

ADDRESSES

DELIVERED AT THE

CENTENNIAL CELEBRATION

OF THE

GENERAL ASSEMBLY

OF THE

Presbyterian Church,

PHILADELPHIA, PA.,

MAY 24TH, 1888.

ASSEMBLY'S EDITION.

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

—BY—

MACCALLA & COMPANY,

237-9 Dock Street,

PHILADELPHIA.

CENTENNIAL ADDRESSES,
HISTORIES
OF THE
BOARDS
AND
REPORT ON THE CENTENARY FUND.

PUBLISHED BY ORDER OF THE GENERAL ASSEMBLY
OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.

CINCINNATI, O.,
BY THE STATED CLERK
1889

Entered according to Act of Congress, in the year 1888, by
MACCALLA & COMPANY,
In the Office of the Librarian of Congress, at Washington, D. C.

PRESS OF
MACCALLA & COMPANY
PHILADELPHIA.

THE SERMON

PREACHED BY THE MODERATOR,

✓
REV. J. T. SMITH, D.D.,

OF BALTIMORE, MD.,

AT THE OPENING OF THE

ONE HUNDREDTH GENERAL ASSEMBLY, ON THURSDAY, MAY
17, 1888, IN THE FIRST PRESBYTERIAN CHURCH,
WASHINGTON SQUARE, PHILADELPHIA, PA.

ALSO THE ADDRESS OF THE

President of the United States,

AT OVERBROOK, PHILADELPHIA, PA.,

WEDNESDAY, MAY 23, 1888.

THE SERMON.

FATHERS AND BRETHREN :

It is with no ordinary emotions we meet here to mingle our centennial congratulations and thanksgivings. Philadelphia, the name of our place of assemblage, is a name of happy omen. Brother and Love are two new names borrowed from the vocabulary of Heaven, brought down to earth by the divine Master and transfigured into mighty spiritual forces for the regeneration of human society. We hail the name as a prophecy of that "good time coming" when fear and force and interest and authority shall all be lost in brotherly love, binding these scattered fragments of humanity into one glorious brotherhood.

No memorial city on earth, save one, is for us filled with such inspiring monuments and memories. There stands the old State House, gray with years, covered within and without with sublimer inscriptions than were ever graven on pyramid or pillar, in whose inner chamber was cradled the mightiest of nations, and from whose steeple rang out the proclamation at once of national independence and human brotherhood, which has gone sounding through the world ever since: "Proclaim ye liberty throughout all the land to all the inhabitants thereof."

This is our Presbyterian Jerusalem, "the Vision of Peace," transfigured for us into the City of Brotherly Love. Here the Ark, long a wanderer on these shores, found a resting place. For here the first Presbytery was formed and the first Synod and the first General Assembly. And here for many years successive Assemblies met. The spirits of the sainted dead are all around us, and we, my brethren, are come to "Mount Zion, to the spirits of just men made perfect, and to the General Assembly and Church of the First Born."

Organized in 1788, and holding its first meeting the year following, the first General Assembly consisted of 34 members, representing some 177 churches, scattered along this Atlantic coast. The Alleghanies were then the frontiers, and beyond them stretched away to the distant Pacific an almost unbroken wilderness. The Mississippi then rolled voiceless through the great valley to the sea, and the vast plains and

prairies beyond echoed only the scream of the panther, the low of the buffalo and the war-whoop of the savage. Can this wide, wild wilderness be turned into a fruitful field and these deserts and solitary places be made to rejoice? That little handful of men gathered in the old Third Church, who are they to attempt so mighty an enterprise? Dr. Witherspoon, the Moderator, interpreting their anxious thoughts, arose and announced his text—what text could have been more appropriate or inspiring? “Neither is he that planteth anything, neither he that watereth, but God that giveth the increase.” And now, after the lapse of a hundred years, with all their experiences, what text could be more appropriate for the service of to-day? I Corinthians, iii, 7—“So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.”

