinistic Methodist Church of Wales,-----	1840	8	---	---	12	14	662	2,354
Free Church of Scotland,-----	1844	37	35	14	13	425	4,443	14,541
U. P. Church of Scotland,-----	1847	50	11	12	17	393	10,808	12,524
Presbyterian Church of England,-----	1847	19	8	5	19	60	2,768	368

	Organ-ized.	FOREIGN AGENTS.			NATIVE AGENTS.		Communi-cants.	Day Sch'ls. Pup'ls.
		Ord'n'd	Lay.	Female	Ord'n'd	Others.		
UNITED KINGDOM—Continued.								
Reformed Presbyterian Church of Scotland,	1876	1	---	2	---	7	---	130
“ “ Ireland,	1871	---	1	---	---	8	---	130
Original Secession Church, Scotland,	1871	2	---	2	---	7	20	280
“ “ Ireland,	1874	---	---	---	---	---	---	---
Totals, -----	---	140	71	42	64	981	19,676	41,155
UNITED STATES.								
Reformed Church in America,	1832	20	1	23	20	115	2,843	2,028
Presbyterian Church in the U. S. of America (Northern),	1837	160	21	265	92	718	18,656	21,253
United Presbyterian Church,	1858	19	---	33	11	200	1,906	4,631
Synod of Reformed Presbyterian Church,	1856	3	1	5	---	43	130	648
Presbyterian Church in the United States (Southern),	1862	23	2	28	15	37	1,700	500
Cumberland Presbyterian Church,	1876	2	---	2	---	---	---	---
Reformed Church in the United States,	1878	2	---	2	---	---	---	---
Associate Reformed Synod of the South,	1878	1	---	1	---	2	50	---
Totals, -----	---	230	25	359	138	1115	25,235	29,060
BRITISH COLONIES AND DEPENDENCIES.								
Presbyterian Church, Eastern Australia,	---	---	---	---	---	---	---	---
“ “ New South Wales,	---	---	---	---	---	---	---	---
“ “ Queensland,	---	---	---	---	---	---	---	---
“ “ South Australia,	1882	1	---	---	---	---	---	---

"	Victoria, -----	1860	4	----	3	----	82	229	450
"	"	-----	1	----	1	----	-----	-----	-----
"	New Zealand, -----	1870	2	1	2	-----	-----	39	-----
"	Otago and Southland, -----	1876	17	-----	22	1	6	497	2,159
"	Canada, -----	-----	-----	-----	-----	-----	-----	-----	-----
	Totals, -----	-----	25	4	29	1	88	765	2,609
SUMMARY.									
	EUROPEAN CONTINENT, -----	-----	77	27	61	4	230	19,890	-----
	UNITED KINGDOM, -----	-----	140	71	42	64	981	19,676	41,155
	UNITED STATES, -----	-----	230	25	359	138	1115	25,235	29,060
	BRITISH COLONIES AND DEPENDENCIES, -----	-----	25	4	29	1	88	765	2,609
	GRAND TOTAL, -----	-----	472	127	491	207	2414	65,566	72,824

I N D E X.

- Address of General Assembly, of Confederate States, of America, to churches throughout the world, 268.
- Africa, South, Reformed Churches of, 262, 263.
- Alliance of Presbyterian and Reformed Churches, 235.
- Alva, Duke of, 97.
- American Presbyterianism after the war, 215.
- Antrim, Presbytery of, 160.
- Appomattox C. H., Virginia, 215.
- Argyle, Marquis of, 134.
- Arminius, 98.
- Associate Presbytery, 143.
- Associate Reformed Church, U. S. A., 187.
- Aburn Declaration, 193.
- Augusta, Georgia, 206.
- Augustine, Saint, 57.
- Austria Reformed Church of, 249.
- Australia, 164, 263.
- Barnes, Dr. Albert, 197.
- "Barrier Act," 129.
- Baxter, Richard, 153.
- Beaton, Cardinal, 108.
- Beecher, Dr. Lyman, 193.
- Belgium, Missionary Christian Church, 254.
- Belgium, Union of Evangelical Churches, 254.
- Belfast, 158.
- Berkeley, Sir William, 182.
- Bermuda Hundred, 182.
- Bohemia, 66.
- Bohemian Reformed Church, 252.
- Bowes, Marjory, 116.
- Boyd, 184.
- Breckenridge, Dr. Robert J., 193.
- Burghers, 144.
- Calabria, 41.
- Calvin, John, 76.
- Calvinistic Methodists, 155.
- Cameron, Richard, 136.
- Cameronians, 136.
- Canada, 165, 264.
- Carrickfergus, 158, 160.
- Catherine de Medici, 90.
- Catechism, Heidelberg, 98, 100.
- Catholicism, Roman, in Europe, 232.
- Catholicism, Roman, in U. S. A., 231.
- Ceylon, 165.
- Chalmers, 145.
- Charles IX., 90.
- Christian Reformed Church, U. S. A., 261.
- Chronology, Presbyterian, 244.
- Civil War, in U. S. A., 198.
- Clemens Romanus, 27.
- Clement VIII., 40.
- Coligny, 90, 180.
- Columba, 48.
- Confession of Faith, Westminster, 133.
- Confederate States, General Assembly of, 206.
- Conference committees, 225.
- Condé, 90.
- Cooke, Dr. Henry, 161.
- Covenanters, 128.
- Covenant, National, 128.
- Covenant, Solemn League and, 131.
- Craig, John, 128.
- Cranmer, 114, 116.

