

Second and Revised Edition.

ADDRESSES

DELIVERED AT THE

CELEBRATION OF THE CENTENNIAL OF THE

GENERAL ASSEMBLY

OF THE

Presbyterian Church,

IN THE

Academy of Music and Horticultural Hall, Philadelphia,

ON

MAY 24TH, 1888.

PUBLISHED BY AUTHORITY OF THE PERMANENT COMMITTEE OF ARRANGEMENTS FOR THE ONE HUNDREDTH GENERAL ASSEMBLY,

—BY—

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INTRODUCTORY.

THE Presbyterian system of faith and government came to the American continent with the earliest settlers of English, Scotch and French origin. Presbyterian churches existed in the colonies in the early part of the seventeenth century, but the first Presbytery was not organized until 1706. The General Synod, having under its care four Presbyteries, was erected in 1716, and the complete organization of the Church was secured in 1788, by the adoption by the Synod of New York and Philadelphia of the Constitution and the establishment of the General Assembly. The Assembly of 1888 is, therefore, the One Hundredth General Assembly of the Presbyterian Church in the United States of America.

The Assembly of 1885 appointed a Permanent Committee of Arrangements to make suitable preparation for the celebration of the Centennial Meeting, and the committee was continued by the Assemblies of 1886 and 1887. The General Assembly of the Presbyterian Church in the United States, being the Presbyterian Church located within what are called the Southern States, upon invitation cordially united with the General Assembly of the Presbyterian Church in the United States of America, in preparation for the joint celebration of this auspicious anniversary. The committees of the two Assemblies met in joint session in Baltimore, Md., in December, 1885, and the arrangements effected by them were reported to and approved by the respective Bodies. The programme of the Centennial Celebration held at the places appointed by the Assemblies, on May 24th, 1888, will be found on the pages following. In addition to the Addresses delivered on Centennial Day, this volume contains the Opening Sermon preached by the Moderator of the General Assembly of the Presbyterian Church in the U. S. A., in the First Presbyterian Church, Philadelphia, Pa., May 17, 1888.

W. H. ROBERTS.

Morning Programme, May 24, 1888.

TEN O'CLOCK.

I.—IN THE ACADEMY OF MUSIC.

PRESIDING OFFICER.

Rev. J. J. Bullock, D.D.,

The Moderator of the General Assembly of the Presbyterian Church in the U. S.

1. HISTORICAL ADDRESS(see page 9)
Theodore L. Cuyler, D.D., Brooklyn, New York.
 2. THE WORK OF PRESBYTERIANISM FOR THE FUTURE.....(see page 24)
T. Dwight Witherspoon, D.D., LL.D., Louisville, Kentucky.
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II.—IN HORTICULTURAL HALL.

PRESIDING OFFICER.

Rev. Charles L. Thompson, D.D.,

The Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

1. CALVINISM AND RELIGIOUS LIBERTY(see page 37)
Hon. William C. P. Breckinridge, M.C., Lexington, Kentucky.
 2. PRESBYTERIANISM AND BIBLICAL SCHOLARSHIP.....(see page 46)
Howard Crosby, D.D., LL.D., New York City.
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Afternoon Programme.

THREE O'CLOCK.

I.—IN THE ACADEMY OF MUSIC.

PRESIDING OFFICER.

Justice William Strong, LL.D., U. S. Supreme Court, Washington, D. C.

1. THE ADAPTATION OF PRESBYTERIANISM TO THE MASSES.....(see page 53)
Hon. John Randolph Tucker, Lexington, Virginia.
2. PRESBYTERIANISM AND EDUCATION(see page 66)
Simon J. McPherson, D.D., Chicago, Illinois.
3. CALVINISM AND HUMAN PROGRESS.....(see page 82)
Hon. James S. Cothran, M.C., Abbeville, South Carolina.
4. PRESBYTERIANISM AND REPUBLICAN GOVERNMENT.....(see page 90)
Hon. Samuel J. R. McMillan, St. Paul, Minnesota.

II.—IN HORTICULTURAL HALL.

PRESIDING OFFICER.

Hon. John L. Marye, Fredericksburg, Virginia.