In this presence no exposition of these words or unfolding of the doctrine of divine efficiency is needful. The analogy suggested between vegetable and spiritual life runs through the whole volume of Scripture. Prophets and psalmists and evangelists wandered through forests and fields and orchard and garden, gathered from each its choicest products and planted them in a garden apart, grouping all around their central glory, “the Rose of Sharon and the Lily of the Valley.” The Church, in Bible language, is sometimes a vineyard on a very fruitful hill. God has “fenced it and gathered out the stones thereof, and planted it with the choicest vines.” It is sometimes an orchard of palms and pomegranates and figs and olives and all “trees pleasant to the eye or good for food.” It is more frequently a garden, an Oriental paradise, with its winding walks and tufted mounds and latticed arbors and sparkling fountains and beds of spices and flowers of fairest form and richest tint and sweetest perfume. Even Solomon could think of no fairer image of the Church when visited by the blessed influence of the Holy Spirit than his Bethlehem garden, when the winds wantoned through its bowers and loaded themselves with its perfumes—“Awake, O, north wind; and come thou south; blow upon my garden, that the spices thereof may flow out.”

God, who has made everything “beautiful in its season,” and rejoices with a Creator’s joy in His own works, has fitted up for His own abode and for our eternal home, a garden—the Paradise of which we love to think and to sing—of unfading flowers and perennial fruits, and river and trees of life, where the nations of the saved walk “with the Lamb that is in the midst of the throne.” For man’s earthly dwelling place, the home of his innocence, He prepared a Garden, enclosed out of the waste earth, and planted “eastward in

Eden." Every plant, and every herb, and every tree, was created before it was in the ground, and creation everywhere preceded growth. Those Eden seeds, brought down perhaps from the Upper Paradise, by which the waste earth was to be replenished, what immortal things they are! They may be hurtled in the teeth of icy blasts, buried deep in the wintry earth, hidden away in the heart of pyramids or the cements of Egyptian mummies, or the long-buried gardens of Persepolis or Pompeii; and yet, unharmed by all the ministers of destruction, they spring up and bloom in the gardens of Paris and Cairo to-day. Immortal beyond all these was the seed of the Tree of Life, which grew in the midst of the Garden. That one blossom promise of the woman's seed—how it has unfolded, multiplied and propagated itself in every direction to mantle the wide earth with the bloom and beauty of the lost Eden! Exposed to unnumbered perils, wrapped up for safety through a long winter, in the narrow, hard shell of Judaism, now that the shell opens and the living seeds come forth, Paul gathers that he may scatter them abroad over the world—"A sower going forth to sow." He goes through Judea, and Samaria, and Galilee, and out into the regions beyond, through Asia Minor, across the sea to Europe, through Greece, and Italy, and Spain, and France, on and still on, for the spirit will nowhere suffer him to linger, till he reaches "the uttermost parts of the earth," and looks out over the waves of the great western sea. And there, there comes to him once more the Macedonian cry he heard in Troas, "Come over."

On the western side of the European continent, sundered from it, and thrust out amid the stormy waves of the Atlantic, God had placed two little islands side by side—Great Britain, with its level pastures swelling up as they sweep northward into the Gibraltar fastnesses of the Scottish Highlands; and Ireland, trenched about by seas, with its emerald meadows, its fairy lakes, and its bogs but half reclaimed from the waves. Mere specks upon the earth's surface, of what momentous events those little islands have been the theatre! How "their line has gone out through all the earth, and their words to the end of the world!" How they have peopled the waste places of the earth—America, Australia, New Zealand, the islands of the sea, and planted themselves in the heart of the most populous empires of the East. Their roll-call circles the earth with the hours, their language, their literature, their laws, their Bible and their religion are overspreading the world. Not Babylon nor Rome, in their palmyest days, ever ruled so wide an empire, or swayed so mighty a sceptre. Moses saw their day afar off when he wrote: "By them were

the Isles of the Gentiles divided;" and Isaiah, when he wrote: "Listen, O! Isles, unto me; Jehovah hath said unto me I will give thee for a light to the Gentiles, and my salvation to the ends of the earth."

Accepting the tradition that Paul first preached the Gospel in Britain, we know that a great company of evangelists followed, for then all Christians were evangelists. Christian soldiers in the legions of Vespasian and Agricola, Christian merchants from Alexandria, Smyrna, and Ephesus, Christian travelers who had heard Peter, and John, and Timothy preach, went to the savage Britains, gathered around their blood-stained Druid altars, and told them "of Jesus and the resurrection." By the end of the second century we know that Gospel was preached, and the primitive, Apostolic Church established.

