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CENTENNIAL CELEBRATION,
First Presbyterian Church,
WASHINGTON, D. C.

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Notes and Corrections.

Prepared by Elder O. C. Wight and approved by Dr. Sunderland.

INTRODUCTION :

3d page, 1st line, strike out *old* before *capitol*. 7th and 8th lines, change 1813 to 1812 and 1814 to 1813. 19th line add 9 to the text, thus Haggai, 2 : 9. Last line, change *F* to *T* in Dr. Sprole's name.

4th page—Strike out *g* from Gallagher. 11th line, strike out the word *recorded*. 14th line, substitute *Elias* for *Charles*.

SERMONS, &c. :

9th page—Deacons were first chosen in 1863 and Trustees January 10, 1869.

NOTE.—Compare page 105 with page 1—introduction. Dr. Brackenridge evidently had no pastoral connection with this "flock" between 1802 and 1809. Compare 6th line from the top with 4th line from the bottom. 1811 is correct.

106th page—2d line, for 1812 read 1813. 5th line from bottom, for 1817 read May 17, 1818.

APPENDIX :

Elders : For Stillman read Hillman. Elder Kennedy died in 1847.

Deacons : First Board installed January 4, 1863. Ellis was dismissed and Carter was elected elder. Second Board installed June 21, 1868. Jewell, Champlin, Ross and McNair all were dismissed. Third Board installed November 30, 1873. Dalrymple and Church were elected elders, Carpenter and Milburn were dismissed. Donaldson was installed in 1879 and is still serving. Next Board installed in 1881. Patterson died in 1892. Tracy and Gibson still on the Board. Curriden, Johnston and Knight were installed in 1888 and have since been dismissed.

NOTE.—Page 146. The last Temporal Committee consisted of Dr. Lindsly, Z. D. Gilman, E. M. Gallaudet, C. Storrs, A. D. Robinson, Z. C. Robbins and F. H. Smith. The first Board of Trustees consisted of N. P. Chipman, Dr. Lindsly, Z. D. Gilman, E. M. Gallaudet and F. H. Smith.

PAGE 147.—Strike out after the word corporators "*and the first Board.*" For Albert Robinson, put A. D. Robinson.

PAGE 153.—For Waides put Wades, and for Beals, Beales.

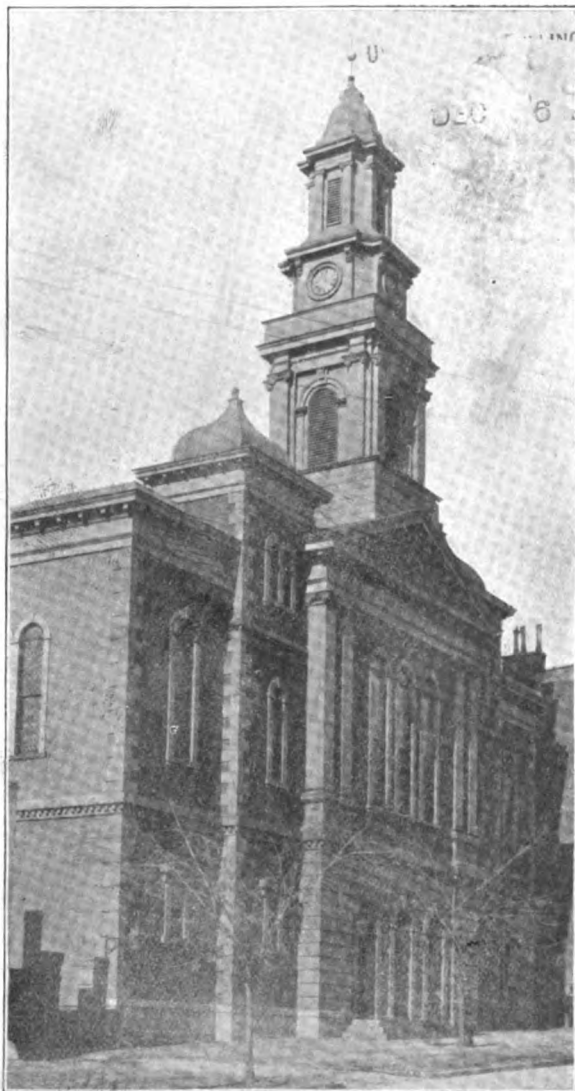
PAGE 154.—Superintendents of Sunday School, William Jardine and A. E. L. Leckie.

PAGE 155.—For F. H. Tolman, Edward M. Tolman. Mrs. Ordway's residence, N. E., not N. W. Mr. Norris, 331 C St., N. W.

PAGE 156.—Treasurer, Mrs. Mary A. McBride, 1330 18th street N. W.

EDMUND J. JAMES

THE CENTENNIAL OF THE BEGINNING
OF PRESBYTERIANISM IN THE CITY
OF WASHINGTON.



*The First Presbyterian
Church, November 17th
to 22d, 1895,
Washington, D. C. . .*

1895.

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WILLIAM McLAIN	- - - - - - - -	1837-1840.
CHARLES RICH	- - - - - - - -	1840-1843.
WILLIAM T. SPROLE	- - - - - - - -	1844-1847.
ELISHA BALLENTINE	- - - - - - - -	1847-1851.
BYRON SUNDERLAND	- - - - - - - -	1853.
ADOLOS ALLEN	- - - - - - - -	1894.
T. DEWITT TALMAGE	- - - - - - - -	1895.