- ✓ 1. CITY E VANGELIZATION—ITS NECESSITY.....(see page 106)
John Hall, D.D., LL.D., New York City.
 - ✓ 2. CITY E VANGELIZATION—ITS METHODS.....(see page 112)
Moses D. Hoge, D.D., Richmond, Virginia.
 3. PREACHING TO THE MASSES.....(see page 121)
Samuel J. Niccolls, D.D., LL.D., St. Louis, Missouri.
 4. LAY EFFORT AMONG THE MASSES.....(see page 131)
Hon. Bennett H. Young, Louisville, Kentucky.
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Evening Programme.

EIGHT O'CLOCK.

I.—IN THE ACADEMY OF MUSIC.

PRESIDING OFFICER.

Hon. Alfred Moore Scales, Governor of North Carolina.

1. HOME MISSIONS.....(see page 143)
George P. Hays, D.D., LL.D., Cincinnati, Ohio.
 2. FOREIGN MISSIONS.....(see page 152)
Matthew Hale Houston, D.D., Baltimore, Maryland.
 3. HISTORIC PRESBYTERIAN CHARACTERS.....(see page 162)
Charles L. Thompson, D.D., Kansas City, Missouri.
 4. CLOSING ADDRESS.....(see page 172)
Jerry Witherspoon, D.D., Nashville, Tennessee.
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II.—IN HORTICULTURAL HALL.

PRESIDING OFFICER.

Hon. James A. Beaver, Governor of Pennsylvania.

1. HOME MISSIONS.....(see page 177)
Walter W. Moore, D.D., Union Theo. Sem., Hampden Sidney, Virginia.
2. FOREIGN MISSIONS.....(see page 190)
Charles S. Pomeroy, D.D., Cleveland, Ohio.
3. THE CHILDREN OF THE COVENANT.....(see page 203)
Givens B. Strickler, D.D., Atlanta, Georgia.
4. MEMORIES AND DUTIES.....(see page 208)
William P. Breed, D.D., Philadelphia.

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FOR THE

100th General Assembly

OF THE

Presbyterian Church in the United States of America.

(Appointed by the General Assembly in 1885, and continued in 1886 and 1887.)

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FOR THE
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(Appointed in 1887.)

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FOR THE

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(Appointed by the General Assembly in 1887.)

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THE WORK OF PRESBYTERIANISM FOR THE FUTURE.

BY REV. T. D. WITHERSPOON, D.D., LL.D
Louisville, Ky.

IT is related that when, in the fifteenth century, Spain had completed the recovery of her soil from the dominion of the Moors, when her victorious legions had redeemed province after province, until the last was disenthralled and the national standards waved in triumph over the citadel of Gibraltar, the government ordered a commemorative coin to be struck, bearing an anaglyph of the Pillars of Hercules, with the encircling motto, *Ne Plus Ultra*, to indicate that the goal of national ambition had been reached and that no further conquests remained commensurate with those already achieved. But when, a decade or two later, the great prince of discoverers returned from his far-western voyage, bringing tidings of the new realms that lay trackless under the setting sun, the nation awakened to a new impulse, ordered the word *Ne* to be stricken from the die and only *Plus Ultra* to remain, that with its animating cry of "Further! further!" it might stir the ambition of Spanish youth to wider discoveries and grander achievements in the unknown fields that lay beyond.

As we listened to the eloquent words of the speaker who has just taken his seat; as we caught the glow of his fervor and enthusiasm; as, under his skillful marshaling, all the glorious past of Presbyterianism moved in living array before us, and we became eye witnesses of the battles it has fought, the enemies it has encountered, the triumphs it has achieved and the territory it has won, who could resist the impression that the splendid achievements of Presbyterianism in the past can find no parallels in the future, that its present exalted position and commanding influence leave little for the future but to conserve that which is already won; that—our Gibaltars all taken—nothing remains but to inscribe upon our banners *Ne Plus Ultra*, and concede that the glory of Presbyterianism lies in the historic memories of the past.