- Craw, Paul, 106.
 Cromwell, 41.
 Culdees, 46, 105.
 Cumberland Presbyterian Church,
 190, 262.

 Dark Ages, 29.
 "Declaration and Testimony," 217.
 Dedication, 3.
 Denominations, 10, 239.
 Denton, Rev. Richard, 183.
 Disruption in church and nation,
 196.
 Dort, Synod of, 98.
 Doughty, Rev. Francis, 182.
 Duffield, Rev. George, 189.

 Early days of the Christian era,
 24.
 Edward VI., 116.
 Edwards, Jonathan, 185.
 Egypt, 15.
 Elizabeth River, 183.
 England, Presbyterianism in, 150,
 258.
 Erasmus, 95.
 Erastians, 132.
 Erskine, Ebenezer, 143.

 Farel, 76.
 Fisher, Rev. Samuel, 194.
 First Book of Discipline, 120.
 Five Million Dollar Fund, 222.
 Foreign Mission Statistics, 277, etc.
 France, 87.
 France, Reformed Church of, 254
 France, Union of Free Evangelical
 Churches, 255.
 Francis I., 33.
 "Fraternal Relations," 223.
 Free Church of Italy, 44.
 Free Church of Scotland, 145.

 Goddes, Jennie, 127.
 General Assembly (first), U. S. A.,
 188.
 General Assembly, U. S. A., (North-
 ern), 261.
 General Assembly, U. S., (South-
 ern), 261.
 Geneva, 76.

 Geneva, Free Evangelical Church
 of, 264.
 General survey, 249.
 General Synod, Paris, 89.
 Germany, Free Evangelical Church,
 255.
 Germany, Old Reformed Church
 of Bentheim, etc., 257.
 Germany, Reformed Synodical
 Union of East Rhine, 255.
 Germany, Synod of United Han-
 overian Church, 256.
 Germany, partial roll of Reformed
 Churches, 265.
 Gillespie, George, 132.
 Greyfriars Church, 129.
 Greece, 264.
 Gurley, *ipso facto*, 217.

 Hamilton, Patrick, 106.
 Hanover Presbytery, 176.
 Hempstead, 182.
 Henry IV., 92.
 Henry VIII., 114.
 Henderson, Alexander, 128.
 Hill, Matthew, 182.
 Hippolytus, 27.
 Hodge, Charles, 202.
 Holland, 95.
 Huguenots, 89, 180.
 Hungary, 102, 253.
 Huss, John, 61.

 Innocent III., 38.
 Institutes, Calvin's, 78, 88.
 Irish Presbyterianism, 157, 258,
 259.
 Italy, Free Christian Church, 256.
 Italy, Reformed Church of the
 Grisons, 256.

 Jamaica, 264.
 Jamaica, Long Island, 183
 Josephus, 17.

 Kentucky Synod, 216.
 King's Confession, 128.
 Knox, John, 110, 112.

 Laggan, Presbytery of, 183.
 Le Fèvre, 76.

- Lightfoot, Bishop, 28.
 Log College, 185.
 Lollards, 106, 152.
 Londonderry, 159.
 Long Island Presbytery, 185.
 Louis XIV, 93.
 Luther, Martin, 64.

