

MEMORIAL ADDRESSES

DELIVERED BEFORE

THE GENERAL ASSEMBLY OF 1886,

ON OCCASION OF THE

QUARTER-CENTENNIAL OF THE ORGANIZATION
OF THE SOUTHERN ASSEMBLY, IN 1861.

Published by order of the General Assembly.

RICHMOND, VA. :
PRESBYTERIAN COMMITTEE OF PUBLICATION.
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EXPLANATORY PREFACE.

PRINTED BY
WHITTET & SHEEPERSON,
RICHMOND, VA.

THE General Assembly of the Presbyterian Church in the United States, when met at Houston, Texas, in May, 1885, instructed a committee of its own members "to arrange for quarter-centennial services commemorative of the organization of the General Assembly." Upon the recommendation of this committee, it was unanimously resolved that such services be held in May, 1886, in connection with the proceedings of the Assembly of that year; and that the Rev. Dr. B. M. Palmer, the Rev. Dr. J. N. Waddel, and the Rev. Dr. Joseph R. Wilson, surviving officers of the first Assembly, of 1861, be requested to deliver addresses appropriate to the occasion.

Accordingly, the twenty-fifth Assembly, convened, as the first was, in the First Presbyterian Church of Augusta, Georgia, designated the 25th day of May, 1886, for the services indicated; and the addresses were uttered in the order in which, by direction of the Assembly, they are now published.

MEMORIAL ADDRESS,

BY

JOSEPH R. WILSON, D. D.,

PROFESSOR OF THEOLOGY IN THE SOUTHWESTERN PRESBYTERIAN UNIVERSITY,
CLARKSVILLE, TENN.

MEMORIAL ADDRESS.

MY HONORED BRETHREN:

WERE this the 4th day of December, 1886, it would be just one quarter of a century since the first of our Southern General Assemblies met—met in this charming city of Augusta, whose generous homes were then, as they are now, abounding with hospitality—met within this same spacious sanctuary, whose venerable walls still expand with those embraces of welcome which the lapse of time has not wearied. This surrounding grove, too, has remained unaltered, except that some of its ancient oaks have yielded to yonder ample building, which, even more than the wide foliage it has displaced, is thought to decorate the ground.

It is surely fitting that at this time, on this historical spot, with these memorable surroundings, there should be some signalization of the origin of our highest Church court, by this its twenty-fifth successor. Of its *origin*, do I say? In a very important sense—No, but rather its continuation under new and unprecedented conditions; for who of us is willing to allow that the year 1861, a period so comparatively recent, marks the beginning of our existence as a portion of the American Presbyterian Church? For our ancestry on this continent we can look back to a date prior to that which records the establishment of any other ecclesiastical body with which we might care to own a family relationship. Almost two hundred years ago—not later certainly than the opening of the eighteenth century—that mother Presbytery from which we derive our immediate lineage, was constituted. But how, from

a small seed, the prolific Church of our forefathers grew until its fruitful limbs overspread and blessed all the land, I need not stop to describe, nor to tell with what gratitude we of the South were wont to count the bulwarks of our mighty Zion, as, in the sweep of a vast Christian commonwealth, they served to shelter many myriads of Christ's true people, and to defend those doctrines of our priceless faith which are as old as the decrees of God. In the sacred memorials of that time-honored church we still share a goodly heritage, which we and our children after us can never afford to surrender. Her Biblical institutions, the sainted names that illustrate her annals, her spiritual conquests, her entire testimony as the witnessing Bride of her risen Lord, are securely our own in which to rejoice, to say nothing of that steadfast Confession and those salutary Catechisms, handed down from ancestors who, when occasion called, knew how to die for their imperishable truths, as by them they had also known how to live.

But still we have an origin that is peculiar to ourselves; for there came a day—or was it a *night*, sad and dark, yet not without its stars?—in which, one by one, a minority of the old Presbyteries, so long articulated as members of a common body, felt themselves compelled to separate from the others, the justifying causes of which divisive act it were useless at this time to discuss. When, however, in the irresistible providence of God, the dislocating wrench was made, it left forty-seven of the constituent parts of the now-disrupted whole scattered over eleven States. And these it was which, not content to remain isolated, as untrue to their ingrained and mutually attractive Presbyterianism, came, by their representatives, to the place where we now sit, to be reunited in that new and narrower General Assembly which they simultaneously concerted to inaugurate, and thus to signalize at once their reserved independence and their reciprocal accord. As to what has since occurred in the way of attempting to restore in part the sharply-severed intercourse with those whom we thus left, nothing may now be said, except that we are always at liberty to reaffirm our Christian good-will to God's people

everywhere, to the great mass of whom we have, from the first, sought to cultivate the sympathy of a kindred fellowship.

But, leaving these reflections aside, I turn to a view of that initial Assembly with which we are to-day more particularly and warmly concerned. It convened, as you all remember, under extraordinary circumstances, when the opening roar of such a civil war as the world had not hitherto beheld was causing all the land to quake with indefinable apprehensions. A striking contrast that with the scene which now presents itself; we being here amid the whisperings of an assured peace which blesses the once belligerent States as, for long years, they had not thought to be again possible; so that ere this, that fearful time which now seems so far off, might have gone almost out of mind, except for the tremendous changes, both political and domestic, it has wrought, to say nothing of the many personal bereavements which still haunt the shrinking memory. Nevertheless, this child of history which, in us, has reached its majority—although born of sorrow and baptized as at a fount of blood—has gathered strength out of its very hindrances. Those institutions which trembling hands here framed, when there was almost no material out of which to give them substance, have, despite many drawbacks, become firmly established; their benefits have, over these Southern States, been spread far and wide; their benign influence is felt in distant nations, and the integrity of the great gospel principles they represent has been maintained as by no other agency would perhaps have been possible. So that, whatsoever else was lost underneath the waves of contention which so lately swept through our homes, the Church we love survived, still endures, and continues to face the future with eyes of hope. And when our children shall celebrate what most of us cannot live to see—the fiftieth anniversary of our Assembly's existence—then, the twentieth Christian century well advanced, as the kindly sun of May, 1911, shall contribute to swell the completed song of spring upon the ear of a church's gratitude, let us think that not the least of the sources of her thankfulness will be found in the fact that, unalarmed by fears and undis-

a small seed, the prolific Church of our forefathers grew until its fruitful limbs overspread and blessed all the land, I need not stop to describe, nor to tell with what gratitude we of the South were wont to count the bulwarks of our mighty Zion, as, in the sweep of a vast Christian commonwealth, they served to shelter many myriads of Christ's true people, and to defend those doctrines of our priceless faith which are as old as the decrees of God. In the sacred memorials of that time-honored church we still share a goodly heritage, which we and our children after us can never afford to surrender. Her Biblical institutions, the sainted names that illustrate her annals, her spiritual conquests, her entire testimony as the witnessing Bride of her risen Lord, are securely our own in which to rejoice, to say nothing of that steadfast Confession and those salutary Catechisms, handed down from ancestors who, when occasion called, knew how to die for their imperishable truths, as by them they had also known how to live.

