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**Presbyterian Elements in
History**

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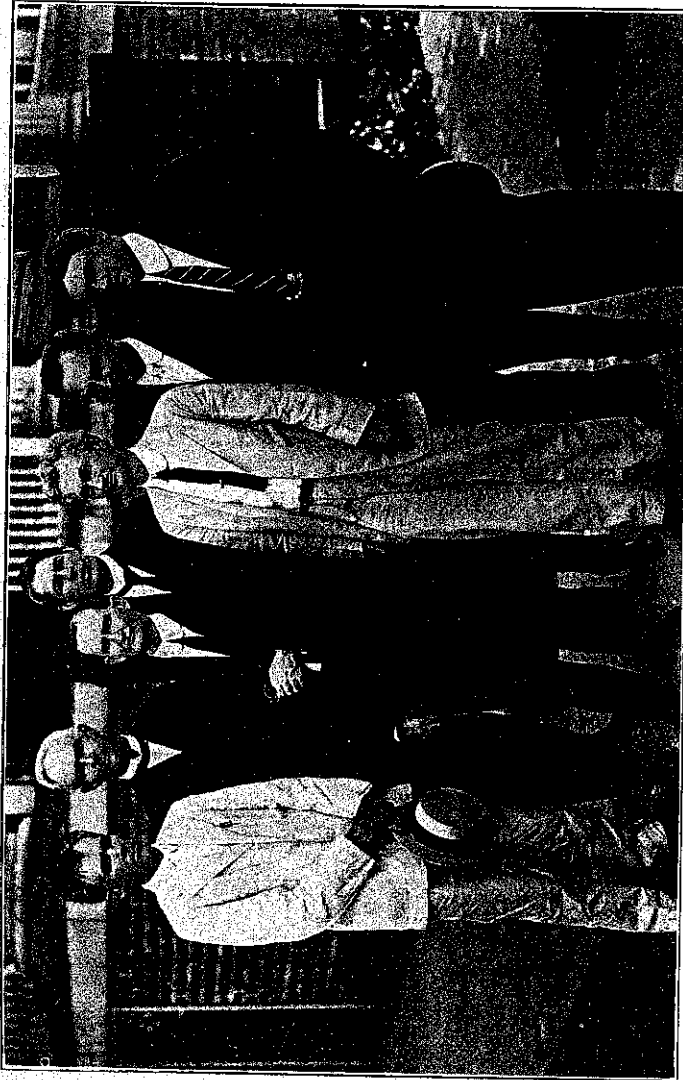
**J. S. FOSTER, D. D.
BIRMINGHAM, ALA.**

PRESBYTERIAN ELEMENTS IN HISTORY.

J. S. FOSTER, D. D., BIRMINGHAM, ALA.

The general theme upon which I have been asked to speak is, "Presbyterian Elements in History." It is well-nigh illimitable in its broad reach and I have a genuine sense of humility in undertaking to meet the trust reposed in me. The sole motive I have in proceeding is precisely the same that prompted the suggestion of the particular theme, that we may have increasing gratitude to God for the heritage He has given us and respond to the challenge to preserve so glorious a heritage amid the enemies who would impair its integrity.

Through the kindness of those in authority the request comes that I seek to give adequate presentation of the theme in four addresses. I regret that I shall have opportunity to deliver but two. I am sure that I shall best serve the intent of this and the occasion which is to follow by not attempting too much. It is well at the outset to restate a truth we perhaps all recognize that Calvinism and Presbyterianism are not synonymous. One is a system of truth; the other a form of church government. A Calvinist is not necessarily a Presbyterian, and not all are, notably our Anglican and Congregational brethren. On the other hand a Presbyterian is not always a Calvinist. Calvinism is broader than Presbyterianism but so zealous has been the attachment of Presbyterians to the doctrinal system of truth designated Calvinism that in the popular mind they are synonymous terms. Certain it is that Presbyterianism is the most representative type of Calvinism. All we seek to accomplish through the agency of the Church is moulded by our Calvinistic conceptions of God and man. And let us bear in mind also another truth that is not always appreciated but which we Presbyterians should ever emphasize: It is this, that John Calvin was a Presbyterian, and that it was he who rescued both Theology and Church Government from the mass of unscriptural interpretations which had destroyed their spiritual power. In breaking away from his conception of Church Polity while accepting his biblical system of Theology the great



SOME MEMBERS OF FACULTY, JUNE 16-26, 1914.
 Hon. J. F. Erlerson, Dr. C. W. Grafton, Dr. A. A. Little, Dr. Theron Rice,
 Dr. R. A. Webb, Dr. J. S. Foster, Dr. L. E. McNair.

Calvinistic bodies of the world—whatever name they may bear, be it Angelican, Baptist or Congregational—yet bear the impress of his influence. And on the other hand those denominations whose church polity is Presbyterian and whose Theology is not Calvinistic are likewise his debtors. Whether therefore the view point be that of Calvinistic Theology or Presbyterian Polity or Calvinistic Presbyterianism—the mighty name of the spiritually humble Presbyterian John Calvin must be recognized in assessing any judgment of value. In speaking, therefore, of Calvinistic elements in history, we are doing no violence to, but rather exalting our Presbyterianism.