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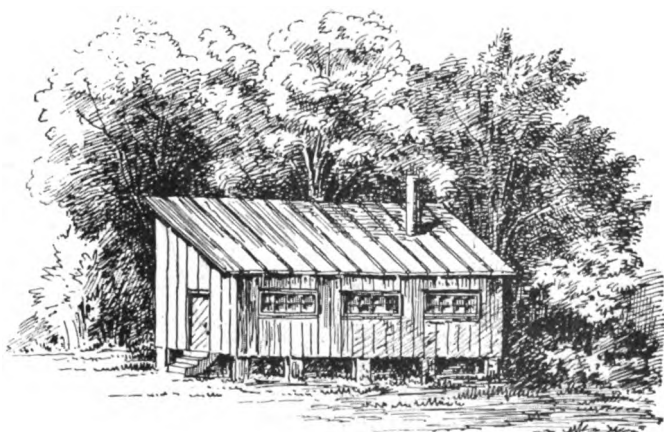
Elders:



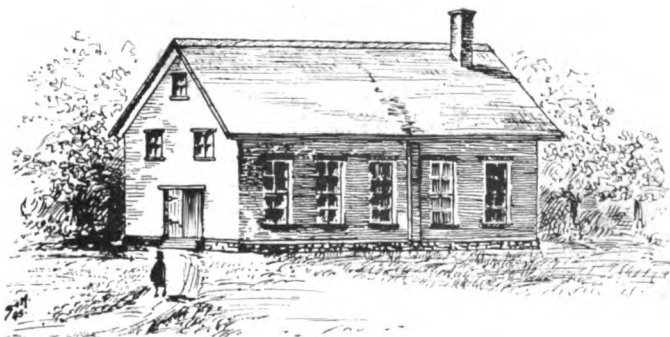
ELIAS B. CALDWELL,	ISAAC S. MILLER,
JOHN COYLE,	ALEXANDER SPEER,
GEORGE BLAGDEN,	JOHN DOUGLASS,
HENRY HILLMAN,	OTIS C. WIGHT,
JAMES MOORE,	THOMAS J. JOHNSTON,
EZEKIEL YOUNG,	HORACE J. FROST,
THOMAS PATTERSON,	FRANCIS H. SHITH,
ANDREW COYLE,	OCTAVIUS KNIGHT,
JOHN KENNEDY,	GEORGE B. PATCH,
JOHN SHACKFORD,	NICHOLAS DuBOIS,
JOHN COYLE, JR.,	WM. A. SUTPHIN,
JOHN G. WHITWELL,	RICHARD W. CARTER,
WM. H. CAMPBELL,	F. B. DALRYMPLE,
DANIEL CAMPBELL,	EDWARD G. CHURCH,
LEONIDAS COYLE,	ALFRED LOCKHART,
THEO. F. SARGENT.	

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Pres. James. 7.
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1795.



1812.



1845.

Order of Exercises:

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Sabbath Morning, November 17th.

Historical Sermon.

REV. BYRON SUNDERLAND, D. D.

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Monday Evening, November 18th.

Rev. A. W. Pitzer, D. D., presiding.

Presbyterianism and the Nation.

Rev. CHARLES L. THOMPSON, D. D., LL. D.
New York City.

• • ~ • •

Tuesday Evening, November 19th.

Rev. T. De Witt Talmage, D. D., presiding.

Presbyterians and Education.

Rev. HENRY M. MACCRACKEN, D. D., LL. D.
Chancellor of the University of the City of New York.

Wednesday Evening, November 20th.

Rev. George O. Little, D. D., presiding.

Presbyterianism and the District of Columbia.

Rev. B. F. BITTINGER, D. D.

Hon. JOHN W. FOSTER.

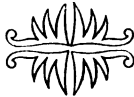
Rev. J. G. BUTLER, D. D.

• • ~ • •

Friday Evening, November 22d.

RECEPTION.

7.30 to 10.30 P. M.



PRESBYTERIANISM AND THE NATION,

BY REV. CHARLES L. THOMPSON, D.D.,
OF NEW YORK CITY.

Monday Evening, November 18th, 1895.

The theme assigned to me for to-night is appropriate to the place and the occasion.

The one hundredth anniversary of Presbyterianism in this city furnishes us an appropriate occasion for looking back upon the beginnings of our church in this country, and the nation's capital, is surely not an inappropriate place from which to regard the relations which Presbyterianism sustains to the history of the nation.

Years ago Mr. Herbert Spencer said, "It may, I think, be reasonably held that both because of its size and the heterogeneity of its components, the American nation will be a long time in evolving its ultimate form, but that its ultimate form will be high. One result is, I think, tolerably clear. From biological truths it is to be inferred that the eventual mixture of the allied varieties of the Aryan race, forming the population, will produce a more powerful type of man than has hitherto existed, and a type of man more plastic, more adaptable, more capable of undergoing modification needful for complete social life."

History sustains Mr. Spencer's prophecy. The better types of manhood have resulted from the mingling of race varieties.