If such be the unwilling effect of the eloquence of our brother, then my regret, in which I know you cannot fail to

share, becomes more profound, that the venerable Nestor of our Southern Presbyterian Church, who was chosen to preside over its first General Assembly, and who, perhaps more than any other living man, has shared its confidence and given shape to its councils, cannot be with us to-day to render the service to which he was called by the voice of the General Assembly. A prince of explorers in the realms of thought, it would only be necessary that he should bring you the fruits of a single excursion into those unknown seas which make the future of Presbyterianism, to assure you that along the course of the century to come lie new and unexplored realms, with possibilities as grand as any that have given inspiration to the deeds of valor of which we have heard to-day. Even under the unskilled guidance which an alternate, in the absence of his principal, offers you to-day, I am not without hope that this Centennial Day may appear, not so much a time of worship in which to lift our hallelujahs to Heaven for that which is past, as a day of review in which to gird our loins and tighten the grip upon our swords for that which is to come. We rise to the true measure of this august occasion, only as these Centennial exercises are to us Pillars of Hercules, not with barred gates, and *Ne Plus Ultra* over them—the *Ultima Thule*, where denominational enterprise may furl its sails and lie at rest—but Pillars of Hercules, with gates wide open, and over them that new motto, which, with uplifted voice, cries “Further! further!” as it points to new realms of conquest and new work for God in the century to come.

Certainly no thoughtful observer can contemplate the present state of religious opinion, and especially the more recent phases of theological inquiry, without having the conviction forced upon him that in the near future issues are to emerge and conflicts are to be waged which will demand of the Church of God, in its purest forms, just such service as that which has made Presbyterianism illustrious in the centuries gone. As a result, in large measure, of the positivism and rationalism that, more than a century ago, began to creep into the philosophical and theological schools of Europe, setting in motion influences which are now just beginning to work out their baleful results, the age is becoming intensely rationalistic. It is irreverent of antiquity, impatient of dogma, intolerant of authority, incredulous of the supernatural, ready to call in question every article of religious faith, and throw doubt, if possible, on every item of historic fact in the Word of God. The essence of what is called “modern thought” is intolerance of the supernatural in religion. Under various forms, some of them bold and decided, others vague and ill-defined, of Positivism, Agnosticism, Materialism and Pantheism, it is

organizing its forces and preparing for a multiform, but concerted and persistent assault upon every point of Christianity that involves the idea of a supernatural revelation and of a personal interposition for redemptive purposes into the domain of natural law.

The first great work of Presbyterianism for the future, then—making this general survey of the field—is to do in the coming issue that which she has always been foremost to do in the past; as the thunder of rationalistic artillery is heard in the distance, to sound the note of alarm to other denominations, step with steady and stately advance into the midst of the fray, bear the old banner of the Covenant where the fight rages hottest, and be, as she has ever been, the stalwart centre upon which the other denominations may align themselves as the great sacramental host moves forward to victory.

But whilst it is true that the assault is aimed at the whole line of Christian defenses, it must be remembered that in every issue where there are extended lines of battle there are certain strategic points that hold in themselves the key to the whole field. Against these the forces of the assailants are massed. These the defenders must at all hazards maintain. It may be well for us to look to-day at some of these redoubts which the Church of God must hold, and for the holding of which, if we may judge of the future by the past, Christendom must look largely to Presbyterianism.

1. The first of these citadels of the faith is the finality of Scripture as a revelation from God, its sufficiency to meet all the conditions of intellectual progress in the world and of spiritual development in the Church to the end of time. Now, you will say at once that this is no new issue. And so, indeed, it is not. It is the old battle of the Reformation in the sixteenth century for the absolute sufficiency and sole authority of Scripture as a rule of faith and practice. But, in point of fact, there is no issue that the Church of God is called to meet to-day that she has not successfully met in the days gone by. There is not an enemy that confronts her on the field whom she has not unhorsed and unarmed in many a conflict as the centuries have rolled away. The same battles, however, are fought under new conditions, and on the part of the enemy with weapons of later and more approved design. So it is in reference to this question of the finality of Scripture. In the days of the Reformation the issue was joined upon the elevation of traditions of fathers, bulls of popes and decrees of councils to an authority coördinate with that of the written Word of God. The position assumed by our fathers, and steadfastly maintained in the face of sword and fagot, was, as