I have chosen as the topic of the first address, "**The Calvinism of History.**" In his essay on the Science of History, Mr. Froude asserts that almost any theory about life that one cares to advance can find facts to substantiate it. You have, says he, but to choose the facts to your liking and pass by those which are not to your liking and you have the proof of your theory. His statement shows us the utter futility of attempting to construct a system of religion out of a study of the conduct of mankind. Theology is more than the science of religion. It is the application of scientific principles to the revealed word of God. The field from which Theology garners its truths is not Feeling or Reason or human consciousness but the Bible, as the all sufficient and only infallible rule of faith and practice. You will thus observe that in this address I am not assuming the position of one who would seek to prove the truths of Calvinism from a study of the pages of History. If Calvinism speaks not according to the Law and the Prophets we desire to have and will have none of it. But while reason is not an original source of spiritual truth its judgments are not to be transgressed in seeking to arrive at the meaning of revealed truth. In human history we have forty centuries of aspiration, achievement and defeat traced on the scroll before us. We cannot believe these centuries have slipped through the fingers of God. Neither can we believe that God who in His revealed

truth is disclosing the glories of redemption is contradicting Himself in the history of His world. There are two kingdoms in which man may have citizenship, those of nature and grace, but only one God guides the destiny of both. To history therefore we may appeal for illustrations and confirmation of our interpretation of the revealed word of God. Our conceptions of truth when properly derived are our spiritually enlightened convictions of the manifest meaning of the word of the Lord. They are the messages we believe we should deliver as we endeavor to faithfully present the will of God. Their texture is woven out of the fibre of sacred writ. By Calvinism we are not to understand a system of doctrine originated by John Calvin for there never lived a man who more humbly and reverently acknowledged the authority of the Scriptures as the original and sole source of truth than he. But by Calvinism we are to understand that virile interpretation and logical arrangement of the teachings of scripture which he bequeathed the world. It is not a series of unrelated truths but a system of truth. Calvinism is Calvin's view of God and the world. The Calvinism of Presbyterianism, however, is only so much of Calvin's exposition of truth as is embodied in our confession of Faith. It is necessary for the sake of truth and justice that we recognize and remember this, for the enemies of our faith are ever seeking to fasten upon Presbyterianism every conviction voiced by Calvin. In its purpose it is as intensely practical as in its essence it is unqualifiedly profound. The motive which prompted Calvin's work was the belief that God through the Bible had something for man to learn and do and be for the bodying forth of His essential glory and the fulfillment of man's mission. Though like the clouds it soared high it was to refresh the earth with vital influences. Now the precise point to which I am going to direct you this morning is this, that in the unfolding of history our Calvinistic conceptions of God and man, which history may rightfully be expected to confirm or deny, the fundamental doctrines we have been proclaiming with a thus saith the Lord behind them,

find fulfillment. This is my mission: there is a structure of human conduct we call history. Is that structure Calvinistic or anti-Calvinistic? The philosophy of history is Calvinistic. To give clearness and force to our theme we must undertake two things. First to ascertain some of the essential principles of Calvinism which are capable of finding interpretation in history, and second to briefly yet comprehensively survey the field of history. I shall not attempt to present all the cardinal doctrines of Calvinism. This is not my mission. Moreover, some of them can find no interpretation in history in that this field is not the proper source of confirmation. History can teach us nothing of Limited Atonement, of Divine Election and Efficacious Grace. Neither shall I undertake an elaborate exposition of those I shall mention. The essential doctrines of Calvinism and Presbyterianism are those without which they would cease to exist. What are some of these?

1. The first is the rule of a holy, sovereign God, who gives organic unity to the history of the world, by binding together its widely separated parts and carrying forward the continuous development of the race unto the glory of His own adorable person, through the kingship of Jesus Christ over human hearts. In the first section of the fifth chapter of the Confession of Faith this is the form of the statement: "God, the great Creator of all things doth uphold, direct, dispose and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge and the free and immutable counsel of his own will to the praise of the glory of his wisdom, power, justice, goodness and mercy." It proclaims the existence of the eternal throne; seats the Almighty thereon as Lord; places the sceptre of authority in his hand and traces amid all diversities the development of his own glory and the fulfillment of his own purpose. The logical corollary of this statement is that history is irradiated with moral design. It does not deny true freedom to man. It denies that man's freedom contravenes God's purpose. "We may not be able

to measure," says Dr. B. M. Palmer in his *Theology of Prayer*, "the angle at which these planes touch each other, nor to see how one can move across the other without contradiction or even friction. We only know that in the loom the shuttle must move between and across the threads, and that warp and woof cannot run in parallel lines. It is the crossing at right angles, with a good pressure of the threads against each other, that gives the firm texture of the web."

Now, the source of our authoritative knowledge of God's purpose for man is the Holy Bible. From its truths we learn that he was created to find his mission in the service and enjoyment of God forever. But he willfully lost this holy estate through transgression. And then God gave the promise of the advent of a Redeemer through whom all the nations of the earth should be blessed. It is the early morning of the world's history. National life has not yet crystalized. Nations exist only in embryo. History is to be written, and as family expands into clan and clan into tribe and tribal forces solidify into national existence there is now underlying them and to be fulfilled in their experiences this promise of the Lord. The very language of religion needs to be moulded. The holy conceptions of his glory which the Almighty would have his rational creatures cherish need to be generated. As we trace the march of his purpose amid the progress of his creatures we come to a remarkable intervention of his providence. It is the calling of Abraham from his own land and kindred that God may begin in him the spiritual development of mankind. I shall not consume your time and patience in telling the expansion of the Abrahamic family through Isaac and Jacob and the twelve sons of the Patriarch and the long sojourn of their descendants in Egyptian bondage, where their national integrity was preserved by their very servitude, of their divine deliverance under the leadership of Moses, and of their years on the border of Caanan, during which there were given them the ten tables of the law and those magnificent rituals, through which the Lord was showing the glories of redeeming