Very different has been its history in the two islands. England, larger, richer, more accessible, the prey of successive spoilers, has always changed its religion with its masters. Conquered first by the Romans, and for three centuries a Roman province, its State religion was the idolatry of Rome. Conquered again by the fierce pirate hordes of the north—Jutes and Saxons, and Anglos, and Danes—the monuments of Roman civilization with every remaining relic of Christianity were all swept away, and from the white cliffs of Dover to the bleak hills of Northumberland the temples of the terrible Scandinavian war-gods, Woden and Thor, rose upon the ruins of Roman temple and Christian shrine. Then followed another army of invaders, Augustine and his forty cowled monks, armed with ghostly weapons, mightier than the sword of the Roman or the battle-axe of the Saxon. In less than a century all England was subdued to the dominion of the Pope of Rome. Then came the Normans, with the more genial culture of the sunny south, rearing upon the ruins of rude wattle chapels the magnificent cathedrals of Canterbury, of Westminster, and of York, and flinging the fascinations of art and the witcheries of ceremonial around the altars of Rome. For long centuries England was the most abject vassal of the Pope, a fief of his empire, its revenues flowed into his treasury, while its church was ruled with despotic power by a hierarchy of his anointing. Then came the Tudors, who wrested the tiara from the Pope to place it on their own heads. England was a Popedom still, only the seat of ghostly power was transferred from the Vatican to Whitehall, and Henry, instead of Gregory, was the Pope. The despotism of the Tudors culminated at last in that of the Stuarts, the most unmitigated despotism the world has ever seen. No Oriental despot, claiming to be a god, ever ruled his crouching subjects with such absolute

power as the first Charles. His single will ruled the State, and the lives, the liberties and the fortunes of his subjects were at his mere mercy. "Whom he would he slew: and whom he would he kept alive." His single will ruled the Church, prescribed its faith, settled its prayer-book, appointed its officers, and ordered its whole administration. Always changing its religion with its rulers, the primitive Church was supplanted to this day by the Church of the king. It is the miracle of these last days that such an Oriental despotism could have been established in England and over the Anglo-Saxon race. There was restlessness, indeed, all the time. Again and again the throne of Pope, and Primate, and Tudor, and Stuart was shaken by earthquake throes, but not till the double despotism culminated in the Stuarts did the great English people rise up in their might to dethrone the tyrant.

Very different was the history of the Apostolic Church in Ireland and Scotland. For our present purpose they are one. The original inhabitants of Ireland and the Scottish Highlands were Scots, and perhaps colonists from Phœnicia. Their letters, their language, their rites of worship, their great May feasts, their hymns to Baal, their race characteristics, all point to the Tyrian coast. Secure in their mountain fastnesses and almost trackless bogs, they never felt or felt but lightly, the yoke of the English conquerors. Here the remnant in England, who would not bow to the conqueror nor serve his gods, fled for refuge; and here the primitive faith and the primitive Church were preserved. The dense fogs which envelop Island and Highland are lifted from time to time, and in Patrick, the Presbyter-bishop of Ireland, in Columba, his successor, in the Apostolic Culdees, in Armagh, the Jerusalem, and in Iona, the Patmos of the Isles, we see the true light shining steadily on amid surrounding darkness. The Scotch Church was never willingly subject to any king, save Jesus. She always stood ready to resist even unto death, every Cæsar, who would attempt to fasten his yoke upon her neck. When the Stuarts, with the madness which always goes before destruction, attempted to extend their sway over Scotland and Ireland, they rose up together in open and armed resistance. All Ireland was roused, and a Scotch army had already crossed the Tweed. In its extremity the English parliament calls to them for help, and the war of giants begins. On the one side were the king, the court, the privileged classes, the army and the Church. On the other, the great English people joined with the peoples of Scotland and Ireland. There was the Anglo-Saxon, with his passionate love of civil liberty, and the Scot, with his still more passionate love of religious liberty. Anglo-Saxon and Scot enter into a solemn

league and covenant—a league to vindicate their civil liberties, and a covenant to vindicate their religious liberties. “The Solemn League and Covenant” written in their blood sounded the tocsin of death to absolutism.