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mayed by foes, she shall have been permitted to carry forward with a persistency that had never flagged, and to more and more glorious issues, what is now so well begun. Once more, however, recalling our tempted thoughts, let them again definitely revert to that original Assembly of which I have spoken in a general way. Its sessions, as some of you will call to mind, were preceded by an initiative convention of ministers and ruling elders, held, during a few days of the previous summer, in the neighboring city of Atlanta. And it was in response to a request on the part of this exceptional body of trusted brethren that *all* the Presbyteries addressed—not one excepted—were here, not many months afterwards, regularly represented in accordance with the ancient forms, and in every instance, by a delegation of ministers, in whose number there was not a single blank, as also, save in the case of a few of the far-distant constituencies, by a full commission of ninety-three, and making altogether an authorized membership of ninety-three, and possessed, as a whole, it soon became apparent, of an unusually high average of Christian character and mental ability, whilst some of them, conspicuous above the many, would have adorned the Church in any age or country.

On a mild Tuesday, although it was now the beginning of winter, this novel assemblage was, at eleven in the morning, "called to order" by one of the most dignified of its members, but of whom, being here present, I may not, without delicacy, say anything further—the Rev. Dr. John N. Waddel, and who, you have been glad to know, is expected to take a leading part in these memorial services. He, with two others, (the Rev. Dr. John H. Gray and Dr. Joseph Jones,) had, with well-directed judgment, been named by many of the Presbyteries, as likewise by the Atlanta Convention, to constitute the Committee of Commissions; and as chairman of this Committee, it became his pre-arranged duty to utter the inceptive words of organization. And upon his motion the Rev. Francis McFarland, D. D., one of the most venerable commissioners present, and who, five years before, had been the singularly

* See note at end of this address.

able Moderator of the old Assembly, was appointed temporarily to preside. And, lest I should have no other opportunity, it is now fitting to add, as touching this great and good man, who, not long afterwards, full of honorable years, went to his well-earned rest, that he was one of those characters whose superior value could hardly be estimated too highly. Not brilliant, as men ordinarily assess brilliancy, he was what is better, practically wise, and possessed of a wisdom which, grounded in solid knowledge united to an ever-deepening spirituality of intercourse with God, advancing years had not soured, but only confirmed and mellowed; and this wisdom, then at its ripest, each succeeding stage of the Assembly's proceedings made more and more manifest. May we venture to indulge the fond belief that he, along with those others of our illustrious dead, some of whom I shall by and by have occasion to mention, are at this hour looking down upon us with a saintly interest, which, were we permitted to realize, would stir our hearts to a quicker zeal in the work that they have left us to advance, and they themselves here helped so well to inaugurate.

The opening sermon on that solemn occasion was preached from the admirably chosen words of inspiration found in the first chapter of the Epistle to the Ephesians: "And gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all." You all know who the preacher was and is—the Rev. Dr. B. M. Palmer, whose call to this important service had come from the Presbyteries, one after another, in a manner that was as honoring to them as it must have been affecting to him. And now, how easily would the warm words flow, with this name to give them their impulse, if stern propriety did not forbid me to speak of a living man as it justifies me in eulogizing those who are departed. I go on, therefore, to say that, on the day following that on which Dr. Palmer delivered his remarkable sermon, he was, by acclamation, elected to the Moderator's chair, and two days subsequently Dr. Waddel and your present speaker were respectively chosen to fill the offices of Stated Clerk and of Permanent Clerk. Thus, with the addition of the Rev. Dr. D.

McNeill Turner as Temporary Clerk, the first Assembly was duly and fully organized. And now the three who occupied the principal offices in that body are present in this, to take part, by direction of the Assembly of 1885, in these commemorative exercises, the then Permanent Clerk having been appointed to preside therein by reason of the fact that he was also at that time the pastor of this Augusta Church, and whose pleasing duty it was to act the host for nobler guests than any king has ever entertained. You may be sure that it is with emotions of no ordinary tenderness he finds himself once more amid these familiar scenes, endeared by so many delighting recollections, to the melting power of which he would not at this hour dare to yield, even were it becoming to obtrude personal feelings upon the scene of a public duty.

Let me, then, proceed with my narrative, as constituting the ground of a far larger interest.

The organization of that memorable Assembly having been secured, a motion was offered, the object of which was to assign a permanent *denomination* to the now separated Church. It was tendered by the *Rev. Dr. James H. Thornwell*, "*hujus clarissimum nomen fuit*," and in the form of a resolution was unanimously adopted, viz.: "That the style and title of this Church shall be 'The Presbyterian Church in the Confederate States of America.'" And, as belonging to the same resolve, it was ordered, "That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the the term Confederate States for United States." Then, (I again quote from the minutes,) in order "to set forth the causes of our separation from the churches in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we propose to pursue," a committee, consisting of

one minister and one ruling elder from each of the eleven Synods, was appointed to prepare "an address to all the churches of Jesus Christ throughout the earth." Of this committee Dr. Thornwell, the mover, was made chairman; and it was he who, as the author of its report, laid before the Assembly that immortal document whose title I have just recited, and the reading of whose bold and eloquent testimony for the truth fairly electrified all who heard it. Indeed, the thrill of that hour, as I call it to mind, is upon me now. The house was thronged, galleries and floor. The meagre person of the great intellectual athlete occupied a small space immediately in front of the pulpit, and so near as to gain from its framework a partial support—for alas! he was even then stricken with the earlier symptoms of his fatal disease. Every eye was upon him, and every interrupting sound was hushed as by a spell; and whilst, for forty historic minutes, this Calvin of our modern Church poured forth a stream of elevated utterance such as he of Geneva never surpassed—in whispered feebleness at first, but with kindling fire as he went on—there was not, I think, a pulse which was not quickened to a higher throb, nor a cheek which was not flushed with a warmer color, or perhaps moistened by a sympathetic tear. The paper itself I will not discuss. It is known to all the ecclesiastical world, presenting, as it does, a series of arguments as against the charge of schism, which are as unanswerable as they are logically compact, and accompanied with enforcing illustrations of those principles which determine the true doctrine of Christian charity, which are as convincing as they are luminous. But the man himself! Shall we ever look upon his equal or upon his like? Oh! what a leader fell when James H. Thornwell succumbed to that stroke of death which, however welcome to himself, was a bereavement untold to the yet mourning Church, of which it is no disparagement to any of his co-workers to say he was the very master-spirit. In that Assembly he never indeed obtruded his opinions, but every one instinctively waited for them before important business could be concluded. Once or twice, indeed, he was outvoted, but the magnanimous tem-