grace and love. With the story you are well acquainted. As we further trace the history of these Abrahamic descendants, we note their government by Judges and finally by Kings, under which latter form they were drawn into the history of those great empires of antiquity—Egypt, Assyria and Babylon—as they contended for world mastery. And now it would appear as if the stream of God's purpose had been deflected from its original intent; nay, it was but being broadened and purified and sent on its way to gladden mankind. Thoughtful students know that three beneficent influences are attributable to Israel's contact with and captivity by those monarchies. First it was a forward step in the lesson of human government; the transition was from a Theocratic to a more distinctively human rule without the loss of the essential principle of theocracy, the type of rule under which men live today. Second, it was a purifying fire that burned out all traces of idol worship and preserved monotheism. Third, the influence was disseminative in that it left a remnant of those trained in the knowledge of the true God in the great centers of life and power. Had God's purpose failed? It was being fulfilled, for let us remember that Israel had not been chosen as an end but as an agency for the spiritual development of the world. And then we observe the sceptre of power passing from Egypt and Assyria and Babylon because they have fulfilled their mission. As nations they are but memories while the contributions they made to the continuous development of the eternal purpose of the divine mind are being held in the hollow of His omnipotent hand.

Now, let us go back just a step in our thoughts. The story of Alexander, whom the world has called great, is the record of the achievement of one who would bring all the world to his fete. He failed in his lust for power. But his mission in the mind of God was not a failure, for through him was laid the foundation of the glories of ancient Greece, whose people in their remarkable intellectual and artistic development, prepared and gave to the world a language flexible and copious and adapted

to the expression of the spiritual truths God would reveal to mankind.

Internal dissensions paved the way for the passing of the sceptre from Greece. Individual development had so overshadowed community interests as to render Grecian States vulnerable to the attack of a strong foe. They finally fell a prey to Roman valor in which unity of life was regnant. I need not tell you of the vast reaches of Rome's wide domains, of her imperial power, her well constructed highways leading to all parts of the known world and of her system of jurisprudence. Rome was Mistress of the World. For the first time in the history of this conquering people the gates of the temple of Janus were closed—a mark of the reign of universal peace. During this hush in the world's martial life Jesus Christ, the promised Messiah of the Father—He whom some one has called the decimal point of history—was born under Judean skies. Now, what find we as we retrace our steps through the national records we have so briefly reviewed? Egypt, Assyria and Babylon have passed away. Graecian power has forever gone. The Hebrew kings are only a name, but there in Rome meet three things, first, the religion of the Jew—the descendant of Abraham; second, the language created by the Greek, which was the vehicle of its communication and third, the world-wide field for Christian expansion made possible by the Roman. The moral trend of history was in the Apostle's mind as he wrote: "In the fullness of time God sent forth His Son." In the existence of Christian congregations in the world's populous cities, beset by difficulties of thought and life, we find the occasion for the production of the great letters of the New Testament that have shaped the thought and life of the modern world.

Rome you will remember was called the Eternal City. But to the eternal city built upon her seven hills God was destined to reveal His own eternal purposes. Her debauchery was an offence to his holiness and she took her place, along with other nations, a monument to his justice. And then followed ten, long, unattractive

centuries. We refer to them as the Dark Ages. The attainments of men in religion, philosophy and art appear to have been obliterated. And they would have been had not a higher wisdom than man's been brooding over human history and a stronger arm than man's been directing its current. The mind, that looked upon the earth when it was without form and void and brought order out of chaos, was preparing to and did bring out of the development of hardy tribes and conflicting races the nations of modern Europe.

Leaping in thought across the centuries since Christ's advent who can fail to discern the presence of God in certain crisis hours that held for the moment the destinies of all the world? At the battle of Tours when Charlemagne clashed with the Saracens to determine whether the Europe God had developed should be Christian or Moslem, who doubts that the sword there wielded was the sword of the Lord and Charles Martel? Centuries later in another crisis hour when Protestantism gave battle to Catholicism, championed by that popish bigot Phillip II, who can doubt the marked intervention of God? Had Philip worsted England the Netherlander and the Frenchman would next have felt the weight of his arm. English and French possessions in North America would have passed under the blight of Catholicism while the nations that now sit in darkness would have waited in vain for the pure gospel, whose propagation is the pledge of world-wide Christian advancement. The battle for the possession of the New World and the very life of Missions whose cry is the men of the world for the Man of Galilee, was fought in the English Channel in 1588. The geographer tells us that beneath all the churnings of the ocean's surface the Gulf Stream moves steadily forward in its appointed channel carrying untold blessings unto the uttermost parts of the earth. So amid all the mighty movements among men in which it seems as if their anger and their passion would have overturned God's designs He has seen to it that even the wrath of man as His servant ministers to the praise of His holy name. And what is the history

of the world today in its deeper moods and more serious aspects but the advancement of the knowledge of Jesus Christ and the deepening of the conviction that only in accord with Him can the true strength of men and nations be found?