The long conflict comes to a decisive issue in those two renowned Assemblies, which have changed the face of the world—the Long Parliament and the Westminster Assembly. The Parliament smote off the head of the king, scattered his armies, swept away Star Chamber, Inquisition and Church, and the whole machinery of despotism. The work of destruction was complete, and society was reduced to utter chaos. Then, for the harder task of reconstruction, Parliament summoned the Westminster Assembly to its aid. It was an Assembly composed of the most illustrious representatives of the three kingdoms. From the House of Lords there came down ten of the hereditary magnates of the realm, from the House of Commons there came twenty of the most renowned champions of freedom. There were Prelates, Presbyters, Erastians, Independents, Presbyterians, all orders of the State, and all schools of religious faith. It was a popular Assembly, such as England never had seen before, and has never seen since. They met on a spot which had been sacred to Celt, to Roman, and to Saxon. There, on the ruins of Druid altar and Roman temple, had risen a stately cathedral, massive, symmetrical and beautiful as a dream. For eight hundred years it had been the symbol of England’s glory, the shrine of her saints, the mausoleum of her mighty dead, the scene of her most splendid pageants, coronations and convocations. But to us, with the blood of its members in our veins, the faith in our hearts, and the chartered liberties they bought with their blood in our hands, Westminster is hallowed above all by the Assembly of 1643. In this presence we need not recount their labors. The Confession they framed embodied in completest form the common faith of Protestantism, and is the Confession of our faith to-day. The polity they established was the living body which Calvinism always builds for its habitation, and is the Presbyterianism we possess to-day. The long conflict between Oriental despotism and popular government in the State, and between Christ and Cæsar in the Church, was brought to a decisive issue. The liberties of the people and the sovereignty of Christ were bound up together in the Westminster Standards. They became the statute law of the three kingdoms, and Presbyterianism was established in all. But one fatal error at war with their own fundamental principles marred the whole. The house divided against itself fell, and great was the fall of it. Scarcely were the fatal words about the civil magistrate written till the mailed hand of Crom-

well scattered the Assembly, and the profligate, perjured Charles shivered into fragments the whole fabric they had reared. Not in Britain, but in a broader, grander theatre their work was to reach its consummation and find its glorious realization.

This New World was fitted up and hidden away amid trackless seas as the wilderness sanctuary into which the woman, with eagle's wings, and the man-child, who was to rule all nations, fled from the face of the Old World's scarlet Dragon. Its central portion, the zone of population and empire, was reserved for Protestant Britain, while Papal Spain and Papal France were turned away—the one Southward, the other Northward. Compared with its home in the British Isles, or its earliest home in Palestine, what a large place was here! We, my brethren, have come up to the city of our solemnities to-day from far wider dispersions than those of the tribes of old. We have come from the banks of our great Northern Galilees, sweeping in interlinked brightness across many a zone, from the shores of our far greater Western sea, from our hill country, spanning in two broad belts the Continent, from many a plain of Sharon, and from our great Esdrælon Valley, sweeping from the far North to the sunny Gulf, watered by the River of God, and fruitful as the Garden of the Lord. It is "a land of fountains and depths, a land of wheat, and barley, and vines, and fig trees, where they eat bread without scarceness, whose stones are iron, and out of whose hills they dig brass."

Coming to these shores one by one, and scattered through all the colonies, Presbyterians, like the Tribe of Levi, "had none inheritance in the land." Everywhere they found themselves confronted with their old adversaries enthroned in the high places of power and influence. In New York, in Maryland, in Virginia, in the Carolinas, in almost all the colonies they were harried by royal Governors and an established Church. They were fined, imprisoned, outlawed, forbidden to preach Christ or worship the God of their fathers without a license from the State. Here, too, the long conflict of the century came to a decisive and final issue in two popular Assemblies—the Congress and the General Assembly—sitting here side by side when this great Babylon was but a village, in the year 1788. '88 is to us a most memorable Centennial. In 1588 the proudly styled Invincible Armada, the mightiest armament the sea had ever floated, threatening utter destruction to Protestantism, was smitten by fierce wind and strewn in inglorious wrecks along the coast. In 1688, William, the Presbyterian Prince of Orange, descended upon England, drove out the faithless Stuarts and broke forever the iron yoke of

absolutism. In 1788 the National Assembly of France inaugurated the Reign of Terror, which toppled every throne in Europe, deluged her fair fields in blood, and threatened universal ruin. It was on that memorable centennial, and while the National Assembly in Paris was busy with its architecture of ruin, the Congress and the General Assembly met in Philadelphia.

History, it has been often said, is always repeating itself, and these two assemblies were just the repetition of the Long Parliament and the Westminster Assembly. Here, too, at the time of their meeting, there was a social chaos. The old colonial governments had all been swept away. The Confederacy, sufficient for war, proved but a rope of sand in peace. National bankruptcy, and dishonor, and demoralization prevailed, threatening a carnival of lawlessness and blood. The Congress brought order out of the chaos; made of the many, one; established the reign of law; abjured all power over the Church; proclaimed the people king. And the nation was born in a day.