per with which he recognized his brethren's independence, even when he was a temporary sufferer therefrom, ranked him amongst those lofty souls who, because they are superior to the narrow control of egotism, know how to yield to the wider demands of a self-suppressing love for others. And when discussing legal points with Chancellor Job Johnstone—as on one notable day he did, in the matter of the Church's prospective chartered rights—it was quite beautiful to see how promptly he let go his own convictions, that they might give place to the more complete technical knowledge of that experienced jurist, whose modest decisions were equalled only by Dr. Thornwell's cheerful submission to their conclusive force. To the memory of this unsurpassed thinker and unequalled theologian, of this polished polemic and princely preacher, our Church has never proposed to erect a costly sculptured column of marble, because, deserving it so conspicuously, he therefore needed none, she herself serving indeed as his monumental pillar; for, under God, it was he who, most of all, moulded her infant frame, gave firmness to her early steps, and impressed direction upon her maturer movements.

Now, however, without fatiguing your attention with the minuter details of the measures adopted by our nascent Assembly, or with prolonged descriptions of the departed men who composed that body, I hurry on to complete my sketch, by noting what else it did of permanent interest, and then by speaking a few further words touching the character of some of its actors who have not yet been named. It certainly achieved one work which is deserving of special record, and this not alone by reason of its intrinsic importance, but also because it was of the nature of a decided innovation. I allude to the peculiar structure of those agencies of the Church since become familiar to us all under the title of "Executive Committees," and upon the right conduct of which so much of our aggressive efficiency depends. The era that had preceded was, in this respect, one of incorporated "Boards," which had an existence whose activity was not wholly subject to the will of the Assembly—often acting as independent heads rather

than as subordinate arms moved by a single controlling will, thus, contrary to their design, becoming not unfrequently a pressing hindrance instead of a relieving help. Now there was to be witnessed a radical change. Not *Commissions*, but *Committees* should be the intermediate servants of the Church, with no manner of discretion except within strictly prescribed regulative limits. Every year, after giving an account of their twelve months' stewardship, their brief term of trust must expire, to be again renewed or not, as the new Assembly shall decide. The same rule was made also to apply to the several Secretaries and Treasurers who, appointed from Assembly to Assembly, are immediately responsible, not to the Committees of which they are members, but to the supreme judicatory upon whose annual elections they all alike depend. How successfully this readjustment of the methods that govern the *ad interim* work of the Church was devised, so as to retain at the centre of its corporate life the power of its various out-reaching activities, we all know. And by perusing those simply constructed Constitutions of the Executive Committees, as recorded in the Minutes of the Assembly for 1861, all alike in their model, yet each revealing a separate exponent of the common energy which conflicts with none of its companions, you will discern in this very simplicity occasion for admiring the wisdom of the entire coherent scheme; and if it has not worked without occasional friction, it is because no human institution is free from the touch of imperfection or from the need of amendment; but assuredly nothing better on the whole has ever been suggested, or is likely to be. At any rate, it was conscientiously moulded into shape by a variety of consecrated talent, than which our Church has not yet exhibited a more trustworthy, seeing that it was the joint product of four committees, the chairmen of which I now name in the order of their appointments. And these I specify the more freely because not one of them is now living—*i. e.*, in this lower world. He who reported upon Domestic Missions was the *Rev. Dr. C. C. Jones*, than whom there has not in this Southern country been a truer, or lovelier, or more sagacious servant of Jesus

Christ. Some of you will remember, as I do, that serene face of his, which shone as is wont to shine the face of one who habitually converses with God. He it was who, on one enriching night, addressed us on the subject of the religious instruction of the colored people, in whose especial behalf he had long been successfully laboring. And his oration, although uttered in a sitting posture, partook nothing, you may be sure, of the bodily infirmities which authorized the unusual indulgence, but was so replete with experienced counsel and timely thought as to constrain a unanimous request for its publication. Dr. Jones had few cotemporaries who excelled him in perspicacious thought, or in practical sense, or in pureness of purpose, or in plentifulness of direct speech.

The Committee on Foreign Missions had for its spokesman the *Rev. Dr. James B. Ramsey*, of whose solid worth and eminent graces and Biblical scholarship, Virginia had, and still has, reason to be proud—a man, moreover, whose retiring modesty, when he was not compelled to the front, was equalled only by his conspicuous and frank intelligence in the crisis of acknowledged duty. Associated with him on this Committee was another whose character, as to certain of its leading features, resembled that of *Dr. Ramsey*, yet one whom I can hardly venture to do more than mention, unless by departing from my design to speak only of the deceased. But inasmuch as he was, through so many eventful years, the prominent head of our Foreign Missions enterprise, and to whom all the Church long looked with a confidence that, from the first, has had no drawback or abatement, I could not be pardoned were I not at least to name him in connection with a subject with which, almost more than any other living American, his usefulness has been identified. I of course refer to *J. Leighton Wilson*; and how gladly, could I properly do so, would I go further, and attempt to pay to this retired chieftain the tribute that is due to his worth!

The convener of the Committee on Publication was the *Rev. Dr. James A. Lyon*, who, two years afterwards, was chosen Moderator of the Assembly, and who, less than four years ago,

was summoned to the General Assembly above. On his outer person was stamped almost every superscription of a comely manhood, and in his mental structure might be traced many of the best elements which serve to complete the idea of a bold and chivalrous leader. As true to his well-considered convictions as he was honest and artless in affirming them, *Dr. Lyon* was a much-regarded man in that assemblage of marked men, esteemed alike for his candor and his charity, for his forcefulness as a debater and his forbearance as an antagonist, whilst in closeted conference with his brethren, in respect to what might be best done in any emergency, his suavity went hand in hand with his studiousness. I, for my part, drop a tear to his memory, as to one the sweetness of whose private friendship I still taste, and the guileless intrepidity of whose public character I shall always honor.

The fourth of these committees, that on Education, was directed by the *Rev. Dr. Drury Lacy*, who was greatly revered by all the commissioners whose happiness it was to be in any way affiliated with him, and whose name only quite recently dropped from our ministerial roll, continued until the period of his decease to be known as a synonym for whatsoever is lovely and of good report—a mirror of gentle manners, a model of gracious counselling, and a master of many hearts.