The splendid Germanic races, so long the dominating forces of Central Europe, grew up slowly out of many varieties. The Roman Empire was preserved awhile from the effects of its own deterioration by the daring incursion of the Northern races. England is the standing historical illustration of what a blending of races can do toward developing national character. But there is no nation whose beginnings are so significant as those of our own. The value, as well as the interest, of these beginnings is illustrated by a remark made by Mr. Gladstone, when he declared that the birth of the American states was of more interest than any other it was possible to study, and added that "whenever a young man desirous of studying political life consults me, I always refer him to the early history of America."

Specially will this study become interesting and important to those who shall agree with Mr. Gladstone when he says again, "I incline to think that the future of America is of greater importance to Christendom at large, than any other country."

Indeed there can be no intelligent understanding of our present position, nor a clear outlook toward our future estate as a nation, unless, with somewhat of the insight of a philosopher, we shall be able to take wise account of the various historical tendencies that have resulted in our nationality. For

to-night, however, we are to study our national origin in the light of one question. What influence have *Presbyterian* ideas and men had upon the ruling principles and characteristic institutions of this republic? Three factors, speaking broadly, may be said to enter into the formation of any nation: the principles at its foundation, the institutions that have been built into its growth, and the men who have illustrated those ideas, and founded those institutions. Let us speak along these three lines, successively.

First, what *principles characteristically Presbyterian can we trace in our national beginnings?*

Every nation has its own personality. That personality is the outcome of certain ruling ideas. Our country is peculiar in tracing its origin not to any one people of Europe. The line of its history is not, therefore, a single line, and is not to be traced as you might trace the strong current of a river. It is the resultant of the combined life of half a dozen European nations. The problem, therefore, of finding out what are the ruling principles that have entered into the formation of this republic is not a simple, but a complex one. At the same time the facts stand out so clearly in our own history, and are so distinctly marked as that history is traced back to the lands whence it came, that it will not be very difficult to mark out, at least in a general way, what have been the national characteristics across the ocean, that have determined this last-born of great nations.

In a general way, historians are in the habit of saying that the chief factors of national life have come to us from England, Scotland, France, Ireland, and Holland. As the fingers come to the wrist, these nations have come to a certain solidarity in our own country. It is necessary, therefore, to inquire what are the essential truth elements of these respective nations. Of what ideas of truth, tolerance, education, and liberty were they respectively the exponents when the great Reformation that quickened all Europe from the Orkneys to the Tiber had done its work, and the historian had had time to look about over the countries which it has influenced. Certain leading truths so developed and new to the world are called *Reformation Truths*. Some of them had existed ages before, were an inheritance from Roman law and primitive Christianity, but had been swept away or covered up by the general flood of ignorance and oppression. Now with the lustre of new ideas, fresh born from Heaven, they emerged to gladden the world. As now we follow these ideas in their historic development we perceive that as you can trace the various streams that through the flats of Holland slip into the sea to the one strong river thatclave the German hills, so you can follow the doctrines of personal liberty, rights of conscience, human brotherhood, and free government, springing up in Scotland and Holland and France almost simultaneously, toward one sourceful fountain, until at last you see it rush out from beneath a hill at the foot of the Alps, as

the Rhone to-day rushes along the same hill's base; for it requires no very profound or prolonged study of historic tendencies to discover that emigrants from Scotland, and the Netherlands, and England, and France, drank their first drafts of intellectual and spiritual liberty in the new-born republic of the city of Geneva.

Greene, in his History of the English people, recognizes truly the genius of the new life of Europe, and of the Reformation when he says, "As a vast and consecrated democracy it stood in contrast with the whole social and political framework of the European nations. Grave as we may count the faults of Calvinism, alien as its temper may be in many ways from the temper of the modern world, it is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir of Heaven, the trader at his counter and the digger of the field suddenly rose into equality with the noble and the king."

Democratic government, free institutions, free schools, popular education, are the nerve ideas traceable to Geneva and John Calvin. The marks of their origin are distinctly upon them. They go down from that elevation to Holland, Spain and England, and so to the United States by way of Southhampton and Delfthaven and Londonderry and Havre.

Notice for a moment, that this tendency may be clear in our minds and our obligation to that centre

may be distinctly recognized, how these nerve ideas reappear successively in the lands whence our fathers came. It will illustrate to us how through

“The ages one increasing purpose runs ;
And the thoughts of men are widened by the process of the suns.”

When the Scotch recalled John Knox from Geneva to resist, as they felt no army of the Highlands could resist, the encroachments of queens and prelates upon their national liberty, what was the word he brought them which should stand them instead of battalions but this, “No king but Christ.” ? It was in Geneva he learned to say that. When the Covenanters, driven first to Ireland, and from Ireland to the United States, settled all the way from New England to South Carolina they were the earliest and staunchest friends of American independence. They who first held Derry against James, were ready to hold the liberty of the United States against all the armies of the Georges. The line is straight from the banks of the Delaware past the banks of the Boyne and the Firth of Forth, to the waters of the Rhone.

Another stream descended from Geneva to the dikes of Holland, in that little land which was the scene of the first struggles for liberty and which for many years defied the army and navy of Spain. “Brave little Holland,” as she has well been called. The land of an unconquerable love of civil and religious liberty, of indomitable courage, absolute democratic principles and habits of life, and marvellous and prodigious industry which alone had

served to wrench the kingdom from the grasp of Neptune. Are we not indebted to her settlements in New York and New Jersey, as well as to her indirect influence on the settlers in New England for much of moral fibre and intellectual strength upon which our nation rests to-day?