2. I turn now to Calvinism and man, where we are attracted by another fundamental doctrine in the system of truth held by the Presbyterian Church. Theologically stated it is the doctrine of Original Sin. Eschewing technical phraseology and seeking to place the broad meaning of the truth before us it is the utter wreck of man's moral nature by sin, totally disabling him for holiness in the development of his life, and subjecting him to the penalties of a righteous God and all the fruits of depravity. It is a viewing of sin in the light of the holy sovereignty of the Lord and the affirmation that it has enslaved man in a bondage that evidences his inability by searching to find out God. It is of course recognized that the allusion is to the natural man, to man apart from the revelation of Jesus Christ and the work of the Holy Spirit. Is the doctrine unjust to man? Have we been proclaiming with a thus saith the Lord an interpretation which history does not verify? The logical and historic inference from this Calvinistic doctrine must be man's striking failure in things moral contrasted with his other attainments. So while we cannot and would not go to the facts of history to find material out of which to construct the true doctrine of man's moral status we may and should propound this inquiry, has his most pronounced trait been his devotion to truth, his conformity to the strictest code of morals? Is the history of man's personal development Calvinistic? History has no more pronounced truth than that it is. It may be presented in two distinct lines of thought. The first is the universal failure of mankind to attain unto the spiritual knowledge of God as it has ascended unto heights of material development that shall ever command the admiration of the world. Commencing with that first shocking revelation of man's moral nature after the entrance of sin—the murder of Abel—and con-

tinuing the narrative even down to the present hour the thing that most impresses us, that strangely impresses us, is the hideous and ugly in human conduct. I say this hideous and ugly strangely impresses us because it is associated with races that would have found out God had it been within human possibility. Let us select two from the nations of antiquity that are yet our instructors in many departments of endeavor. We will begin with the Greeks. The ablest students of human achievement unhesitatingly affirm that the human intellect reached its zenith of glory among these people. They struck out the philosophies that have governed the thinking of the world ever since they gave them birth. In poetry and in song, in art and in architecture their immortal productions are the admiration and the despair of modern men of genius. We are still singing the praises of Homer and Demosthenes, of Plato and Aristotle, of Phidias and Praxiteles. Here was demonstrated the power to accomplish the best in every department in which man had ability. But the thing which is impressive against the superlative glories of the mind and the hand and the eye is the utterly deficient moral tone of the Graecian people. They were not even monotheistic; their conception of God was radically perverted and among their multiplicity of deities some were monsters of depravity. The Graecian mind which soared to lofty heights stood over against the Graecian conscience which descended to lowest depths.

The Romans also were a strong folk. I would but tax your patience to attempt to enumerate their prowess of mind and will. But here, too, was a polytheism of rankest corruption, an alienation from the worship of the true God, that eventually sapped the stamina of her citizens. Here is a picture not alone of Roman morals but of Graecian morals and of the moral state of all nations in which the light of the knowledge of Jesus Christ has not shone. In vain will you search for an exception to the rule. It is from the pen of Paul, an intelligent and trustworthy witness: "They were filled with all unrighteousness, fornication, wickedness, covetousness,

maliciousness; they are full of envy, murder, debate, deceit, malignity; they are whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, implacable and unmerciful." What nation, what people can prove an alibi in a degree that contradicts the indictment?

And the second line of thought which irrefutably stamps history with the dye of Calvinistic development is the story of its sorrows and its bitterness. Across the centuries from Sodom and Gomorrah, Nineveh and Babylon echoes and re-echoes the holiness of God in the punishment of men. If history has one lesson above all others it is the truth of the holiness of the Lord. Mr. James Anthony Froude who was one of England's most learned historians and gifted men of letters and who was not theologically committed to Calvinism says that of all historical truths this shines the clearest, "For every false word and unrighteous deed, for cruelty and oppression, for lust and vanity, the price has to be paid at last. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last." I need go no further. The evidence is sufficient. Wherever the vision is directed the same striking story without exception—yes, without exception—is caused to pass before us, the depravity and the suffering of mankind, the marks of his total loss of God and complete subjection to bondage.

III. And now I come to the last point of the present address. It is a question to which adequate justice cannot be done within a limited scope and yet I shall have time only to briefly trace the conception. We are considering Presbyterian Elements in History. As Calvin faced the question of the mission of man and found it to be the glorification of God and His enjoyment forever he adjudged the word of God to set forth two ideas as essential to its fullest realization. The first he held to be absolutely and intrinsically essential; the second he did not hold to be morally essential in its form though most serviceable under the scriptural pattern.

His first conception of man's mission related to his individual responsibility. It was his obligation to find his duty in harmony with the purpose of the divine mind, not God's purpose as he might conceive God would act under varying circumstances but God's purpose for his mind, his will, his heart and his conscience as revealed in his holy word. In reference to the particular form under which the church should advance the will of God he declared the word of the Lord to reveal a representative principle, investing the people with authority, and by them not to be shirked, nor to be exercised in the spirit of pure democracy, but through a government of representation—through Elders elected by the people and to serve as rulers of Jesus Christ. I said a moment ago that Calvin conceived a discharge of individual responsibility to be essential to the fulfillment of man's mission. He did not assert that a Presbyterian form of government was essential to the existence of a true church. He believed the Bible to reveal it as the form under which God's interests could be best furthered. Without underestimating the value of church government he did not declare the truth and the agency of its propagation to be of equal importance. Had he done so it would have forced the position that only those who receive the truth and the proper or scriptural method of its propagation are citizens of God's kingdom. His conceptions of truth permitted him to accept this position—to be within the kingdom one must have the Christ, and to be the most serviceable for the kingdom one must pursue Biblical policies. I have dwelt at some length upon this thought that I might consistently deduce from its general trend a principle of Government. The Bible gives advocacy to no particular form of civil government. The principle it stresses is obedience to the lawfulness of government. "The powers that be are ordained of God." In obedience to this principle of scripture Presbyterianism passes no moral judgment upon the various types of government under which men choose to work out their destiny. But it is a logical inference from its peculiar form of government, from the

vesting of authority in the people governed, that mankind shall find its truest welfare conserved in a growing recognition of the rights of the individual safeguarded and exercised under the operation of the same principle.