Having now consumed well nigh the time allotted to these reminiscences, I must hasten to their close, without touching further upon the proceedings of that leading Assembly, and tarrying only long enough to recount a few names more of those who composed it, but who are for ever gone. *Wm. H. Foote*, one of the most useful, energetic and scholarly of our ministry, and who, as a historian, has a great name in uncounted homes; *A. W. Leland*, who in many ways was so large a figure in the eyes of an admiring Church, and of whom I should like to say much; *N. A. Pratt*, to whom numbers of us are gratefully indebted for high example; *John S. Wilson*, whom Georgia has so much reason to remember with profound respect; *R. McInnis*, who occupied so considerable a space in a South-western Synod; *John H. Boccock*, that extraordinary man of

fearlessness and fire; *R. B. McMullen*, so full of integrity and of influence; *R. H. Morrison*, with his co-presbyter, *R. Het Chapman*, both of whom are deserving of larger mention; *R. W. Bailey*, one of the earliest of those Texans who left their deep impress upon the character of that now giant State; and *Robert M. Loughridge*, the esteemed missionary—these amongst the ministers, of whom there are others whose names could well be added, such as *John I. Boozer*, *Hillery Moseley*, *W. D. Moore*, *W. C. Emerson*, *John A. Smylie*. In the eldership was that princely physician and earnest Christian, *J. H. Dickson*, who the following year fell a martyr to his devotion to the sufferers from yellow fever in a city which continues to mourn its irreparable loss; *W. L. Mitchell*, who did such faithful work in his generation; *J. T. Swayne*, a renowned judge and man of God; *David Hadden*, who was always ready for whatsoever might advance the Redeemer's cause; *J. G. Shepherd*, that most delightful of jurists, to whom it was every one's pleasure to hearken,—to add nothing further as to the great *Job Johnstone*, or do other than barely indicate such worthies as *Thomas C. Perrin*, and *W. P. Finley*, and *Samuel McCorkle*, and *Thomas E. Perkinson*. Think of such men as these assembling here from day to day, and patiently remaining through a session of two weeks, whilst the burning zone of war was preparing to girdle the country with flames; and transacting the business that had called them together, almost within hearing of the hoarse cannon of Sumter echoing in response to the thunders of the blockading fleet at Charleston; accomplishing that service for the kingdom of peace, the results of which we are this day inheriting and enjoying. It reminds one of Leyden when fierce Spain was at her water-bound gates, but yet with her unterrified citizenry engaged in laying the foundations of her great university. Or, if this be too bold a comparison with which to illustrate the circumstances of the first of our Assemblies, seeing that it met when only the outer edge of the gathering storm had begun to drop its baleful shades, it is certainly justified in the case of three of that Assembly's immediate successors, which (at Montgomery, at Co-

lumbia, at Charlotte) convened amid the very whirlwind of the fiery tempest, to carry forward what had been here commenced, until at Macon, in 1865, there was beheld, rising above the ashes of our stricken towns and habitations, and surrounded by the silent graves of our unnumbered dead, that structure which, out of a poverty that seemed hopeless, came ere long to have upon its battered walls the golden light of God's own smiling face!

As then, in '61, it was my privilege, as its welcomer hither, to hail the advent of what may now be styled the antediluvian assembly, so is it my happiness again, the great flood having swollen and subsided, to extend to you, not indeed an enter-tainer's greeting, but as one of the fathers of the Church, an humble God speed!

NOTE.—The Convention of Delegates from the various Presbyteries (eleven in number) which met in Atlanta, and is referred to in the text of Dr. Wilson's address, was held in the First Presbyterian Church of that city on the 15th, 16th and 17th of August, 1861. After much consideration touching the state of the Church, the following recommendations were, on the third day, unanimously adopted, viz.:

"1. That all the Presbyteries which have passed an act dissolving their connection with the General Assembly of the Presbyterian Church in the United States of America, at the ensuing Fall sessions, declare their adherence and submission to the Confession of Faith, Form of Government, Book of Discipline, and Directory for Worship, with the single change of the phrase from that of "Presbyterian Church in the United States of America," to that of "Presbyterian Church in the Confederate States of America;" and that such Presbyteries as have not renounced the jurisdiction of the General Assembly aforesaid by a formal act, should, at the ensuing Fall sessions, take such action as may be necessary to

effect a union in a General Assembly with their sister Presbyteries in the South.

"2. That these Presbyteries send commissioners, according to the former rule of representation, to a General Assembly, to be held in the city of Augusta, in the First Presbyterian Church, on the 4th day of December next; and that the Rev. Dr. B. M. Palmer, as principal, or the Rev. Dr. Wilson, (pastor of said church,) be requested to preach the opening sermon, and to preside until the Assembly be organized and a moderator and clerk be chosen.

"3. That the Rev. Drs. Waddel and Gray, of the Presbytery of Memphis, and Dr. Joseph Jones, of Augusta, Ga., ruling elder, be a committee of commissions to examine the credentials of all who may present themselves at that meeting; and that these brethren be requested to be present, in the First Presbyterian Church in the city of Augusta, on the evening previous to the meeting of the General Assembly.

"4. That the Presbyteries which have passed an act renouncing the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America, do declare that in that act they did not design to withdraw from their sister Presbyteries in the South, nor to dissolve their Synods.

"That all the Presbyteries in the Confederate States send up their records to their respective Synods, for review, and that the Synods confirm the action herein proposed."

The Convention (in explanation of the motives for organizing a new Assembly) after quoting what is known as the "Spring resolution," adopted the following:

"By this act of the Assembly [at Philadelphia, May 1861] a large proportion of the Churches under its care felt themselves aggrieved, not because they disputed the right of the Assembly to give a deliverance upon any question of duty growing out of their several relations, civil, social and ecclesiastical, but because, during a state of war between two sections of the confederacy formerly known as the United States of America, one of which had found it necessary to withdraw from the other, to establish an independent government of its own, and to resort to arms in maintenance of its rights,

and in defence against threatened invasion of barbaric character, the Assembly assumed the right of determining the political status of every member of every church under its care, a right inherent in the State and not in the Church; and in the assumption of this right enjoined upon said members the performance of acts which, as to those residing within the Confederate States, were absolutely treasonable in view of the political relations established for them by those States."

CHRISTIAN EDUCATION:

A MEMORIAL ADDRESS.

BY

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CHRISTIAN EDUCATION.