We are accustomed to say that we are dependent largely for national strength on English laws and English spirit, but the grandest contribution which England made to the life of our nation, was in the Puritan's ideal of a universal kingdom of righteousness and truth. The superb ideal which they furnished came to us through the Puritans from Southampton and the Pilgrims from Holland.

Strenuous effort has been made recently to prove that the British influence on American life came to us by way of the Dutch Republic. While this obligation is large, it probably is historically true that the chief obligation of New England is not to the few pilgrims who settled the Plymouth colony (though those one hundred souls undoubtedly gave a stamp which never was effaced from colonial history) but to the Puritans who at the English Revolution in large numbers came to our shores and formed the Massachusetts Bay Colony. They comprised the very best elements of English society. The twenty thousand who, with Hooker, Winthrop and Mather between 1630 and 1640 settled New England, gave us the distinctive type of Puritan life which, with all its faults, has been one of the grandest ever impressed on a young nation, and

the source of much of the intellectual and moral power which made New England eminent in colonizing energy, all the way to the western prairies. But this superb ideal of a universal Christian kingdom on earth was dreamed long before by the great Genevese reformer in his "*Institutes of Religion*."

It is some times said that Presbyterianism and Puritanism had not very much in common in their settlement of this country. But if, as the historian Green says, "the religious temper which sprang from a deep conviction of the truth of Protestant doctrine and of the falsehood of Catholicism, was Puritanism," then these two were indetical in the substance of their religious convictions and together shared their glory and their peril. Their common persecutions made them oblivious of the difference between them and fused those two sections of British reform into one. With both, the one chiefly in Scotland, the other chiefly in England, the supreme purpose was to bring policies of kings to the tests of reason and the gospel. Though sometimes at variance, they wrought together more solidly than they knew. The Puritan in England broke the despotism of the English monarchy, and the Presbyterians in Scotland broke both the power of the King and the Pope. Thus our country is the last result of time ; the product of energies whose theatre was all northern and western Europe, but whose goal and home was the wilderness of America. How marvellously God works ! The opening of his word, and the opening of the new world are

synchronous; each was fitted to and for the other.

Second Institutions. An institution is a human personality writ large, and with indelible ink. An institution is the lengthened shadow of a man. Where the sun of progress shines, that shadow is sharply cast, and surely remains.

We have considered some of the *principles* which underly the American nation, and have tried to find their origin in the old world. These principles, the exponents of convictions, have become incarnate in certain characteristic American institutions. Let us try to define them, and then trace their genesis.

Matthew Arnold said, "The more I see of America, the more I find myself inclined to treat their institutions with increased respect. Until I went to the United States, I had never seen a people with institutions which seemed expressly and thoroughly suited to it. I had not properly appreciated the benefits proceeding from this cause."

American institutions are peculiar to American soil.

Every people must develop their own, and as are the institutions, so will be the character of the people, because institutions are only incarnate principles.

We have said that one of the germanent ideas of our Republic was the equality of men. It is declared in the first sentence of the Declaration of Independence. It was declared first in the doctrines of the Genevese reformer whose "sacred democracy stood in sharp contrast to the whole social

and political framework of the European nations." It resulted in the political framework of the American nation.

The first institution that grew out of it in America, as in Geneva, was that of an independent church. To secure that independence Holland made her first fight. Scotland made the Grampians ring with martial music and martial tread. For it, the Pilgrims went to Holland and afterwards came to the United States.

For awhile the constitutions of the different States differed from one another in this respect. Some provided for a State church ; some provided against it ; some were neutral. But it was of the very genius of the principles underlying our Government that union between Church and State could not long abide, and, therefore, New York in her first constitutional convention in 1777, repealed all such parts of common law, and all such statutes as " could be construed to establish or maintain any particular denomination of Christians or their ministers."

A few years later Virginia and the other States followed ; the new States coming into the Union since the adoption of the Federal Constitution have all, of course, come in under the banner of absolute separation of Church and State. Who can fail to trace the common origin of that separation between the Church and the State, which has been the pride of both ? Who can fail to here recognize the identity of republicanism and Presbyterianism ?

No wonder Charles II declared Presbyterianism a religion unfit for a gentleman. It was that doctrine which in half a dozen European countries was the deadly foe of tyranny and despotism, which stood guard over the cradle of American liberty in Holland and Scotland, and nurtured liberty to its manhood in the United States.

Again, one of the institutions of our country is the representative structure of our Government, resting on a stable, written Constitution. Because Great Britain has no written constitution, because her so-called constitution is the growth of abstractions, traditions, and often contradictory parliamentary proceedings, her eminent statesmen have, of late, been looking with refreshing admiration to this document, the palladium of our liberties. The well known remark of Mr. Gladstone, "So far as I can see, the most wonderful work ever struck off at a given time by the brain of man, is the American Constitution," is the mature judgment of the man who of all other men has struggled for constitutional liberty in Great Britain.

Upon that written Constitution, at once the pride and glory of our nation, stands a system of republican Government crowned by that magnificent institution peculiar to our country, the Supreme Court, the guardian of all legislation and the power that stands for the purity and stability of every department of our Government. A recent writer claims that our representative system is copied from Holland. The claim is too large to be allowed in its

fullness. But Dutch history was doubtless studied by the framers of the Constitution, and such features as a Senate—a form of a Supreme Court—freedom of religion and of the press—were doubtless present to their minds.