The other and more august Assembly was composed of Princes in Israel. There is Doctor Witherspoon, sage, statesman, moralist, preacher, everywhere and easily first. There, by his side, is Patrick Alison, his peer in intellect, in courage, in zeal and devotion. There is Doctor Ewing, a living encyclopedia of all sacred and secular learning. There is the silver-tongued Samuel Stanhope Smith, the Apostolic Duffield, the sainted Moses Hoge, the consecrated Doctor Rodgers. These, with their illustrious compeers, were the men whom God had chosen to rear His tabernacle in the wilderness.

We need not in this presence recount their labors, for they were all summed up in the adoption of the Westminster Standards. They found the Westminster building with foundations deep and firm, resting upon the eternal Rock of Ages, with walls massive and symmetrical and but one bit of untempered mortar in the whole, but all unfinished, for its Topmost Stone was not yet brought in. They purged out the untempered mortar and brought in the Topmost Stone with shoutings of "Grace, grace unto it." The coronation of Jesus as sole King in Sion was proclaimed. The independence of Church and State, so often before proclaimed, was here for the first time in history actually realized. From that hour Church and State, twin ordinances of heaven, moving in their independent spheres, without perturbation or collision, like binary suns, revolving around the same centre, mingling their rays, but never confusing their source, have poured a brighter splendor around a wider horizon.

Now, after the lapse of a century, from our mount of vision to-day, let us glance at the prospect around.

1. All through the century the Church has been coming into unity with itself, and acquiring a more perfect mastery over itself and its resources. From the confused chaos of sects and nationalities the Scotch-Irish Presbyterians early began to separate and draw together. Repeated efforts were made to unite with them Germans, and Dutch, and French in one all-embracing Presbyterianism. All failed; and the infant Church was fixed for all time in the Westminster mould.

Scarcely had the adopting act of 1729 been passed till the questions, which vex every constitutional government, at once arose. There were questions as to the precise import, and limitations, and applications of the Constitution, questions between a strict and liberal construction, between prerogative and privilege, States' Rights and National Sovereignty. Two repellant forces were struggling with each other in the bosom of the infant Church—the centripetal force of Authority, which would draw all to itself; and the centrifugal force of Liberty, which would drive all to lawlessness. Their struggles at last rent the body asunder in the schism of 1741. For seventeen years each moved disastrously apart. Then, yielding to the attraction of the Common Standards, they drew together to move henceforth harmoniously in balanced oppositions around their common centre.

The chief causes of the division of 1837 were not differences as to doctrine, or polity, or discipline as defined in the Constitution. They were differences as to methods, and measures, and administrations under the Constitution. Of the two chief causes of division, the one as to the "Excising acts" was a judicial question as to the application of the law to a specific case, a question which arises under the administration of every law, and which courts are everywhere established to decide. The other as to Voluntary Societies was regarded as a mere question of policy in the then existing State of the Church. Both parties held the Standards in their integrity; and when the questions of the hour had passed, they came together again on the basis of the Common Standards—the Standards, not as "historically interpreted," or "variously stated and explained," but the Standards "pure and simple." Never was union more hearty and complete. There were no compromises, no submissions, and so no cankering jealousies were left behind. All traces of the old dividing lines are to-day completely effaced, and the memory of them is preserved only by a few fossiliferous antiquarians, whose conversation is not with the living Present but with the dead Past.

Then came the as yet unhealed division of 1861. It sprang

out of the old vexed question of its relation to the State, which had troubled the Church from the beginning, and has so often rent asunder our mother Church of Scotland. Both parties hold fast to the doctrine of the Standards as to the spirituality of the Church. Among Presbyterians there can never again be a question as to the crown rights of Jesus, or His sole Headship in the Church. But in the application of the admitted doctrine to a state of facts unparalleled in the past, and, as we trust, in all the hereafter, good men drew apart. Judging from our past experiences, and remembering the attractive power of the Standards when held in their integrity, while, of course, there will be oppositions, and obstructions, and delays, they will surely and at the right time come together again.

Meantime, the fellowship of common sufferings in the persecution of colonial times, and the fiery trials of the Revolution, and the deadly perils of the frontier was drawing them closely and more closely together. And all the time there was the inbreathing of the Divine Spirit, and the inworking of that only spirit of life which can build up the organism of a living Church. Again and again, in the East and the West, and in every great crisis of its history, the Spirit was poured out in Pentecostal fullness.