I. INTRODUCTORY.

FATHERS AND BRETHREN:

ON this deeply-interesting occasion, in compliance with a call which is always imperative, proceeding from my brethren, I appear before you to bear my humble part in the services and exercises of this memorial day. When this demand was communicated to me, and the fact made known that I, in association with two distinguished brethren, now present, had been nominated to perform part in this Quarter-Centennial of the organization of our beloved Southern Zion, by delivery "of an address upon such topic as might seem to me appropriate," the question often so difficult to solve, "What topic shall I discuss?" presented no difficulty to my mind; it came to me spontaneously. The subject was Education. There *was*, however, a problem connected with it, and that was to adopt that method of treatment that might seem to be appropriate, when the general subject was one that had been worn threadbare,—that had been spoken of, written of, debated, abused, and misunderstood, insomuch that its familiarity had robbed it of all attractiveness for an audience so appreciative as that I should be called to address. The persistence with which this subject pressed its claims to my attention admitted of no rejection or dismissal; and you will pardon me when I say that the explanation of this fact is obvious when it is considered that I am, by honest descent, a practical worker in this field, and by long personal identification with the business of Education, it has become to me either a development of my natural appetite, or it has revolutionized radically my whole natural constitution; so that nothing so readily and profoundly arrests my attention as any allusion to this important interest. To select

that mode of discussion which would elicit your attentive thought, and secure your cordial co-operation, was the great end in view in the performance of this service, undertaken at the request of my brethren.

II. A REVIEW.

In order to the proper prosecution of my purpose, it is germane to the matter in hand that we should indulge in a cursory review of the history which has been made by our Southern Church during the quarter century, coupling with it a glance at our educational status previous to our separate organization. Not insignificant by any means are the benefits to be derived from such a review when its lessons are fairly acquired. We stand on an eminence commanding a view which embraces the progress which we have made, the triumphs we have achieved, and the defeats we have sustained. From this contemplation we may gather courage and wisdom, whereby we should renew our efforts; for even our temporary defeats shall teach us, by investigation of their causes, to avoid future failure. Now, while it is by no means censurable, as it is certainly very natural, for men, on such occasions as the present, to paint the past in roseate coloring, to indulge in jubilant glorification, and, where it is possible, to recount with pride and self-complacency the achievements of the past, yet to invest that past with a glory to which it is not entitled is only to deceive ourselves, and offend against that honorable candor which determines us to conceal nothing, and to analyze every feature of good and evil belonging to the history. Thus we shall be grateful for any success, however comparatively inconsiderable, and give full prominence, without exaggeration, to any failure which we may have encountered. Only in this way can we assuredly derive the advantages accompanying such a review as we are called upon to institute this day of the past twenty-five years.

III. THE STATUS BEFORE THE CIVIL WAR.

The disastrous occurrence of the War between the States found the South in possession, and in hopeful prospect, of many

valuable schools of the higher learning. We omit, in this enumeration, the State universities, and confine our attention at present to those institutions considered as under ecclesiastical supervision, together with others which, although not under so strict control, were under Presbyterian influence, equally decided and undoubted.

Beginning with Virginia, three ancient seats of learning—the Union Seminary, Hampden Sidney, and Washington College—time-honored and illustrious for valued services and contributions to the cause of a Christian ministry and to general Christian education, formed the jewels of her diadem, to which she may ever point with justifiable pride. So we find North Carolina rejoicing in her Davidson College, under Synodical control, accomplishing its noble work of ministerial and general Christian training. Crossing the line into South Carolina, was found the grand old Columbia Seminary, enjoying the victory over its early struggles, and borne successfully on the tide of prosperity. In Georgia stood Oglethorpe University, under Church care, achieving, under heavy pressure, its gratifying results. During many years previous to the War, also, Mississippi had held high position in Christian education by the good results of Oakland College. In Tennessee, in her widely-extended territory, Washington College and other private schools in the east, Stewart College in the north, and La Grange Synodical College in the south, were all laboring prosperously and usefully in the same cause. Texas had its Austin; Missouri, her Westminster, which was among the few that worked on bravely during the War; Kentucky, her Centre College and Danville Seminary—all equipped and ably manned for the work of education upon true scriptural principles, and standing erect and vigorous in full survey of a successful career of usefulness.

IV. OUR HISTORY DURING AND SINCE THE WAR.

It was just in this hopeful condition of the entire South that the clouds in our political sky began to assume the dark and threatening aspect of war that seemed inevitable, and portended desolation, moral and political. Forebodings of the results

aroused in all hearts the impulse of patriotism, and as, one after another, the States seceded, there followed a very general suspension of the schools of the higher learning, students and professors entering the army of the Confederate States; and in many cases) their profitable conduct being greatly impeded and embarrassed. At such a time as this, in surveying "the waste of ruin" fore-shadowed, the project was suggested that all the Southern Colleges which had been suspended, and some utterly ruined in all but the name, ought to be consolidated. The plan suggested as feasible was that these institutions should unite all their assets, endowments, collections, libraries and apparatus, and form one institution, which, being thus equipped, should be enabled to work efficiently, and command the confidence and patronage of the entire Southern Church. Accordingly, an informal convention of the friends of Church education, consisting of interested representatives of the suspended colleges, and others in sympathy, was called, to meet during the sessions of the first Assembly. They met in the study of the pastor of the venerable church within whose house of worship we are now assembled. On a full, free and frank interchange of views and feelings, it was very soon ascertained that the conditions upon which the subscriptions were made to the endowment of these several institutions, with all their assets, were such that all would be forfeited by a removal. This fact being ascertained, the proposed plan was at once abandoned. We must pass rapidly on in this sketch, and state that while this initiative, special effort proved abortive, the enthusiasm was by no means abated, but rather intensified. As evidence of this fact, a special evening during the sessions of the first Assembly was set apart for the discussion of our relations to the great subject of education, eloquent addresses were delivered and views were presented by eminent educators. Although no definite action was taken, nor any plans matured at that time, yet this interchange of views and opinions was not without manifest advantage.

It is well and befitting this occasion that we recall to our recollection some names of men present in that convention of ear-

nest educators, although such a review must awaken sad memories. Some who were present, participating in that council, have long since passed to their heavenly rest. We easily recall him who was *facile princeps*—the beloved, the grand, the honored Thornwell, a prominent leader among us in everything that was "true and honest and of good report," whose high career of usefulness was soon after closed by a premature death. In that circle of thinkers and workers, sat Talmadge, of Oglethorpe, and McMullen, of Stewart, and Bailey, of Austin, and Lyon, the man of fearless convictions and broad educational views. These are all absent from this sacred re-union of the few survivors. Their seats at our council board are all vacant; but the spirit that actuated them still lives, and their "names shall be had in everlasting remembrance." Let the mantle of their great lives and characters rest upon those of us lingering on the scene of action, and stimulate and invigorate us to carry forward the noble enterprise of Christian education, to which they were so devoted, and in which their great powers were enlisted.