It is, however, too much to claim that any one country gave us the pattern of our great institutions. The impulse toward them came from many lands. But the institutions are American.

Notice what has so often challenged attention: the parallelism between these, our political institutions and the corresponding ones in our church.

Our Constitution and the National Constitution were twins at their birth in Philadelphia. The first step taken toward the formation of our church constitution was taken in 1785. On the 16th of May, 1788, the Synod of New York and Philadelphia adopted and ratified the immortal document and organized the General Assembly. On the 17th of September, 1787, our Federal Constitution was completed and its adoption was consummated in 1788. So the workers in the two spheres, the civil and religious, wrought side by side, and the product of each reflects many of the characteristics of the product of the other; stability is written on them both.

Our Constitution rests upon essentially the same principles as that of the State, and it remains to-day, without essential change, the basis of all our legislation. Rising from it are our representative church courts in direct connection with the

people, and at the summit is our Supreme Court guarding the rights of individuals and the stability of church government.

It is not important in the pursuit of our parallel to trace the national origin of our form of government, whether it came to us by way of England or Scotland or Holland. Since it is perfectly manifest that the pattern of it was *first* seen on that mount which has given the pattern of so many good things to American civilization, which rises from the shores of Lake Lemman. This is conceded by Bancroft and other historians.

It required a revolution to firmly establish these institutions of a free church and a free state and a free constitution and republican Government, "but what was the Revolution" as Bancroft has said, but the application of the principles of the Reformation to our civil Government?"

Another of our institutions without which this Republic could not exist, since intelligence lies at the basis of independence, is our common School System. In 1642 it was the law of Puritan New England that "None of the brethren shall suffer so much barbarism in their families as not teach their children and apprentices so much learning as may enable them to perfectly read the English tongue." And in 1647 it was ordered in all Puritan colonies, "to the end that learning may not be buried in the graves of our forefathers, that every township after the Lord has increased them to the number of fifty householders, shall appoint one to

teach all children to read and write, and when they shall have increased to the number of one hundred families, they shall set up a grammar school, the master thereof being able to instruct the youths so far as they may be fitted for the university.

The eminence of New Enland lies originally, not in her great colleges (though her liberality to higher education has always been conspicuous) but in her common schools. I think Connecticut, under the lead of Hooker, has the honor of first securing free schools supported by government. Every child as it came into the world was taken in the arms of the country's guardianship, and received for its inheritance the pledge of mental and moral training. Whence came our system of common schools? "The common school system was derived from Geneva, the work of John Calvin, was carried by John Knox into Scotland, and so became the property of the English speaking nations." The historian might have added, it was taken from Geneva to Holland and Sweden. In Sweden in 1637 not a single peasant child was unable to read or write. At the outbreak of the war with Spain, the peasants in Holland could read and write well, and in the first Synod of Dort, 1574, it was directed "that the servants of the church obtain from trustees in every locality permission for the appointment of schoolmasters, and an order for their compensation as in the past."

Holland probably holds the pre-eminence for schools supported by the government. "A land,"

says Motley, "where every child went to school, where almost every individual inhabitant could read and write; where even the middle classes were proficient in mathematics and the classics, and could speak two or more modern languages." From this it would follow almost as a matter of course, that among the first free schools supported by the Government in this country were those established by the Dutch settlers of New York.

We have spoken of Presbyterian truths and their growth into institutions, but great institutions have great men back of them; principles are incarnated in characters. I said that the institution is the shadow of a man. Let us now follow up the shadows to the great personalities that give them form and significance. Of what service have Presbyterian men been to the cause of American liberty? If I were to name the four men, who, in my opinion, incarnated more of reformation life and of the principles of the Reformed Church than any other, I should name two clergymen and two civilians; they would be Calvin, Knox, Coligny and William of Orange. They were the representatives of certain types of reformation doctrine. These types we will find reproduced in our land. Thus Calvin stood for the sovereignty of God, and for the equality of men. His doctrine of divine sovereignty breathed again in the prayers on the Mayflower and the religion of the Jamestown colonists, and afterward in public documents and in addresses

in early colonial history. John Adams expressed it all when he said, while the fate of the Declaration was hanging in the balance of debate, "It is the will of Heaven that Great Britain and America should be sundered forever."

It was the mission of Calvin to put the idea of God into the constitutions of the thirteen States, and if ever the time shall come when that idea shall be dim in the popular thought, when the tonic of it shall disappear from our theology and the reason for it fade from our philosophy, we will only need to uncover colonial history to see it shine again in its brightness as it shone in the theology of the Reformer, like Mont Blanc among the snowy Alps.

The correlate of the idea of God is that of an independent and heroic manhood. This was illustrated by the Huguenots in France, and the man who stands for its loftiest spirit is the Admiral Coligny.

When Louis XIV, that small great man, who was "little in war, little in peace, little in everything but the art of simulating greatness," revoked the Edict of Nantes, a half million of the best sons of France were driven from their native land to sow the seeds of valor along the Rhine, the Maas, the Thames, and the Hudson. Their mark is to-day on all our greatness. Their heroism lived on many battle-fields of the Revolution. Thus, long before the chivalric devotion of La Fayette, we were bound to the land of arts, romance and heroism by the emi-

grants who from the Penobscot to the Santee avowed the simple faith they had received from Geneva, and translated into martial valor on the fields of St. Denis and Orleans.