As from our mount of vision we look abroad over its wide expanse to-day, we see the Church united as never before. We have now no "liberal subscription," for we have no illiberal subscriptions; no "broad, generous Presbyterianism," for we have no narrow, ungenerous Presbyterianism; no "elective affinities," for we have no unelective affinities; no "old school," for we have no "new school." If here and there some echoes of the old battle-cries still linger, they are too few and faint to disturb our repose. We know, indeed, how easily that repose can be disturbed. A single rash speech on this floor, a single unguarded deliverance of this body, a single ill-advised newspaper article, may fan into a flame the embers of old strifes, or kindle a new conflagration. The little child may shiver into fragments the most precious vase. A madman may set fire to the most glorious structure ever reared by human hands. But amidst all these perils the good hand of our God is upon us. And we bless Him to-day for this unity of the Spirit in the bonds of peace.

2. At one with itself, our Church is in a large sense at one with the Church universal. Presbyterian catholicity is not a mere sentiment or a thing of formal profession and platform proclamation. It is a fundamental doctrine embodied in the very heart of our confession. "The visible Church consists of all those throughout the world that profess the true religion,

together with their children." Particular Churches, by whatever denominational names distinguished, are branches of the one true Church. It is a tree. The trunk is one. One life pervades the whole, from tiniest root to topmost leaflet. But it has many branches; some, it may be, larger and fairer and loaded with more luscious fruits, but all are branches of the one tree and partakers of the one life. "Many members, but one body." The "communion of saints," which we profess, requires us to maintain a holy communion and fellowship in each others' gifts and graces and worship "with all those who, in every place, call on the name of the Lord Jesus." No catholicity is broader than that of our Standards.

We are not one of a multitude of petty clans, "hating and devouring one another." We are one of a great federation of Christian commonwealths, many in one. We do not outlaw any nor treat them as "aliens from the commonwealth of Israel" because of their doctrine of baptisms or of laying on of hands. These "Principles," the A, B, C's of the primer, as the apostle calls them, we have left behind with other childish things, and are going on to the higher lessons of the perfection beyond. We recognize the membership, the ministry and the ordinances of all particular Churches. None are more loyal to the truth or hold it with a firmer conviction than Presbyterians. But we are loyal to our brethren as well, and hold the truth in love. Beyond the truth we hold apart, we find in the larger truth we hold in common a broad enough basis for communion with the Church universal. With all particular Churches, even those most remote, we recognize some point of vital contact. We are at one with the Greek Church, the Papal Church and every Church as to the great distinctive doctrine of Christianity, the doctrine at this time most fiercely assailed—the doctrine of God. We worship the same God, Father, Son, Spirit, the great Three in One, the God of the earliest creeds and of every creed. We join the Church universal in its protest against atheism, materialism, pantheism and godless scientism. We hold the common faith of Protestantism as formulated in all its great confessions—the Calvinism of the thirty-nine Articles of the Augsburg Confession, of the Heidelberg Catechism, of the Canons of Dort. We hold the Presbyterianism of the Reformation Churches of Germany, of France, of Holland, of Scotland, and of every land save England. We accept the historic episcopacy of the New Testament, of the earliest fathers, of Waldenses, of Culdees and Lollards, and all reformers before the Reformation; the episcopacy of Calvin, of Knox, of Wesley, of Cranmer, of Reynolds and Usher, and the fathers and founders of the Anglican Church. In common with all

Christendom we repeat the Apostles' Creed. In all union societies and common evangelistic labors Presbyterians are always found in the front rank, for there is nothing in their creed and nothing in their hearts to prevent the fullest recognition and coöperation.

We believe that the visible Church is one, one organically, one body for the inhabitation of one spirit. Because of the hardness of our hearts, there has, indeed, been a schism in the body, and eye and ear have been saying to hands and feet we have no need of thee. Because of our manifold infirmities, denominations were needful in the past, and are needful still, just as the stars are needful before the all-glorious sun appears, just as winter's gloom is needful to prepare the way for spring, gladness and summer glory, just as Jewish types and shadows were needful to prepare the way for the great, coming one. "But when that which is perfect is come, then that which is in part shall be done away." The visible Church is one. The day is coming when these schisms in the body shall be healed and its external, organic, visible unity be manifested to the world. Then the mighty power which Episcopacy and Papacy derive from their external unity will belong to the Church universal. Then, and then only, will the world believe.