The first form proposed by our Southern advocates of an educational system for the South was that of one university for the entire section. It had secured a permanent place in many anxious and thoughtful minds, and was cherished and studied, until, at the meeting of the General Assembly in Louisville, Ky., in 1870, the conception was given form as it presented itself to the ardent mind of Dr. James A. Lyon. The result was that an Educational Convention was called to meet in Huntsville, Ala., during the sessions of the General Assembly, which had adjourned to hold its next meeting there in 1871. This convention consisted of a number of our ablest ministers and ruling elders, and the whole subject was thoroughly canvassed. As in the former case, the scheme was not acceptable to some of our brethren, upon the ground that they were amply provided with means for their education already, and, while wishing God-speed to those who favored the concert of action, they declined participation in the enterprise. Not regarding this as a defeat, the matter held fast hold upon their minds as some-

thing not to be surrendered, but to be developed in full efficiency, on a more limited scale. "Cast down" we were, but no means "destroyed." Accordingly, the resolution to build up Christian education was formed in various localities of the South. For example, Oakland College, which during the War had been suspended, its students and some of the faculty having entered the Confederate service, was, by an enthusiastic effort of its friends in Mississippi and Louisiana, resuscitated, and for some years prospered greatly, and accomplished a great deal for Church and state. So, also, Oglethorpe University was again set in operation upon a plan of wider dimensions than ever before, with academical and professional schools, and with large faculties in each. But the wide-spread ruin of the Civil War still lingered, with its fatal, blighting influence upon the resources of our Southland, and when the remnant of those endowments had been exhausted in these efforts, and no response was made to appeals for help, these two institutions ceased to exist. Suffice it to say that the spirit of our Mississippi and Louisiana Presbyterian people, incapable of being crushed, gathered up the fragments that remained, and finding that they could not revive the beloved old college, did the next best thing, and invested the remnant of their endowment fund in a first-class academy, and baptizing it with the joint name of Chamberlain-Hunt, in memory and honor of the martyred father and most munificent benefactor of the college, set it forth on its new career of Christian education, in which it has already achieved a success most remarkable, and bids fair to win higher and higher claims to the favor of the country and the Church. Other ante-bellum colleges were so fearfully damaged by the War as to force them into suspension, and one at least (La Grange Synodical College) was utterly blotted from existence. Its library was dismantled and scattered, its chemical and philosophical apparatus destroyed, its fine building was torn down, and now its only memorial is in the alumni—a few survivors of the War, who still linger as witnesses of its former solid work. Stewart College, greatly injured by the War, was, after a time, resuscitated, and rallying around it strong friends, and anticipating better

times, planted itself upon its former locality, and soon gathered in its halls a working, able faculty and a full patronage, and having been adopted by six South-western Synods as the nucleus of a university, it has risen to become a prominent institution of Christian education. It has boldly undertaken the enterprise of combining in its system the academic and theological or divinity schools under one control, and is now in successful operation, with prospects not doubtful of attaining high eminence. One of the most successful of the recent educational enterprises undertaken since the War is the establishment and equipment of Central University, at Richmond, Ky. The example presented by the friends of that institution is worthy of all praise, and should incite and encourage other Synods and States to imitate them. No stronger and more powerful agency can be devised for building up the cause of Presbyterianism and sound learning than the founding and endowing similar institutions.

Then again, we record Arkansas College, at Batesville, chartered in 1872, doing a noble work. After fourteen years of earnest and indomitable toil and devotion, of Christian energy and enlightened zeal on the part of President Long, it is still holding on its way with courage and confidence. More than one-third of the young men who have graduated there have entered the Christian ministry, and a large number of its students having no Church affiliation with us, have become members of the Presbyterian Church during their connection with the college. Again, we recognize the same aggressive spirit manifested in Eastern Tennessee by the Presbyterian people of that region in chartering King College in 1869. Numbering more than half its graduates in the ministry, it is still doing a vigorous and noble work in Christian education. Casting our eyes back again to the ante-bellum institutions, we see Hampden Sidney and Davidson, with Union Seminary, not only maintaining their ancient characters and reputation, but exerting every year a wider and wider influence, improving their facilities, and offering greater attractions. Westminster College, in Missouri, promises to rise to more and more prominence in

the sphere of Christian education, and is already reckoned among our most solid and substantial institutions.

But I must pause in this enumeration, and content myself with saying that we have abundant ground of grateful acknowledgment of the favor of God, so manifestly extended to us in these evidences of our advancement in the cause of Christian education. We may well exclaim, even admitting that we have been prostrated and crushed by adverse circumstances, "What hath God wrought!" He hath done great things for us, whereof we ought to be (if we are not) glad and thankful!

V. THE PRESENT STATUS OF EDUCATION.

But are we content, and ought we to be content, with this state of things? Can we conscientiously say that we have accomplished all that is needed to make the South what we desire, and what it must be, that it may occupy an exalted position, and hold a vantage-ground for full influence and usefulness? Promising as the present seems, are we to delude ourselves with the belief, in our self-glorification, that we have attained even an approximation to perfection? These questions suggest their own answer, and the candid and honest judgment will not and cannot conceal the conclusion that we have only made a good beginning. We have, in some parts of the South, felt and manifested the commendable spirit, and with the means at hand, we have accomplished something, giving cheering prospect of what our future may be. I freely and thankfully recognize the fact that we have great reason to feel that what has been done gives guarantee abundant of what can be done in advance and beyond the present. But let no man be satisfied with the present status of the South in the cause of Christian education; for, while there is nothing to humiliate us and to paralyze effort, there is much to recognize as defective, and thus to stimulate us to advance, even amid surrounding difficulties.

VI. WHAT SHALL OUR FUTURE BE?

1. We should consider well and profoundly the nature and

character of that education we propose to adopt as our system, and to cherish and foster as a Church of God. It will be observed that I confine myself to the discussion of collegiate and university education. While I believe in the vast importance of thorough preliminary training schools, at the same time, I believe that there is probably no position more impregnable than this: that the university or college is the source and fountain of the common school. It follows that the two are but parts co-ordinate of one great whole. The university, of course, receives its supply of learners from the lower schools; but it is pertinent to inquire, Whence do these learners receive their preparation, save from the accomplished teachers sent forth from the higher schools of learning? I stand on ground held by such eminent educators as Lindsley, of Nashville, and our own Thornwell, when I say that these higher seminaries are unquestionably of more importance to the lower schools than the latter are to them. Says Dr. Philip Lindsley: "The best and speediest mode of enlightening a community is to provide accomplished teachers for the children and youth of such community. One brilliant, blazing sun in the firmament will shed around and beneath infinitely more light and heat than a thousand twinkling stars. . . . Light flows from the sun. The moon and the stars do but reflect and diffuse the lustre derived from this original fountain." So, also, to the same purpose, wrote Dr. Thornwell, in his celebrated letter to Gov. Manning in 1853: "The college will diffuse the education of principles, of maxims, of a tone of thinking and feeling which are of the last importance, without the school; the schools could never do it without the college." And this great philosophic educator adds: "If we must dispense with one or the other, I have no hesitation in saying that, on the score of public good alone, it were wiser to dispense with the schools." With these views I heartily accord, and I take the position that it is to just such schools of the higher learning as here are denominated the suns of our educational system we should, as a Church, turn our attention. Believing this, I shall direct my remaining remarks to the subject of university education.