it is happily expressed in our Westminster standards, that "the Supreme Judge by which all controversies of religion are to be decided and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." In those former days the Church of God was asked to rest one foot upon the solid rock of God's inspired Word, and the other upon the shifting sand of uncertain traditions and fallible human decrees. Now it is proposed to exalt to this position of coördinate authority with the Word of God the still more vague and illusory element of what is termed the enlightened Christian consciousness of the age. The claim of the Bible to be the sole authoritative rule of faith is impugned upon the ground that the law of evolution, which is at work in the natural world around us, is also operative in the sphere of religion; that under this law a process of development has been going forward, by reason of which the Church of the nineteenth century has outgrown the doctrinal standards and tests of orthodoxy of Scriptural times. Statements of doctrine and measures of orthodoxy fixed by Christ and His Apostles were all right in the age in which they lived, and with the measure of the stature to which the Church had then attained. But Christianity has outgrown them. They belonged to the childhood of Christian experience. Religion is an evolution and theology a growth. Inspiration is a constant factor in the life of the Church. "Prophets are ever arising, like Bushnell and Beecher, with great thoughts born in their souls." The demand, therefore, of the age is for a progressive standard of orthodoxy, for stated revisions of creeds and symbols, not to conform them more closely to the teaching of Scripture with the new light which the Holy Spirit has thrown upon its interpretation, but to adjust them to the newly evolved conceptions and more highly spiritualized intuitions of the hour. The old theology, which was projected simply from the point of view of Scriptural teaching, is to be supplanted by the new, expressive of the refined sensibilities and the enlightened Christian judgment of the present age. As straws indicate the direction of the wind, so the recent agitations of the question of probation after death show that the issue is upon us. Every doctrine that involves a supernatural element is to be brought to the same intuitional tests, and tried by the same rationalistic standards. The doctrine of the Trinity, the doctrine of Vicarious Sacrifice, the doctrine of Spiritual Regeneration, the doctrine of Future Punishment—all these are to be reckoned amongst the childish things which the Church in its fully developed manhood

is to put away. Like the caudal appendage of Darwin's primeval man, they are to be evolved and evolved until there is nothing of them left.

Now, as against this moonlight theology, which rests its claim upon a supposed inspiration in Christian consciousness higher than that of Apostles and Evangelists who "wrote as they were moved by the Holy Ghost," the Church of God must make firm and uncompromising stand. As in Reformation times, against the authority of Synods and Councils, so now against the authority of popular sentiment and rationalistic criticism—for that is the measure of it—we must steadfastly maintain that "the Supreme Judge by which all controversies in religion are to be decided, and in whose sentence we are to rest, can be no other than the Holy Spirit, speaking in the Scripture." As in the stormy days of the past, so in the ominous days ahead, the watchword of the Church must be, "The Bible and the Bible alone, the religion of Protestants."

What is true of the Scriptures as a rule of faith is equally true as a norm of practice—as a rule for the regulation of daily life. Under the same rationalistic tendencies to which we have adverted there has grown up a school of casuists amongst us, claiming that under evolutionary processes in the moral sphere we are upon a higher plane of ethical conception than the inspired founders of the Christian Church. Things which Apostles not only allowed but practiced and commended are sinful now. Things which were by them positively forbidden as shameful are in our advanced stage of ethical development proper and right. Thus, with characteristic inventiveness the age is adding to the catalogue of sins which are transgressions of the law, sins which are transgressions of the spirit of the age, and in some of the churches of the land we already have tests of religious character and terms of Church communion which would exclude our Lord Himself if He were upon the earth. It avails nothing to say that, up to this point, the invasions of Christian liberty are slight, and the restraints imposed salutary and wholesome. There is the abandonment of the great principle of Christian liberty, and the admission of a power of moral invention in the Church which has only to be carried out to its logical issues to bring us again under the bondage of rabbinical and medieval times.