In this hitherto unexampled working of the spirit of unity in Christian hearts, in this coming together in council and convention of those most nearly allied to each other, in this eager stretching out of hands toward each other by those farthest and longest estranged, in this earnest searching everywhere after agreements, instead of differences, in this consciousness of the absolute necessity of the strength which comes from union in the battle of the great Day of God Almighty against this mighty host arrayed under their one black banner, we hail the signs of promise, the morning star of coming day. May God hasten it in its time.

3. At one with itself, at one with the Church universal, our Church has wider affinities still. It is at one with its environment. "God," says the son of Sirach, "has made all things double." There are double ordinances in the heavens, and double ordinances on the earth; double organs in the body, and double conditions of life; and everywhere of the twain God is making one. The element and the body which lives and moves in it are doubles. And what the element is to the body that the State is to the Church it envelops. All history shows the vital importance of the right relations between them. When political allies, both suffer debasement and loss. When rivals, struggling with each other for the mastery, the land is filled with violence and blood. When either is master, master and servant suffer together. The

Church and the State, doubles as they are, are of diverse natures, governed by different laws, directed to different ends, and moving in different spheres. The State ought to be to the Church what the atmosphere is to the body, which lives, and moves, and breathes in it. The atmosphere is imponderable, that the body may move through it easily, without oppression or hindrance: it is pure, that the body may breathe life, not poison and death: it is transparent, that the body may look through it to the bright lights of the heavens above. Such an atmosphere the State here is to the Church. Presbyterianism and Republicanism are one in the fundamental principles which underlie both. That all power under the Supreme is in the body of the people and not in a hierarchy—that this power is exercised, not immediately, but through their representatives—that these representatives are not constituted such by birth, or succession, or authority, but by election of the people—that all rulers are equal and exercise their powers jointly in a series of ascending courts. These great principles are common to Presbyterianism and republicanism. And while they rule out popes and prelates in the Church, they at the same time rule out kings and privileged classes in the State. The thirteen colonies, in Congress assembled, and the thirteen Presbyteries, in General Assembly, met here side by side, the one consciously, the other, if you please, unconsciously, fashioned their separate works after the divine pattern.

Independent, each moving in its own sphere, and seeking its own ends by its own methods, He who has made all things double, makes of the twain one in benediction. The State, for its own ends, organizes townships, counties, states, nation, and sets up the whole machinery of republicanism in all. In so doing it pioneers the way for the Church, the Presbytery, the Synod, the Assembly. It throws around them all the protection of the law which guards all peaceful citizens. The Church in turn, as the divinely appointed religious teacher, inculcates the Bible duties of good citizenship, and binds them upon the conscience by sanctions the State never knew. And so, moving each in its separate sphere, nation and Church have attained a power and pre-eminence never known before. The song of the angels is echoed back by the twain made one in blessing. "Glory to God in the highest, and on earth peace, good-will towards men."

4. But our Church has wider affinities still. Presbyterianism recognizes the brotherhood of man. It sees in every man a king and priest unto God, waiting the hour of his anointing. Himself a king, it delivers him from the yoke of every earthly tyrant. Himself a priest, it delivers him from

the ghostly terrors and sacramental witcheries of every earthly priest. Enthroning private judgment in the high place of authority, it sweeps tradition, and council, and pope, and priest, and synod, and Church from their usurped seats, and makes the man responsible for himself to God alone. The kingdom of the truth, it educates, leads out the higher and God-like faculties from among the lower, and quickens, and elevates and expands the popular mind. Wherever Presbyterians go, they carry with them schools, and colleges, and all the appliances of popular education.

They have always, and in all lands, been the champions of popular freedom. In the great battles for popular governments they have always been the advance guard. In every great crisis of the battle they have furnished the forlorn hope. Look over the roll-call of the martyrs of civil and religious liberty, Anglican, Lutheran, Armenian, and where will you find the martyr Church?

Our Presbyterianism is true Socialism, for it is the socialism of Christ. Its name is "The Kingdom of Heaven." Its written constitution is the sermon on the Mount. Its all-embracing statute law, the Golden Rule, its authoritative interpretation of the law, is the Master's judicial decision of the question of the inheritance. The Church is not a divider of inheritances among men. Questions as to the equitable division of profits between employers and employed, questions between Capital and Labor, are beyond its jurisdiction. But it proclaims the great law of the kingdom, which requires justice, aye, and kindness, too, from both, and forbids selfishness in either. "Beware of covetousness." Do not with the cormorant's greed seek all for yourself. As you would your brother should do to you, do ye even so to him. What a glorious society is this of the kingdom of heaven! The Utopia, the free Commonwealth, the perfect social state, of which Plato, and Augustine, and Moore, and Milton, and Burke dreamed! Aye, and more than these! A golden dream impossible of realization upon earth and among men? No, it was embodied in the first Christian Church. What an exquisite picture is that which meets us at the opening of the Acts, in the very vestibule of the house of God! "And the multitude of them that believed were of one heart and of one soul, neither was there any among them that lacked; and distribution was made to every man according as he had need; and great grace was upon them all." It is the Church of the future—when capitalists will be men, and corporations will have souls, and equity, kindness and consideration will take the place of business, and greed, and grinding; when laborers will be honest, and faithful and true, and make their employers'