2. My first remark in this line of thought is that our schocroating to them and to the world that we shall include in our of the higher learning ought to be more thoroughly and syststitutions every worthy sphere of intellectual work, all lan- matically Christian schools. By this I mean that the instructionage, all science, all art, all discovery, tending to the highest given should be based upon Christian truth, and given by Christage of advancing thought, and that we shall do more than all tian men. I will not discuss the question whether Church this. We shall add to all the intellectual training which they State supervision be wisest and best. But I maintain that theclaim as their peculiar province by *godless methods*, the culture only safe and wise system of education is that system which reof the mind and heart in the great principles of the Bible just cognizes the Word of God and its teachings as the only infallias they are found laid down in that volume of divine truth. ble system which shall pervade its entire curriculum, and guideWe should offer no compromise. We should demonstrate that the views of every instructor in its faculty. Nor let it be rewhat they style "the old" is better than their *new*. We should garded as inconsistent with this conception that there should be be so conservative as not to be driven by the blatant cry of embraced in it the utmost extent, the amplest range, of litera- "progress" into the adoption and introduction of any system ture, art and science. It should be, on the contrary, the change- of policy solely because of its novelty. We should be, at the less purpose of God's people, in self-defence, to assume the re- same time, sufficiently flexible to elect from the new whatever sponsibility of providing schools of instruction which shall be is good; and, while stern in our adherence to the tried and the abreast of the best and most advanced grades, and approved good, we will not surrender it solely because it is old. In a methods, embracing all science that merits the name, and every word, we must have discrimination enough to reject what may sound scientific hypothesis, based not on mere assumptions, de- confine its purpose to mere method, and may no longer be void of proof, but on facts clearly discovered. It must omit no- needed; yet we should be so deeply settled "upon the founda- thing which shall tend to the enlargement, elevation, expansion, tion of the prophets and apostles" as not to be shaken from our refinement, and polish of the mind and taste. Our ideal uni- position by mere agitation. We must fix in our hearts and versity should not be one jot or tittle behind the grandest in- consciences, as our system of education, one that shall be per- stitutions of this or any other lands, and should offer advan- vaded by the spirit of the religion of Jesus Christ, as far as tages not inferior to those furnished by any. Unless this God in his providence shall give us opportunity, and as he should be our lofty aim, the just responsibilities of our Presby- shall open before us a door of entrance, and lay to our hands terian people will not be met. We must expect to encounter the needed means of controlling the training of the Church in the sneer of the skeptic and the secular educator, so often found this broad Southland of ours. While, therefore, we maintain in popular magazines and journals, and heard even in some that no "pent-up Utica" of denominational bigotry shall "con- pulpits, that the Presbyterian Church is behind this "age of ad- fine our powers," but that "the whole boundless continent" of vanced thought," that her dogmas are, to all intents and pur- thought shall be ours, wherein we may range at will in avail- poses, obsolete and only adapted to the darkness of the middle- ing ourselves of the advantages offered for the culture of the ages, and that, if we hope to keep in the grand triumphal natural faculties bestowed upon us by our beneficent Creator, march of the intellect of the nineteenth century, we must give we shall assuredly combine with this the supreme sanction of up those old, effete theories about the eternity of human pun- the Divine revelation, making that "the Man of our counsel, ishment, the divinity of our Lord Jesus Christ, the decrees of the Light to our path, and the Lamp to our feet," imploring the God, and the Puritanism which characterizes this system of Heavenly Master to add to the teaching which is to qualify us training. We must disprove these scoffs by practically demon- for usefulness in this world that heavenly wisdom without

which all earthly intellectual acquisitions will but accumulate, and terminate in misery, and terminate in curse.

We leave the question of abstract speculation as to impractical, scientific theories, to those who deem it their mission to study and discuss them, and to them we assign the responsibility of deciding the matter of conscience in connection with disseminating such theories. But we agree with Ruskin, that "it is every man's duty to know what he is," (as a rational accountable being,) and not to think of the embryo he was, nor of the skeleton he shall be. Such philosophers have and will exercise "a mortal fascination for curious and idly speculative persons," and Ruskin compares them and the train of their followers to "a comet wagging its useless tail of phosphorescent nothing across the steadfast stars." So in our ideal university we must guard at every point against the introduction of any form of literature, science or art, which may not bear the test of profound investigation according to the standard of the inspired volume, interpreted by the accepted canons of sound criticism. We shall be prepared to be assailed by the scientist and free-thinker, with the contemptuous reproaches so often used to discourage the conservatives; but we shall be prepared also to defy these assaults, and persistently to pursue the onward, "even tenor of our way," with no apprehension of failure. We shall even esteem partial and temporary defeat as infinitely preferable to the apparent success sometimes attendant upon error. The enterprise of Christian education is no novelty, but we trace the system all through the earlier period of the Church. Obscured, but not destroyed, even amid the gloom of the middle ages, and during all the corruption of the Church, it is a settled point that the learning of the world was in her keeping. Traveling with Columba in his missionary pilgrimage to Scotland, history records his college founded amid the rude customs and solemn scenery of remote Iona, and says D'Aubigné: "The walls of his chapel still exist among the stately ruins of a later age." We find the chain of our succession again burnished at the era of the Reformation, when the Church of God emerged from the night of

ages, and from the slumbering guardianship of the monks brought the treasures of human learning. Then Luther appears inseparable from the University of Wittenberg, and we must not forget Calvin, "the father of popular education, the inventor of the system of free schools," inaugurating and maturing schemes of Christian education at Geneva, which resulted in the establishment of a complete educational system, consisting of common schools, a grammar school, a college and a university. Nor should we pass in silence Knox, the apostle of the Reformation in Scotland, careful to erect "the school by the side of the church."

The time would fail to tell of the educational schemes of the continental empires, all of which confirm the position that Christianity and education are historically considered for long centuries past inseparable forces. Our own century of national history only furnishes cumulative evidence of this principle, as we learn that the Puritans of New England, the Presbyterians of New Jersey, Pennsylvania, and of the States further south, among their earliest acts founded institutions where the youth should be trained in "piety, morality and learning."