And now I ask the question, to give answer thereto in brief form. Is there Presbyterianism in History viewed from the angle we have here been emphasizing? History is Calvinistic Presbyterianism writ large in these particulars. It is man's devotion to God's will that has given the world civil and religious liberty, law, order, liberty of conscience, domestic peace and happiness. And what is the lesson of history furthermore but a growing demand of individual rights consistent with the welfare of the whole people? Is not this the cry which many great and revolutionary events shout across the centuries from the struggles which resulted in the giving of the Magna Charta, from the French Revolution, from the steady swing of Nations unto republican forms of Government—the United States, France, Brazil, Mexico and China? In theological circles today it is not popular, nor just quite the thing to be Calvinistic in one's thinking. We are rapidly drifting toward an era of lessened religious convictions. Calvinism and Presbyterianism have ever been associated with deep and abiding convictions. It is their doctrines of God's sovereignty and man's moral inability to know God that have been an offence unto an unbelieving world. To establish us firmly in the truth God has given us two books—one authoritative, the other confirmatory; one the book of revealed truth from which a thus saith the Lord is sufficient to end all controversy, the other a book in which he has written the verification of the promises He has made and the revelations of Himself He has given. This is the book of History. As we turn from the book of authority—the Holy Bible—seeking to know if we have interpreted God aright, our convictions become stronger that the messages the world needs to hear are those which tell it of God who is sovereign, of man who is needy and incapable of serving God in his own strength, and of the glory which shall be man's heritage as he

walks humbly in the fear of God and seeks to develop a society in which personal responsibility shall not be minimized but made to contribute to the welfare of the whole in ways which are practical and forceful. Research does not de-Calvinize us; it makes us more intensely Calvinistic and Presbyterian.

PRESBYTERIAN ELEMENTS IN HISTORY.

Calvinists in History.

Yesterday morning under the general theme of Presbyterian Elements in History our special thought was directed to the historical verification of our Calvinistic interpretations of God's Holy Word. This morning under our general topic we are to consider the theme—**Calvinists in History**. That the subject is one of more than remote interest is readily apparent. Commenting upon the beautiful language of Isaiah, "And a man shall be as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." George Adam Smith says, "Isaiah gives us in this verse a philosophy of History. Great men are not the whole of life, but they are a condition of all the rest; if it were not for the big men the little ones could scarcely exist. The first requisites of religion and civilization are outstanding characters. History is swept by drifts: superstition, error, poisonous custom, dust-laden controversy. What has saved humanity has been the upraising of some great man to resist those drifts, to set his will, strong through faith, against the prevailing tendency and be the shelter of the weaker but not less desirous souls of his brethren. The history of what man has accomplished in the world is at the bottom of the history of the great men who have worked there. Under God, personal human power is the highest force, and God has ever used it as his chief instrument."

My purpose this morning shall be to show something of the work of Calvinists in History, how they arrested its deadly drifts and became the instruments of God in transmitting His Blessings to mankind. In the course

of our study we shall pause before men whose labors have made the world their debtors, whose contributions to the welfare of the race were not stamped upon its passing moods but so intimately interwoven into its very texture as to be the prime cause of the beauty of character it possesses.

Had we the time we could spend some profitable moments in dwelling upon the numerical strength of the hosts of Calvinism. While numbers are not tests of value it is not to the discredit of any evangelical denomination that its tenets have received wide acceptance. In the minds of many the belief finds credence that Calvinism has no wider scope than the bounds of Presbyterianism. Among other reasons this conviction is due to Presbyterian zeal for Calvinistic interpretations. But while a tribute to our denomination it is an injustice to a system of truth God has made a mighty power among moral and spiritual forces. Someone has admirably said statistics are a despair to a speaker and a terror to an audience. I shall not attempt to terrorize you with the tabular records of Presbyterianism. Permit me to present just enough in passing to reveal the wide scope and mighty influence of our Calvinistic Presbyterianism. We shall learn that it has played no small part in shaping the destiny of the modern world. "Aggregate Presbyterianism" is approximately represented in the "Alliance of the Reformed Churches holding the Presbyterian System." In this Alliance are churches, whose Presbyterianism by the way would never be suspected from the names they bear, from the European Continent, the United Kingdom, Asia, Africa, North America, South America, West India Islands and Australasia. The statistical returns made at the last Council, which was held in Edinburgh in 1913, reveal a membership of approximately 8,000,000 which would represent a Presbyterian constituency of at least 30,000,000. By some competent authorities it has been placed as high as 40,000,000. It affords a foundation for the striking words of Dr. Reed, "Presbyterianism has crossed all national boundaries, waived aside all race distinctions, and made a home for

itself in the hearts of all classes and conditions of men in all parts of the world." Let us bear in mind now that these 8,000,000 members, the representatives of a family of 30,000,000 adherents, are Calvinistic Presbyterians. To do justice to the influence of Presbyterianism it is proper that we also take cognizance of the fruits of the labors of John Calvin, the Presbyterian, upon the doctrinal beliefs of the great Anglican Church, the theology of whose 39 Articles is Calvinistic; of his contribution to the theological tenets of our esteemed and influential Baptist and Congregational bodies. Presbyterians as a rule have accepted his interpretations of doctrine and polity; Episcopacy and Congregationalism, including Baptists, have in the main accepted his doctrinal conceptions of truth; it is a sober statement, therefore, that the influence of Presbyterianism has been the largest single factor in determining the channel of the world's religious thought—in giving spiritual bias to the messages delivered in a majority of the world's pulpits.