It was reserved for Scotland to wage war with princes for the kingship of Christ, and the lordship of the truth. John Knox was the ruling spirit of the storm.

Standing recently in the historic room in the house in Edinburgh where he lived and died, I was reminded of the debt which not only Scotland, but all who strove for liberty in any realm, owed that man, to see on the wall the words, Thomas Randolph sent to Sir William Cecil: "This man Knox is able in one hour to put more life in us, than five hundred trumpets continually blustering in our ears."

And William of Orange, representing simplicity of life, regal dignity of character and unconquerable aversion to all tyranny, is bound to us by the important relations of the Dutch Reformed Church to our own. These men who thus put the stamp of their rare manhood on the early history of the Reformation have worthy successors among us. The spirit of freedom which the old world brought to the new inspires our early Presbyterian history. Consider for a moment the make-up of the population of the original colonies.

Governor Horatio Seymour, of New York, first pointed out the fact that nine men prominent in the early history of New York and of the Union, rep-

resented the same number of nationalities. Hear that remarkable cosmopolitan roll-call of honor: Seymour of Holland, Herkimer of Germany, Jay of France, Livingston of Scotland, Clinton of Ireland, Morris of Wales, Hoffman of Sweden. Observe the difference between the colonization of the country by the Presbyterians and the other denominations. New England was settled by the Puritans. Their polity early had the protection of the State. The Dutch were in favor with the reigning powers of New York. Virginia and other Southern States protected Episcopalians. Maryland fostered the Roman Catholics, and Pennsylvania the Quakers. But the Presbyterians were the Lord's wandering sheep. They were scattered everywhere; their only protection their single-hearted devotion to the country and their faith. And they were as leaven that is hidden in the meal.

To New Jersey the Scotch gave her war governor, William Livingstone, and to Virginia Patrick Henry, who carried his State for independence, and who, as Mr. Jefferson once said to Daniel Webster, "was far before us all in maintaining the spirit of the Revolution."

In the Revolution they gave to the army such men as Knox, Sullivan and Stark from New England, Clinton from New York, General Robert Montgomery, who fell at Quebec, brave Anthony Wayne, the hero of Stony Point, Colonel John Eager Howard of Maryland, who saved the day at the battle of Cowpens, and Colonel William Camp-

bell, who saved the day at King's Mountain, the most critical event of the contest in the South.

Of twenty-three presidents of the United States, the Scotch-Irish have contributed six: Jackson, Polk, Taylor, Buchanan, Johnson, and Arthur. The Scotch, three or four: Monroe, Grant, and Hayes, and, I believe, Harrison.

Even New England owes an unacknowledged debt to Scotland and Ireland. These lands gave a small but important contribution to her early history. The Puritan, with his intense love of righteousness and reverence for the authority of God and the dignity of man, stamped his character, not only upon New England, but broadly, through the country. But the Puritans were all Calvinists and many of them were Presbyterians; so were the Dutch; so were the French Huguenots. The great ideas growing into great institutions on these shores were borne upon the shoulders of great men, and these men, in very large proportion, were men who were inspired by the faith of the Reformers, and who gave their lives to Reformation principles. And they suffered for their faith in many cases, much as their fathers had suffered on the other side of the sea. Intolerant legislation, bigotry, and power of the established church in the Carolinas gave our fathers a chance to taste the cup of persecution. The treatment which Francis Makemie and many of his compeers experienced at the hands of governors and judges, all fitly links the history of American Presbyterianism with the memories

of the English, Irish and Scotch dissenters under the reign of the Stuarts.

There is no time to call the roll of honored names whose lives have gone into the building of our national temple. From Francis Makemie to the present time, it is a roll of which the church may well be proud. William Tennant the Irish Presbyterian, on the banks of the Neshaminy laid up the logs of the rude building that was the precursor of Princeton University. It was a graduate of Princeton, Ephraim Brevard who wrote the Mecklinberg Declaration ; the pen stroke that in 1775 separated one county in North Carolina from the British crown, which first asserted the doctrine, that Americans were and of right, ought to be a free and independent people. I am aware that Prof. John Fiske has sought to discredit this Mecklinberg Declaration. But it probably is too well imbedded in the history of the times to be now dislodged. Indeed the colonization of North and South Carolina by Scotch and Irish people, forms a most interesting and fruitful theme for historic study. From Eastern Maryland the stream flowed westward and southward and gave a stamp to all that region, which has made it pre-eminently and unconquerably the Protestant region of America. Recent investigations disclose the fact that the Protestant element of North Carolina is seventy-one per cent. of the population and South Carolina nearly as high. It was Samuel Davis, who with almost matchless oratory, evangelized Virginia. It was John Witherspoon who, when Con-

gress for amoment wavered between the slavery and the liberty of his country, lifted his voice till the old hall rang again. "For my part, of property I have some, of reputation more. That property is staked, that reputation is pledged on the issue of this contest. Although these gray hairs must soon descend into the sepulchre, I would infinitely rather they would descend thither by the hand of the public executioner than desert at this crisis the sacred cause of my country."