Presbyterianism has always been in the past the great bulwark of the right of private judgment and of liberty of Christian conscience. In imperishable words she has written upon her standards, "God alone is Lord of the conscience, and hath left it free from the commandments of men which are in anything contrary to His Word or beside it in matters of faith and worship." Presbyterianism has ever been characterized

by the reverence with which it has bowed to the authority of Scripture, and the zeal with which it has defended the absolute supremacy of its claims. It has been in this regard pre-eminently a witness-bearing Church. Its testimony has been written in symbols, uttered in Councils, thundered from pulpits, chanted amidst the flames of persecution, and sealed with martyrs' blood. The time is coming again when the world must look to Presbyterianism to vindicate the supremacy and sovereignty of the Word of God, its supernatural and plenary inspiration, the infallibility and unerrancy of its every line. It is in view of this coming conflict that the Church which I have the honor to represent has in the revision of its Book of Discipline narrowed the definition of an offense, declaring that nothing "ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture as interpreted in the standards of the Church." As Presbyterians, learning wisdom by the past, we must stand for the rights of Scripture even in the minutest things. To the undying honor of one of the grand old warriors of King David's time it is narrated that during a Philistine invasion he stood all day long in the midst of a little field of lentils and defended it single-handed against the whole Philistine host. It was not much in itself—only a little patch of herbs—but it was a part of the sacred soil, and he would not allow the foot of the uncircumcised to pollute it. I believe the first great work of Presbyterianism in the future to be to defend every foot of the sacred soil of Scripture, and yield not an inch of it to that destructive criticism which would despoil it of all its wealth and disenchant it of all its glory.

2. The second of these redoubts of the Church of God which it must be the work of Presbyterianism in the future to man, is that system of doctrine which is popularly but inaccurately denominated Calvinism. No ingenuous student of history, let his religious convictions and theological tenets be what they may, can conceal from himself the fact that all that is most illustrious in the history of the Church in the past, associates itself more or less immediately with Calvinists and Calvinism. Call the roll of the great thinkers and writers of the Church before the Reformation. Take the list alphabetically, beginning with Augustine, Anselm and Aquinas, Basil, Bernard and Bede; go through the whole catalogue, and, with rarest exception, they are Calvinists. Call the roll of the Reformers—Luther, Farel, Calvin, Zwingli, Beza, Huss, Jerome of Prague, Knox, Cranmer, etc.—all Calvinists. Call the roll of confessors and martyrs in Scotland, Belgium, Holland, France, Switzerland, Germany—a great host that we

cannot name or number—and without exception Calvinists. Even in non-Calvinistic England, the names that shed undying lustre upon her testimony for the truth, are those of Calvinists—Wicklif, Tyndall, Ridley, Latimer, Rogers, etc.—all Calvinists. Call the roll of those heroic sects, that through the darkness of the Middle Ages were witness-bearers for the true faith—Waldenses, Albigenses, Paulicians, Culdees, Bohemian brethren—all Calvinists. Call the roll on the other hand of the great heretics who have disturbed the peace of the Church and hindered its progress—Pelagius, Arius, Socinus, etc.—none of them were Calvinists. See what Calvinism has done for the liberties and rights of man. It was the Calvinists of France who saved the liberties of the nation from the craft of Catherine de Medici, and from the tyranny of the House of Guise. Those unconquerable heroes of the Netherlands, who, in resistance of the tyranny of Spain, poured out their blood until it ran in streams along their streets, and who, rather than submit to the occupancy of their soil by Philip, broke down the dykes, and let in upon their fairest fields the engulfing sea, were Calvinists. When England was under the iron heel of Wentworth and Laud; when Ireland was in chains; when Scotland was in peril, and when all hope of liberty was almost gone—it was the Calvinists of Scotland who came to the rescue, who not only retrieved their own liberties, but broke the fetters of Britain, drove the tyrants from the throne, and roused a spirit of liberty in the hearts of the English people that, as another has said, “trampled down the haughty Cavaliers like puppets, and made the name of England terrible by land and sea.” And when we come to Scotland herself, whose children since the days of Columba have imbibed Calvinism with their mothers’ milk, it is impossible to deny that her Calvinistic Presbyterianism has made her what she is; that as Dr. Moore, in his “Power and Claims of a Calvinistic Literature,” has said: “From the earliest struggle with Popery to the last great contest for Christ’s Crown and Covenant, the Calvinism of Scotland has always stood, like her own Ben Lomond, a grand unchanging witness for the majesty of God, transmuting the very storms that have raged around her unwrinkled brow into fountains of gushing purity from her heart.”