 Maitland, 122.
 Makemie, Francis, 174, 183.
 Marot, Clément, 88.
 Mary de Medici, 92.
 Mary, Queen of Scots, 121.
 Masson, Pierre, 40.
 McAdow, 191.
 McCosh, James, 240.
 McGready, James, 190.
 Mecklenburg Declaration, 176.
 Melville, Andrew, 126.
 Michaelius, 181.
 Mission churches, 271.
 Missouri Synod, 218.
 Moravian Reformed Church, 252.
 Morel, Francis, 89.
 Morel, George, 40.

 Netherlands, Christian Reformed Church, 257.
 New Amsterdam, 180.
 Newcastle Presbytery, 185.
 "New Side," 185.
 New York City, 183.
 Noetus, 27.
 Norfolk, 184.
 Notes, 249.

 Old and New School Division, 192.
 "Old School Synod of Missouri," 218.
 "Old Side," 185.
 Olivetan, 34.
 Origin of Presbyterianism, 9.

 Palmer, B. M., 206.
 Patrick, Saint, 157.
 "Patronage," 142.
 Pelagianism, 58.
 Philip II., 96.
 Piedmont, 32.
 Pilgrims, 182.

 Philadelphia Presbytery, 184.
 Philadelphia Synod, 185.
 Pittsburg, 220.
 "Plan of Union," 190, 192.
 Population of U. S. A., 230.
 Poland, 101.
 Presbyterian Church and its sisters in U. S., 227.
 Presbyterian Church in North America, 261.
 Presbyterianism, Definition, 14.
 Presbyterian principle in other churches, 19.
 Princeton College, 186.
 Principal denominations in U. S. A., 229.
 Puritans, 181.

 Reformed Church in America (Dutch), 261.
 Reformed Church in U. S. (German), 261.
 Reformed Presbyterian Church of America, 186.
 Rehoboth, 183.
 Relief Church, 144.
 Remonstrants, 98.
 Reunion of Old and New School churches, 219.
 Resby, 105.
 Rogers, Dr. John, 189.
 Rotterdam, 95.
 Rough, John, 113.
 Rutherford, Samuel, 132.

 Saint Bartholomew's Day, 90.
 Sanquhar, 135.
 Scotland, 104.
 Scotland, Church of, 259.
 Scotland, Free Church, 259.
 Scotland, Original Secession Church, 260.
 Scotland, Reformed Presbyterian Church, 260.
 Scotland, U. P. Church, 260.
 Servetus, 82.
 Secession Church, 143.
 Sharp, Bishop, 135.
 Slavery, 197.
 Spanish Christian Church, 257.
 Spirit of Presbyterianism, 242.

- Snow Hill, 183.
 Spring, Dr. Gardiner, 202.
 "Spring Resolutions," 202.
 Spurgeon, 129.
 South Africa, 165.
 Stanley, Dean, 27.
 "States Rights," 196.
 Stark, Helen, 109.
 Statistical returns, 268, 269, 270.
 Stewart, Margaret, 124.
 Switzerland, Reformed Churches
 of, 257.
 Synod of the Associate Reformed
 Church of the South, 262.

 Tennent, Dr., 185.
 Tetzl, 66.
 Theological Seminaries, 226.
 Thirty-nine Articles, 116.
 Torre Pellice, 33.
 Trent, Council of, 56.
 Tyndale, 106.
 Twisse, Dr., 133.

 Ulster, 159.
 United Presbyterian Church of
 North America, 187.
 United Presbyterian Church of
 Scotland, 145.

 United Synod of the South, 198,
 215.
 Universal Presbyterianism, 235.

 Vandois Missionary, 35.
 Virginia Synod, 189.

 Waldenses, 32, 256.
 Waldo, Peter, 34.
 Wales, Presbyterianism in, 155,
 260.
 Walloon Churches, Holland, 254.
 Washington, George, 179.
 Welsh Calvinistic Church, U. S.
 A., 262.
 Western Reserve Synod, 193.
 Westminster Assembly, 131.
 Whitaker, Alex., 182.
 Whitefield, George, 156, 185.
 Wickliffe, 151.
 William and Mary, 134.
 William "the Silent," 96.
 Wishart, George, 109.
 Witherspoon, John, 175, 178, 189.

 Yeomans, Dr., 202.
 Yolandè, 37.

 Zurich, 70.
 Zwingli, 69.