The Declaration of Independence, as now preserved at the State Department, is in the hand writing of a Scotch-Irishman, Charles Thomson, the Secretary of Congress. It is said to have been first printed by Thomas Dunlap, another Scotch-Irishman, and a third Scotch-Irishman, Captain John Nixon of Philadelphia, was the first to read it to the people. Indeed the Presbyterians were rebels almost to a man. The synod of New York and Philadelphia was the first ecclesiastical body that counseled open resistance to England. The ministers committed themselves in their pulpits to the cause of American freedom, and of many of them it might be said, as it was said of John Craighead of Pennsylvania, that he fought and preached alternately.

And they suffered persecution in the cause of liberty. The British hated them with a cordial hatred. Dr. Rodgers of New York was obliged to leave his church to save his life. Others were carried off captives. Duffield, honorable name in our history, was at one time while the enemy were on

Staten Island, preaching to the soldiers in an orchard across the bay. The forks of a tree served him for a pulpit. The noise of the singing attracted the attention of the enemy. Presently the balls began to whistle about the preacher's head ; undismayed, he moved his audience to a position of safety behind a hillock, and there finished his sermon.

Many of the Presbyterian ministers were engaged in civil service for their country. Witherspoon was a prominent member of the Continental Congress. Jacob Green, father of Ashbel Green, was a member of the Provincial Congress of New Jersey, and chairman of the committee that drafted the State Constitution.

William Tennant of Charleston was a member of the Provincial Congress of South Carolina, and frequently on the same day he would address audiences in his church on the salvation of their souls, and in the State House on the salvation of the country.

“Show me the blood and I will show you the man.” The blood of the Covenanters fought on the battlefields of the Revolution.

A few months ago I traversed the moors of Scotland. I stood by the monument of Cameron and his comrades on the spot where they fell ; by the monument of John Brown who was shot in front of his house by the Claverhouse Dragoons. I traced the marks of martyrdom from the Irish Sea to the Highlands, and had recalled to me again the hero-

ism of the fathers, who at Bothwell Bridge and along the Nith and the Ayr, fought battles for freedom which have echoed around the world.

It was a matter of course that their descendants would be rebels against tyranny, and would resist stamp acts and taxation without representation, even to the death.

The recent investigations of the Scotch-Irish Society have disclosed an interesting history connected with the poor whites of the mountains of Kentucky and Tennessee and West Virginia. They are largely composed of Scotch and Scotch-Irish people who refused to join the ranks of the Southern army, and in silence and poverty and deepening ignorance kept their faith sternly with their country and their God, amid the rock fortresses of the mountains. They are an obscure people—but it is from some one of those families came that great soul—whose is the only name that Americans write level with the name of Washington—Abraham Lincoln of Kentucky.

Thus have I endeavored in merest outline to sketch the obligations of our country to the principles, institutions, and persons of our church.

From the vantage ground of this review we may take a bold and hopeful look to the future. What in a historic spirit may be expected from Presbyterianism in the America of the future? We accord peculiar honor to the fatherlands and their heroes when we claim a progressive church and declare that our inheritance had such vitality that

we have improved on the original type. Our doctrines are broader, our spirit more catholic, our missionary conception more daring, more Christ-like. We bear the lineaments of our origin and are proud of them; but the type is American and good for a march around the world. Our spectrum holds the best metal of the old saints and the living light of to-day.

What now is the possible contribution which our church may make to the future of the country?

The great theological truths that stand related to national progress have been uttered. The sovereignty of God and the dignity of man are the great correlate ideas which have been bequeathed to us by the Reformation. They furnish the soil out of which strong nationality may grow. These ideas, viewed in the harmonizing light of the Cross in which divine sonship and human brotherhood appear, constitute a sufficient ethical basis for a great and progressive state. These ideas, so regarded in Calvary's light, the Presbyterian church carries on all her banners.

We need not greatly reconstruct our theology. Its essential elements are sufficient for the power of a church and the well-being of the state. *The peculiar mission of the next century will be to apply them.* We will never have another theologizing period like the 17th century, nor a time of the development of stately church polity like the 18th century, but the problem of the present is to develop the kingdom of God working in and through

the kingdoms of men. In a word, the living questions of religion are those which work in with social, civic, and national life. The church never had so good a chance to be a blessing to the nation as now. It must come, of course, through the absolute independence of each. We, first among the children of men, are in condition to prove *the ethical possibilities of Christianity*. Calvin, Luther, Melancthon could not, because a church is never at its best, spiritually, till it is wholly free from state control. But we can, and, *therefore, we must*.

How shall this be done? I will name three directions: First. By education. This is a safeguard of the republic. This is the historic glory of Presbyterianism. I have given you the origin of free schools in Geneva, Holland, Scotland. The history of our church in this country has been one of devotion to education. The church and the school and the college have flourished side by side all the way from Neshaminy Creek to the Columbia River. We have been true to the public free schools. Why should we not be? We made free schools. We have carried the curriculum upward to the university level. See the signal lights, as you may sight them across the continent, of Washington and Jefferson, Oxford, Wooster, Wabash, Lake Forest, Park, and others, binary stars of the mingled radiance of letters and the Gospel.