interest their own. Then, instead of grasping selfishness, and bitter hate and armed collisions threatening the very foundations of society, the law of love will rule the world. The groaning earth is crying out to the listening heavens: "Thy kingdom come."

5. Last of all, there are wider affinities still reaching away beyond earth and time. Presbyterianism honors God, exalts Him to the throne of absolute supremacy, and takes fast hold of the arm of His omnipotence. It recognizes His sole sovereignty in Nature and Providence, "working all things according to the counsel of His own will." It recognizes the absolute sovereignty of the Spirit in Redemption, not tied to Church, or sacrament, or ordinance, but "working when, and where, and how He will." It sees everywhere the efficiency, not of laws, nor forces, nor historical developments, nor of godless evolutions, but of the one, living, personal, omnipresent God. This is the grand characteristic of that Calvinism which is the living soul of the Presbyterian body. Recognizing the decrees of God, as enwrapping the whole future, it labors together with God for the fulfillment of His high decrees. He that planteth is nothing; and he that watereth is nothing; but God, who is all in all, gives the increase.

Presbyterianism honors God by using the instrumentalities He has appointed. It takes the Bible, not as containing the Word of God, but as the very Word of God; not as interpreted and authenticated by council or creed, but as interpreting and authenticating itself. The Bible and the Bible only, is its infallible rule of faith and practice. It will not keep back unwelcome truth, nor abbreviate or mutilate its Confession. It will not debase the simplicity of its worship by scenic displays or sensual pageants. Its ministry is the ministry of the Truth, not as addressed to the eye, or the ear, or the fancy, but to the understanding, the conscience, the heart. It will not lower the standard of its ministry, nor come down to win the multitude by earthly and adventitious attractions. It seeks rather to lift the multitude up to the high planes of thought and devotion.

From the beginning the Presbyterian Church has recognized its obligation as a missionary Church. The first care of the first Assembly was to send the Gospel to the regions beyond—the frontiers and the Indian tribes. Long ago our great agencies for Home and Foreign Missions were organized; and all through the century, as the world has been growing smaller, and men have been drawing more closely together, and appliances of evangelization have been multiplied, our agencies have been enlarged till to-day they reach out over the world, and are already gathering in their

glorious fruitage. Here, to-day, are fathers and brethren from all parts of the great Homefield, from the shores of both seas, from the banks of the Northern lakes and the Southern gulf, from mountain, and plain, who are making the desert and solitary place to bud and blossom as the rose. Here are brethren from all parts of the great foreign field, from Africa, from India, from China, from Japan, from Syria, the forerunners of that greater ingathering, when "they shall come from the East and from the West, and from the North and from the South, and sit down with Abraham, and Isaac, and Jacob in the kingdom of God."

Standing to-day on this Centennial Pisgah, with the goodly land just before, we have turned back to the Church in the Wilderness to renew their wanderings, share their toils and their triumphs that so we might gather "faith and patience" from their example. The Church all along her history has celebrated her great eras and anniversaries by festival and song, by sacrifice and sermon, by monument and memorial. On the banks of every Red Sea of deliverance, with cymbal and harp she sings her Miriam song of salvation. In the dry bed of every Jordan of passage she sets up her stone of thanksgiving. On every Ebal of victory she rears her pillar of triumph. "For the Lord has appointed a law in Israel that we should tell His mighty deeds to our children, that they might set their hearts on God, and not forget the works of God, but keep His commandments." Here we, too, would set up our Centennial Ebenezer, and with glad and grateful hearts write upon it the old inscription, "Hitherto hath the Lord helped us."

We may not longer linger here, as we would most gladly do, to look over the goodly land before. But as from day to day we come up to this Mount of Vision to survey its vast extent and glorious promise, we shall hear the voice of the Lord our God sounding continually in our ears, "Go in and possess the land."