Let us turn now to a brief survey of the lives of some eminent Calvinists and Presbyterians, who, standing at critical periods in human development gave form and direction to its currents. We shall see men out of whose shadow advancing time has never been able to carry the mass of mankind. It would be highly inappropriate to begin with any man other than John Calvin, a name hated by some, by others revered. "There are some men," says Dr. Stalker, in his *Life of St. Paul*, "whose lives it is impossible to study without receiving the impression that they were expressly sent into the world to do a work required by the juncture of history on which they fell." The life of John Calvin was of this calibre. The Reformation of the sixteenth century did not break upon the world like the rising of the sun at midnight. It was the culmination of movements which had long been at work in society. Under papal ignorance and usurpation Christianity had been converted into an external ordinance in which abuses and vice ran riot. Its most intolerable features were the perverting of the way of salvation from a purely gratuitous

act of sovereign mercy to the possession of human merit; the domination of government and life by priestly orders to whom piety was a foreign element; and the withholding of the scriptures from the mass of the people and their consequent general ignorance. Within the Church long anterior to the Reformation many reactions against existing conditions were gaining strength. "Protestantism," says Fisher, in his history of the Reformation, "was a return to the Scriptures as the authentic source of Christian knowledge, and to the principle that salvation, that inward peace, is not from the church or from human works ethical or ceremonial, but through Christ alone received by the soul as an act of trust. Whoever, whether in the chair of theology, in the pulpit, through the devotional treatise, or by fostering the study of languages and of history drew the minds of men to the scriptures and to a more spiritual conception of religion, was, in a greater or less measure a reformer before the Reformation." Prominent among these was Wycliff, whose watchword was, "Back to the Scriptures," and John Huss, whose cry was, "Back to Christ." Wycliff's edition of the Bible was published in 1384, and was immediately placed under the ban of the church and he himself subjected to persecution until his death. John Huss was burned at the stake in 1415. One hundred and two years later—in 1517—Luther nailed to the chapel door at Wittenburg his 95 Theses of Protestantism. His watch cry was, "Back to the Cross." In Wycliff, Huss and Luther, are embodied the three fundamental truths of Protestantism—the Bible, the only infallible rule of faith and practice, an open book to all; Christ, accessible to all and the strength of all through faith without the mediation of priest or image; and salvation through the Christ appropriated by faith. John Calvin was 8 years of age when the hammer blows of Luther resounded throughout all Europe. He belonged, therefore, to the second generation of reformers. He came to manhood in the midst of an ever expanding struggle. In England, Scotland, Switzerland, France and Germany there was open revolt against the papacy.

The times resounded with the din of conflict. Under such conditions, when 23 years of age, Calvin was born into the kingdom of God. He espoused the Reformed faith—he became a champion of the authority of the Scriptures, of the priesthood of believers, of justification through the atoning work of Jesus Christ received through faith. Instinctively he was recognized as the man whom God had raised up for the hour. His first striking contribution was his publication at the age of 26 of "The Institutes of the Christian Religion." His purpose was to defend the faith for which so many of his countrymen in France were suffering martyrdom. It was a lucid, logical, scriptural presentation of the doctrines about which the tremendous religious controversies were being waged. Dr. R. C. Reed, one of our ablest church historians says, "Protestants and Romanists bore equal testimony to its worth. The one hailed it as its greatest boon; the other execrated it with the bitterest curses. . . . Kampschulte, a Roman Catholic testifies that "it was the common arsenal from which the opponents of the Old Church borrowed their keenest weapons" and "that no writing of the Reformation era was more feared by Roman Catholics, more zealously fought against, and more hostilely pursued than Calvin's Institutes." Its popularity was evidenced by the fact that edition followed edition in quick succession; it was translated into most of the languages of western Europe; it became the common text book in the schools of the Reformed Churches, and furnished the material out of which their creeds were made.

This, however, was but the beginning of the influence Calvin was destined to exert on the rapidly changing society of Europe. Three years after his Institutes appeared he sent forth his first commentary on the Scriptures which was followed by many others covering nearly every book in the Old and New Testaments. To these as additional constructive agencies, must be added his special sermons, his catechisms, his correspondence with crowned heads and other leaders in civil and religious affairs, his school of theology in Geneva,

and last but not the least in effective results his Presbyterian polity which was the inspiration of representative government. Calvin's genius was pre-eminently of the constructive order. This is not the type to gain the public eye; but it is the type that moulds the public mind. What cares one for the public eye so long as he dominates the public thought. As America can never divest herself of the influence of the men who projected her career under a written constitution, as the dead here are truly the living, so the modern world emerging from the spiritual darkness which had blighted its development and seeking to walk in clearness of light and truth can never outgrow the impress of Calvin, the Presbyterian, who moulded its thought by writing its creeds. Certainly no one can read history," says another, "and be blind to the greatness of his work. He was neither prince nor pope, and yet his work outshines that of both. Denying and defying the divine right of kings he established a magistracy at Geneva more enduring than any crown, more potent than any sceptre, while he touched with the magic wand of his theological faith and genius the rock from which flowed out over all the broad plains of modern history the life giving streams of equality before God and democracy among men."