Again, the brightest, fairest dream our country is dreaming to-day is that of social and civic reforms. It is more than a dream. The morning

seems about to dawn, and strong men are shaking slumber from them and arising to attack the wild beasts of evil passions that so long have had their hands on the nation's throat; beasts of intemperance, licentiousness, greed of money, prostitution of official position, tyranny of the strong over the weak. These beasts have made our fair cities bloody with their rage and assaulted the fair fame of our country as the home of liberty and the friend of man. And, mark it, these reforms are being pushed forward in the name of the Lord of hosts.

And who is leading the hosts of civic reform in our metropolis? Is it not a Presbyterian minister? And who in our National Capital put a throb of conscience into political strife when he said, "Public office is a public trust"? Who but a Presbyterian President and the son of a Presbyterian manse? And who, a few years earlier in the same high office, stood for official purity and integrity, illustrating meanwhile the Gospel of the grace of God in an open Christian life but a Presbyterian Elder?

The Presbyterian church is the steadfast friend of all reforms. She believes nations reach their ultimate destiny as organic parts of the kingdom of God. To that end she is striving to apply the highest power of her doctrines to the deepest moral needs of man. And here she has such a theatre for this endeavor as the world never presented before. All the nations of the earth are here. Rome never humbled before her sword so many peoples as have

been drawn by our light of liberty. It remains to see what the Gospel can do to meet and master for God these world-wide conditions. To our church and to the others with us (for this enterprise transcends denominations) there is an unparalleled chance to prove the practical efficiency of our common faith. And in the proving of it society will be purified and the nation achieve her third charter of freedom. Her first she won on the battlefields of the Revolution—her second amid the struggles of the Rebellion—her third will come on the bloodless field of a contest for the working power of Christian truth and the realization of a Kingdom of Heaven on earth.

But once more—this nation is throned amid nations. It is no idle boast—but a geographical truth to say, America is the natural, commercial and political center of the world. The Anglo-Saxon race is, to-day, and destined to be, increasingly in coming time, the dominant race of the world. It unites in one the individualism of Greece—the organizing faculty of Rome—the religious power of the old Hebrews. But the Hebrews were shut in a narrow hill country—the Greeks on a little Peninsula—the Romans even, had a small realm as a permanent possession. The Anglo-Saxon race at home has only a few small islands. The Anglo-Saxon race in America has come to its great inheritance. It has here attained the highest civilization—it has amassed the greatest wealth—it has the most magnificent continental theatre for its un-

folding. In the unfolding it will have a great duty to other nations. Thus it must become a teacher of certain great truths.

One of these is the brotherhood of man. Our open ports have taught it east and west. Some people think perilously: not if Christian truth leavens the doctrine of human rights; not if the principles of fraternity and moral accountability too founded in the Gospel and illustrated by churches are carried on the front of our civilization. The nation depends upon the church to keep these great truths to the front—nay, to push them through missionary enterprise in the nations of the world. Missions imply at once loyalty to Church and the nation. “In the good of every nation all the rest have equal share.” The missionary work of our church stands closely in with the permanence of republican principles. America will reach her high destiny only when she says to tyrannies and idolatries east and west, “All ye are brethren and children of one God,” and it is the missionary must say these things. We had a grand illustration in New York of the relations between patriotism and aggressive Christianity, when at a great missionary meeting an ex-President of the United States presided and an ex-Secretary of State, from a personal inspection of mission fields, pleaded for the moral regeneration of the nations around us. Recent and accumulating horrors excite me to say there is one mission duty which America owes to the world and to the God of justice, which I fear

the church is not properly accoutred to perform, a gospel of justice which I fear can only be preached with an unsheathed sword for a gesture and deep-throated cannon for argument, to the end that the unspeakable Turk and his unspeakable government may be blotted from the earth.

It has been the historic glory of Presbyterians to stand up against oppression. May her genius inspire our Government to exalt and maintain a lofty ideal of righteousness among men.

If ever the time comes in the future when our country must defend against internal weakening or the rush of external storms—the principles and the institutions which have made her great and made her noble, may Presbyterians—once again—be worthy of the blood that is in them. May the fields and the men of the old conflicts rise upon their vision for an inspiration.

I have read somewhere a story of a battle above, which, as in mirage, a heavenly prototype was hanging in transfigured light, and those who fought below were cheered on by seeing the glorified battle scene, where all the seeming defeats below were pictured in the colors of a glorious victory.

Such an inspiration will be for all who fight for liberty in the future. There above the clouds and above the alternations of earthly chance—we may see the transfigured fields all glorious in the light of triumph. There is Orleans and Leyden—there is Marston Moor and Bothwell Bridge ; there too are the bloodless fields of intellectual and moral agony.

There are Wittenberg and Geneva ; Dort and St. Andrews ; and as I see earthly defeat, uplifted into victory there, in the fair prospective of history, there in the bending sky of the gracious centuries—faces come out and look down upon us—no longer scarred and anxious and bleeding, but serene in an imperial majesty and benignant with divine encouragement. The thin visage of Calvin softened till it looks like a benediction ; the piercing countenance of Knox, gracious and at rest ; the stately figure of William of Orange ; the noble bearing of Coligny, calm as that marble image of him, that looks out upon the Rue de Rivoli at Paris. And they are our fathers, and we are their children. And if Heaven calls us or our descendants into stress or storm, our knowledge of their victories and our sense of our lineage will keep us true to our place, our country, and our God.