Nor would it be possible to find a more suggestive illustration of the power and preciousness of Calvinism than by following out a little in detail the analogy thus suggested by Dr. Moore, and likening Calvinism to one of those great mountain chains with which God has girdled the earth. Rugged in outline, its “Five Points” standing apart like disconnected peaks, yet all embraced in a single logical chain; here and

there yawning chasms and sombre defiles, uninviting in detail, but as a whole unutterably sublime, uplifting us heavenward in thought and aspiration; with lofty heights above the fogs and mists of earth, bathed in the unclouded sunlight of God, with spiritual atmosphere like crisp mountain air, breathing invigoration and health; whilst its seamless sides, that open themselves to no plough of man, are the great watersheds of God's grace, "transmuting," as Dr. Moore says, "the storms into fountains," and impregnating the falling waters with their own exhaustless treasures to replenish the wasted fertilities of soil in the valleys below.

It is for the perpetuation of this great system of Calvinism as the doctrine of the Church that I plead as the second work of Presbyterianism in the future. It is by a great law of natural affinity that Calvinism and Presbyterianism have in popular parlance become synonymous terms. Whilst there are other denominations whose creeds are as thoroughly Calvinistic as ours, Presbyterians seem always to have had the courage of their convictions. In periods when Calvinism has been distasteful and unpopular they have not failed to avow it, and so all the opprobrium with which it is invested in the minds of its enemies has been visited upon them. That it should ever be unpopular seems marvelous when we reflect upon what we have already seen of its history. That it should be unpopular in this country seems strangest of all; for America owes everything to Calvinism. Those stern Puritans who laid the foundations of liberty and law in New England were Calvinists. Those sturdy Hollanders, whose robust virtues are as deeply engraven on the history of New York, as their hard names are on its topography, were Calvinists. Those clear-thinking, home-keeping, liberty-loving Scotch-Irish who made the valleys of Pennsylvania and Virginia blossom like the garden of the Lord, were Calvinists. Those ruddy-faced, broad-headed, sinewy Scotch, who found new highlands in the rugged hills and fertile slopes of North Carolina, and forever associated the name of Mecklenburg with American Independence, were Calvinists. Those knightly Huguenots who have left the impress of their virtues and their chivalry upon South Carolina and her daughters in the sisterhood of States, were Calvinists. And what shall I say more? for the time would fail me to tell of all the Gedeons and Baraks and Samsons of this Calvinistic host.

No wonder that impartial historians, even though of divergent creeds, have felt constrained to say, as Ranke, "We may consider Calvin as the founder of the free States of North America," or, as Bancroft, "He that will not honor the memory and respect the influence of Calvin knows but little of the

origin of American liberty." No wonder that Mr. Froude, who in some of his earlier writings vents his spleen upon Calvinism, should upon maturer acquaintance with its working in history, write that "it has been able to inspire the bravest efforts ever made by man to break the yoke of unjust authority;" that "when all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh, content to philosophize in the closet, and abroad worship with the vulgar; when emotion, and sentiment, and tender, imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between truth and lies, the slavish form of belief, called Calvinism, has borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint, than to bend before violence, or melt under enervating temptation."

Fathers and brethren, it is not needful to look far into the future to see that the time is coming when there will be imperatively demanded for the safety of all our institutions, civil and religious, this unswerving allegiance to truth, this "inflexible front to illusion and mendacity," which, according to Mr. Froude, nothing but Calvinism has ever been able to maintain. When we look at the vast tide of immigration sweeping in upon us, bringing every phase of Christian, Pagan and infidel belief; when we look at the gigantic strides of Romanism on the one hand and rationalism on the other; when we look at the various seedbeds of Socialism, Communism, Anarchism, Nihilism in our great cities; when we look at the tendency in these directions towards the disintegration of society and the destruction of law, and then look, on the other hand, at the growth of those gigantic monetary corporations and commercial trusts which seem likely to place all power in the hands of the moneyed few, and open the door to unlimited patronage and corruption, who does not see the imperative demand for just such men as Froude declares to be the offspring of Calvinism, men "whose life was as upright as their intellect was commanding, and their public aims untainted with selfishness;" men "unalterably just where duty required them to be stern, but with the tenderness of woman in their hearts;" men who "were splintered and torn, but no power could bend or melt them," men who "abhorred, as no body of men ever more abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it."