From the labors of Calvin in Geneva let us pass to a brief survey of affairs in The Netherlands, in which country Presbyterianism was to endure one of the sorest tests to which a belief could subject a people, but from which it emerged to the benefitting of the liberty of mankind. The Netherlanders were widely known before the Reformation for their ingenuity and thrift. Learning kept pace with the arts even amid the laboring classes. These conditions conspired to give the Reformed faith a congenial atmosphere for wide diffusion, and it was not slow in finding its way from France and Germany. Calvinism soon gained the ascendancy over Lutheranism from the influence of the young men who had been sent to Geneva to be educated. The fertile domains of these heroic and liberty loving people were a part of the Empire of Philip II—the basest monarch that ever sat upon a throne. An intense Catholic, a puppet of the pope, he

declared his ordained mission to be the extirpation of heresy. Upon the Netherlands his heavy hand fell with a severity that only a merciless and depraved heart could have devised and prosecuted. Among this spirited and cultivated people William "The Silent," Prince of Orange, was the foremost leader. Born of Lutheran parents, William was, by profession, a Catholic and had been the warm friend of Charles V—the father of Philip II—but was opposed to the spirit of persecution. While hunting with Henry II of France, that monarch incautiously disclosed to William the plots of himself and Philip to exterminate even by death every heretic within their dominions. Not a muscle of the face of William gave evidence of the feelings of his heart as he listened to the story of the king—hence the name by which he will ever be known. But that recital eventually changed the tone of his life both politically and religiously. It led him to an avowal of the Reformed faith—which was Calvinistic—and to the determination to save the liberty of his country from Spanish domination. Time forbids a recital of the persecutions inflicted upon him and the Netherlanders by the bigoted Philip. Their resistance unto victory through many years of relentless and unparalleled savagery is not surpassed in any annal of human achievement; it finally resulted in the establishment of the Dutch Republic and the overthrow of the world-wide power of Spain. In speaking of William, The Silent, Fisher says, "He must be allowed a place among patriots like Epaminondas and Washington, and he deserves to be called the father of a nation." The potent character of the influence of this Calvinistic Presbyterian is further evident when we remember that the nation of which he was virtually the father, while not cherishing our conception of the relation of church and state, was the most liberal of the nations of Europe and afforded an asylum for the Puritans of England, the Covenanters of Scotland and Huguenots of France, and that from its shores after several years of sojourn among its people, the Puritans, outlawed from England, sailed away in the Mayflower to begin the laying of the foundations of America.

As we are endeavoring to learn something of the contribution of Presbyterianism to the world's development we cannot pass by the land of Scotland, the home of that sturdy, heroic Presbyterian, John Knox. The story of his fidelity to God, his unfaltering attachment to the Reformed faith intensified by his sojourn in Geneva and of his patriotic devotion to the land of his birth would make a helpful and stimulating recital. The temper of the man is exhibited in the statement he makes to Queen Mary when summoned into her presence and charged with inciting her subjects against her authority. "If," said he, and the words are a part of his own narrative, "if to teach the truth of God in sincerity, if to rebuke idolatry, and to will a people to worship, God, according to His word, be to raise subjects against their princes, then I cannot be excused; for it has pleased God of His mercy to make me one among many, to disclose unto this realm, the vanity of the papistical religion and the deceit, pride, and tyranny of that Roman Antichrist." By his grave Earl Mortoun said, "There lies he who never feared the face of man." Thomas Carlyle, who knew a great man when he saw one, said, "He is the one Scotchman to whom his country and the world owe a debt. Honor him; his works have not died." And what is his monument? It is Presbyterian Scotland. His constant prayer was, "Give me Scotland or I die." God answered his prayer and the Scotland he gave Knox is the Scotland whose people resisted in solemn covenant the imposition of unscriptural usages, whose devotion to the cause of liberty finally wrought the liberty of England, according to Macaulay and the tone of whose religious life has been a benediction across the seas and around the world. "Geneva, Holland, Scotland—what might the world have been today but for these?" asks a prominent student of history. "These have wrested the sceptre of the world's dominion from the Latin races and the Romish Hierarchy, and placed it in the hand of the Anglo-Saxon and the Protestant. And by this agency civil and religious liberty have been established on a secure foundation, and the heralds of the cross have been sent into all lands."

There are other eminent Calvinists and Presbyterians of this formative period that it would thrill us with admiration to consider through the prominent part they bore in leadership and character but we must pass them by to give brief notice to a broad and fascinating subject. We come now, not to single names that shine with undying lustre, but to great parties whose inspiration was Calvinism and Presbyterianism and who have accomplished more for man in modern times than all other influences combined—the Puritans, the Huguenots and the Scotch-Irish. To tell their story is but to recount the veriest commonplace of modern history. And yet their story needs to be told oft for two reasons. First of all it reveals the virile character of the faith which has been bequeathed to us as Presbyterians and the potent influence which our fathers exerted in the struggle for human rights. We ourselves, our children and our childrens' children, should never let that story die; in the winning of the largest and civil religious-privileges ours has been a church of martyr blood and bold initiative, of unconquerable spirit and and brave leadership. And secondly, their story needs perpetual reciting to stop the mouths of blind unbelief and ignorant sentimentalism. The world of to-day is prone to tell humble faith that it has no place in its wide demands, that it is too tender to endure the rude blasts of pulsating life. Now the world needs to know this truth and there is no more impressive way of enforcing it than in reciting the story of the Puritan, the Huguenot and the Covenanter, that the State has never gone before religion and guaranteed its safety, but religion has gone before the State and made possible its actuality. In causing something of the contributions of these men to the worlds welfare to pass before us I can do no better than to indulge in liberal quotations from the pens of those who have given them minute study and arrayed the grounds for their conclusions.