And yet we are confronted by the fact to-day that at the end of this century of organized Presbyterianism, Calvinism has not the hold upon the hearts of the people that it had at the

beginning. The Congregational Church which was then thoroughly Calvinistic has in large measure lapsed from that theocentric system of belief which was the glory of its Puritan ancestry. The Protestant Episcopal Church, which has Calvinism deeply imbedded in its Thirty-nine Articles, is leavened through and through with Arminianism. The Churches whose creeds are Calvinistic hesitate in many instances to proclaim the doctrines from their pulpits in their full Scriptural scope and significance. Even within the bosom of the Presbyterian Church itself—the very citadel of Calvinism—a reactionary movement seems to be setting in. In some quarters it appears in propositions to remove certain terms or to tone down certain expressions in our standards; in others to remove whole paragraphs; whilst from a high source comes the most radical proposition of all, to reconstruct our standards from beginning to end, freeing them from the scholastic terminology of the seventeenth century, and “retranslating them into the growing language of a growing civilization.”

As opposed to all this, I believe that if the Presbyterian Church would achieve for the century to come the greatest possible blessing, it must be her mission to stand up for these standards, pure and simple, to resist every effort to alter a line or erase a word, and, as Calvinism and Presbyterianism are popularly treated as synonymous terms, and all the opprobrium that in the popular mind rests upon Calvinism is visited upon us, count it our glory to be identified with a system which God has crowned with peculiar marks of favor in the past, and see that, as far as Presbyterianism is concerned, the banners of Calvinism shall be handed down to the next century with not a star the less and not a stain upon their folds.

3. In this rapid forecast of the future I must pass to a third element in the work of Presbyterianism—to present to the world in our ecclesiastical polity, as it adjusts itself to new social conditions and adapts itself to the future growth of this rapidly developing country, the true ideal of the visible Church of God, its unity, its catholicity, its spirituality, its happy combination of flexibility and strength. If Presbyterianism is true to its principles and true to its God, there is every reason why it should, within the course of another century, take firmer hold upon the American people and become more largely predominant in this country than at the present time. With the clearer light thrown upon the polity of the Apostolic Church by recent historical investigation, the Scripturalness of Presbyterianism is rendered more than ever apparent. The representative character of its government, its fundamental postulates of power delegated of God to the people, inherent in them and exercised by them through their own chosen representatives, with the checks and balances of a

written constitution, a dual order of representation and a system of appellate courts, bring it into thorough sympathy with a people whose civil government is representative and republican; a people, in fact, whose civil government is confessedly only the carrying over into the civil sphere of those principles of government of the people, by the people, and for the people, which Presbyterianism has for centuries illustrated. Standing, as it does, midway between prelacy on the one hand, with its assumption of autocratic power, and independency on the other, with its inherent weakness in the administration of law, and its fiery despotism of irresponsible majorities; presenting the true basis of unity, a real unity and not a mere uniformity, an organic unity, in which "the power of the whole is in every part, and the power of the whole over the power of every part," it commends itself to all as a system in which the largest measure of liberty is combined with the most orderly administration of law. Its expansiveness, too, adapts it to the necessities of a newly opening, rapidly developing country like this. The Presbyterian householder, who removes with his family into one of our far-Western prairies, does not leave the Church behind him; he carries the Church in his house. When other households remove into the same neighborhood, there emerges the congregation, and, as congregations multiply, there come by the natural law of organic growth the Presbytery, the Synod and the General Assembly. When, with the rapid enlargement of territory and increase of population, a single General Assembly shall be unable to meet the wants of the whole field, it will be in strict accordance with the organic law of the Church to provide for another and higher order of appellate court, and if the whole world should in a single day become Presbyterian, the genius of the system would provide a fifth, or œcumenical court; and so, without the slightest jar to its machinery, Presbyterianism could receive into its organic unity every body of believers in the world.