The Puritans were Calvinists. "The settlement of New England," says Bancroft, "was the result of implacable differences between Protestant Dissenters in England and the Established Anglican Church. A young French

refugee, skilled alike in theology and civil law, in the duties of magistrates and 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." In speaking of these same parties President Wilson, in his History of the American People, says: "At first they thought that they might reform the church which they loved by the slow and peaceable ways of precept and example, by preaching the new doctrines of Calvin, and by systematically simplifying the worship in their churches until they should have got the forms and notions of Rome out of them altogether. Elizabeth had taught them that this was impossible while she was queen. James had come to the throne and grievously disappointed them. It was in the disheartening days of this new tyranny that the little company of "Separatists" fled from England into Holland who were afterwards to seek new shelter within Cape Cod in America." "The growth of Puritanism in England," says Fisher, "was mightily furthered by the preaching and writings of Thomas Cartwright who contended that the system of polity which the scriptures ordain is the Presbyterian, and that prelacy is therefore unlawful. His views did not meet the approbation of the Queen, but the controversy which they opened upon the proper constitution of the church, especially upon the questions relating to episcopacy, were destined to shake the English State and Church to its foundations." Calvinism sent not alone the Puritans into New England, but Cromwell—the master Puritan—to the seat of power in Old England, there to preserve the rights of man against oppression. When the head of Charles I rolled into the dust the doctrine of "the head of Charles I rolled into the dust the doctrine of "the was the executioner.

The Huguenot was the Calvinist of France. He was moreover a loyal Presbyterian. The Reformation in France was greatly aided by the church in Geneva. These French brethren of the Reformed faith were destined like those of other nations to feel the cruel and diabolical

hand of Romish bigotry and hatred. This is not the time to recite the story of their sufferings, of the faith broken with them, of the horrible massacre of unsuspecting men and women. In October of 1685, under the reign of Louis XIV the final and crushing blow was sought to be delivered. It was the Revocation of the Edict of Nantes which had guaranteed to the oppressed Huguenots the rights for which they had been contending. The cup of His wrath was full to overflowing against the State and the Papacy and out of unhappy and blood drenched France God took between 300 and 350 thousand of her best citizens, pure in life, fearing God, skilled in the arts and withal fashioned in the furnace of affliction to yield the utmost resistance to unlawful power and transplanted them in Holland, in England, in Germany, in America to further the kingdom of Jesus Christ in purity of life and worship.

The glory of the Puritan and the contribution of the Huguenot has for a long period obscured the part played by the "Scotch-Irish Presbyterians" in the development of the free institutions of our land. Recent historians are now giving them their just deserts. We are learning that the main channel through which the transforming forces of Calvinism found their way into the New World was this Scotch-Irish influence. Who are these Scotch-Irish and how came they in America? In 1607 six counties in the province of Ulster that belonged to two great nobles were forfeited to the crown because of rebellion and subsequent flight. James I offered the forfeited estates on easy terms to settlers from Scotland and England. Most of these emigrants were sturdy Presbyterians of Covenanter stock. In the North of Ireland, subject at times to persecution, they grew in numbers and power to such an extent that the members of the Established Church which had at first welcomed them became jealous of their increasing influence. In some portions of the land the Presbyterians numbered the rest of the population fifty to one. Upon these people of Scottish blood and tryant resisting proclivities the head of the Established Church in England—Queen Anne, the last of the Stuarts—sought

to forcefully impose Episcopacy. And then these men of Covenanter memories and mostly Presbyterians left their home in Ulster and through many thousands annually poured themselves into America. Nearly one-half of the entire population of the Southern Colonies were of this class. Prior to 1776 covering a period of 75 years 500,000 of the Covenanter race had settled in the colonies, spreading over Central and Western Pennsylvania, through the Cumberland and Virginia valleys, through Tennessee, North and South Carolina, Kentucky and over the wild region north of the Ohio River. And these were men who had learned in the school of bitter experience that the liberty of the church and the liberty of the State must stand or fall together. And these were the men who inspired and maintained the American Revolution. In the third volume of his history of the American Revolution, Trevelyan an English historian says, "John Adams—looking back to the early revolutionary period through a space of fifty years—pronounced it to be a fact as certain as any in the history of North America, that the apprehension of Episcopacy, as much as any other cause, aroused the attention not only of the thinking but of the common people, and urged them to close thinking on the constitutional authority of Parliament over the colonies." Continuing this same authority writes, "Edmund Burke who knew his subject well, warned the House of Commons that the adversaries of Episcopalianism in America were not a feeble folk. Their spirit is the Dissidence of Dissent and the Protestantism of the Protestant religion. These words were finely and appropriately chosen. All along the western frontier lived Irish Presbyterians of Scottish descent; men of warlike traditions and of very long memories indeed. Their great-grandfathers had borne the brunt of the struggle against James the Second; and when the peril was over had been, as their reward, driven from their Ulster homes in scores of thousands by that savage and inquisitorial Test Act which the Bishops of the Established Church had insisted upon obtaining from the Irish Parliament. The Central Colonies held many Huguenots whose ancestors, the salt and leaven of the French nation,

had escaped into exile from the bigotry and inhumanity of Louis XIV." How well do these conclusions agree with the words of two eminent authorities with whose statements I shall close. Mr. Bancroft says, "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 planters of Virginia, but from the Scotch Irish Presbyterians." The second authority is Theodore Roosevelt who in the *Winning of the West* says, "Full credit has been awarded the Roundhead and the Cavalier for their leadership in our history; nor have we been altogether blind to the deeds of the Hollander and the Huguenot; but it is doubtful, if we have wholly realized the importance of the part played by that stern and virile people, the Irish, whose preachers taught the creed of Knox and Calvin. They made their abode at the foot of the mountains and became the vanguard of our civilization. All through these regions they were alike; they had as little kinship with the Cavalier as with the Quaker, and these were the men who first declared for American Independence. Indeed they were fitted to be Americans from the beginning. They were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy. For generations their whole ecclesiastic and scholastic systems had been fundamentally democratic."

The proposition I have sought to establish is this—That Calvinists and Presbyterians in History were not a feeble folk. I leave the evidence with you.

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