This catholicity of Presbyterianism gives it great advantage in its competitive race with other forms of Church government. Then, too, its theory of the nature and effect of ordination and of the nature and design of the sacraments, together with the broad and just distinction which it draws between the validity of an ordinance and its regularity, between Scripturalness in essence and Scripturalness in mode of administration—these open the way for it to exhibit, without sacrifice of principle, the broadest Christian charity and the most real Christian brotherhood towards all branches of the Evangelical Church. It recognizes the validity of Episcopal ordination, notwithstanding its manifest irregularity. It

recognizes the validity of baptism by immersion, although the mode is un-Scriptural; and thus, in the spirit of the principle which says, "in essentials, unity; in non-essentials, liberty; in all things charity," its pulpits are open to all who preach the Gospel of Christ, and its communion-table to all who own allegiance to the Master of the Feast. And this leads to a consideration of that which must be an important work of Presbyterianism for the future, namely, to present to Christendom the only practicable solution of the great problem of Christian union, which of late has awakened so much interest in the public mind. Only two plans have thus far been submitted. One that all the denominations shall come together, leaving each congregation to regulate its own creed and polity and internal affairs in its own way, which would simply be to adopt Congregationalism, and leave the Church without any real unity at all—to give up the substance for the shadow. The other, so generously and courteously proposed by our brethren of the Protestant Episcopal Church, has the equally fatal defect of requiring a vitiation of the ordination of all who have not been Episcopally ordained. But in Presbyterianism the validity of ordination and the validity of baptism in other communions would be protected. None of the acts of these Churches would be invalidated by the acceptance of the Presbyterian polity. And if the Church of God shall ever come together in visible organic union before the second coming of our Lord, it must, as far as we can see, be upon the safe, conservative and Scriptural polity of Presbyterianism.

4. This forecast of the work of Presbyterianism for the future would be fatally defective if I did not allude to that which after all is the great mission of the Church in the world, the evangelization of the masses both in our own and foreign lands. Now that the Spirit of God seems to have breathed a new spirit of evangelism into the Churches; now that the demands of Home Missions and Foreign Missions seem to lay a burden of souls upon the heart of the Church as never before since the days of the Apostles, let the Presbyterian Church arise in her might, let her realize that with her Christocentric theology and her Scriptural polity she is fitted, as no other Church is, to win the world for Christ. Let her remember that the Church which in the first century of the Christian era carried the Gospel in the face of fire and sword to the whole Grecian and Roman world, numbering its Church organizations by thousands and its converts by millions, was Presbyterian. With the same system of doctrine and the same ecclesiastical polity, the same glorious Gospel, the same indwelling spirit and the same ever-present Lord, there is no

reason why the Presbyterian Church in this land should not by the year 1988 have achieved results equally glorious.

To the attainment of this end no new machinery is needed, no amended creed, no altered polity, no novel device, no sensational method, no gewgaw of rhetorical or ritualistic art. What we need is simply and solely the baptism of the Holy Ghost—such a baptism as was received by the Apostolic Church in Pentecostal times.

Let me say further, that to the accomplishment of these results the organic union of the two bodies that join in these solemnities to-day is not necessary. It may be the will of the Great Head of the Church that this union, of which some are so sanguine, shall be speedily accomplished. If this can be done intelligently, cordially and consistently with principle, surely there is no heart in all evangelical Christendom that will not rejoice. But it may be the will of our Divine Lord that these two Churches, while by conscientious convictions held organically apart, shall illustrate the true unity of the spirit by keeping side by side in closest bonds of sympathy and fraternal coöperation. It sometimes occurs in the natural world that an earthquake shock rends a great mountain chain asunder. When the rent is first made the whole aspect is forbidding. The two faces stand like implacable foes frowning at one another. But as time advances the blessed agencies of the Great Peace-maker in nature are at work. The rough faces are chiseled down to smoothness, the sharp corners are rounded away. In every little seam and niche along the faces of the cliffs, the wild flower spreads its petals and the fern droops its graceful frond. The woodbine and the clematis fall in festoons over the edge above, and the verdure creeps along the sides from the valley below. The stream that went fretting and roaring through the gorge has worn its channel smooth and goes dimpling and purling now, overhung with forest drapery and margined with flowers. The sunbeams that fall on one side reflect their warm tints lovingly upon the other. The songs of the birds and the perfumes of the flowers are wafted across. Men walk through and look up and know not which face most to admire, and feel that each would be incomplete without the other.

Brethren, in this rending asunder of our great Presbyterian Church in this country we have reached the period of the sunlight, the music of the birds and the springing of the flowers. Organic union may or may not come. That which is better is here; "for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come and the voice of the turtle is heard in our land."