Let us not lose sight of a fact that comes into view by associated history, that is, that there is in this, as well as in every thing human, even when connected with that which is of divine origin, a tendency to wander from the tried and trusted paths, and make new paths leading as far as possible from the true foundations. Need I designate such an institution as illustrates this fact? Not to an assembly such as I address. Let me say, however, that it will be a sad page of history which shall record of us, that having begun well, and having by God's grace "run well" in this race for a time, and having gained a deserved reputation for conservatism, we at last sent forth from our educational institutions advocates of Unitarianism and Agnosticism, who would, if possible, blot from our system of Christian education the central sun of divine truth, which alone can animate and enlighten the spirit of man, and elevate the soul to its native heaven.

3. As an element of vital power in our ideal university, w

add that a school of divinity may not be omitted in this enumeration. This, too, is no innovation. It will be found historically true that the combination of theological and academic training was the ancient form of the university plan. So far as is known to us, the present scheme of isolated seminaries of theology is of American origin. Let no one charge us who advocate the combination of these two schemes with the intention to cast the slightest shadow of aspersion upon the excellent existing seminaries of the exclusive class. Their works are their defence; the noble men who, from time to time, have given direction and form to this system of instruction, constitute their earthly crown, and the men they have sent forth from their halls of sacred learning in the past are the jewels of their diadem of honor,—they need no eulogy from me. But that we discern advantages in the combination, we surely may be permitted to declare, without being understood as aiming to establish a divinity school in any sense in rivalry of existing institutions. And we believe the advantages of the combination of which we speak will prove to be, in many respects, more valuable than those arising from the isolated and independent seminary. The object in view is to accomplish the same great system of theological training, only by a different method, without in the least detracting from its efficiency. Among the advantages claimed for the plan is this, suggested in the words of another: "The learning and teaching ability" of the faculty of such an institution as this "are not confined to the theological students," but in their influence they reach the entire student-body of the university. Moreover, students of theology, thus constantly and closely associated with those of the secular schools, are cementing ties of friendship and establishing a powerful influence with the very men who are to wield the moral power and control of future society, and this must assuredly intensify their own power for good far and wide over all the land. Educated thus and trained in the very region where the vast destitutions of spiritual privilege are constantly calling upon God's people for help, every emotion of Christian patriotism within them will be awakened to respond to these appeals,

and they will far more readily be induced to dedicate their labors to the service of the cause of Christ in their own native South.

An objection urged to the plan here advocated is that there is generally little opportunity afforded young brethren, in preparation for the active work of the ministry, to labor among the poor and ignorant around the institution, by organizing Sabbath-schools, and visiting and holding meetings in destitute places. This proceeds upon the assumption that seminaries are ordinarily located in large cities, while colleges and universities are usually found in smaller and less populous regions. But experience shows that this has no necessary dependence upon, or connection with, location, but these opportunities for earnest work are found in abundance wherever there is the desire and determination to labor. There is, first of all, the great and pressing demand for evangelical labor in the body of their fellow students, over whom they may exert an untold and incalculable influence in winning them to Christ, by counseling and protecting them from the snares of evil by which they are surrounded, and by inducing them to frequent their religious meetings for prayer. Besides all this, there is no want of outside localities around and in the regions but little beyond these institutions, where the young and ardent theological student will be welcomed to work for the blessed Master he serves, in teaching the lost wanderers to come back to the fold of the Good Shepherd. Let me add, as my testimony to the value of the presence of such a body of pious young men in a university, that by their influence and exemplary deportment they are a most weighty auxiliary to the faculty in the preservation of that good order and diligence so necessary to successful administration, and to the highest interests of the cause of education.

VII. CONCLUSION.

The sentiment recently found recorded in one of our public journals, as expressed by one of the most eminent educators of the country, bearing upon this subject, is cheering and e

THE CHURCH A SPIRITUAL KINGDOM.

THE Baptist, on the banks of the Jordan, announced the coming of Messiah in this impressive formula: "The kingdom of heaven is at hand." When our Lord entered upon his public ministry, the record is, "He went about all Galilee, preaching the gospel of the kingdom." The twelve apostles were early commissioned, "with power over all devils," to preach the kingdom of God; and after them the seventy were sent, two by two, "into every city and place whither he himself would come," saying, "The kingdom of God is come nigh unto you." To the question, what should be the sign of his coming and the end of the world, he answered, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." To the very last, disregarding the peril of misconstruction, as the words should fall upon a jealous Roman ear, he testified before Pilate, "My kingdom is not of this world, for then would my servants fight;" and through a mysterious blending of divine and human authority, the seal of royalty was stamped upon the agony and infamy of the cross in the ineffaceable inscription, "Jesus of Nazareth, the King of the Jews." Let it be noted just here, fathers and brethren, that the gospel of our salvation is the gospel of a kingdom as well—words to be engraved upon the front of this memorial service covering the seed principle, from which this beloved Church of ours sprung into that separate existence which she has maintained through a quarter of a century.

This most suggestive phrase finds its root in far deeper soil than the language of Matthew. Its delicate fibres are matted together around the rich mould of the former dispensation, from which the promised Elias emerged to spring the thought

byterian University, which, with all due modesty, claims to occupy the position of pioneer in this enterprise), are putting this very scheme of Biblical text-book instruction into active operation. The College of Arkansas, at Batesville, has long held it up as a leading subject of instruction. Noble Davidson is rapidly prosecuting the enterprise of endowing a chair of Bible instruction; and we have seen with delight that the friends of Central University, Ky., have recently contributed the endowment of a chair of Bible instruction, and we rejoice to add to this statement that Westminster College of Missouri, has already incorporated in its regular curriculum this identical system of Bible teaching. While this is true of our own literary institutions, it is also a gratifying fact that many others (not Presbyterian) are turning their attention to this new departure in collegiate work. Some surprise, too, may be excited by the statement recently made that intimations have come from *one* of the many State institutions that an effort will be inaugurated to introduce the study of the Bible into the course of instruction.

We cannot more appropriately close our discussion of this important and interesting topic than by repeating the beautiful words of the venerable Dr. Nott, who for half a century presided over the fortunes of Union College: "Let us therefore hereafter connect Jerusalem with Athens; intertwine the ivy of Parnassus around the cedar of Lebanon; weave into the wreath of flowerets plucked from the vale of Tempe, the rose of Sharon, and remember at our festivals that, among the hills of Palestine there is a hill of tenderer interest and higher hope than either Ida or Olympus. Let us plant the banner of the cross upon the Temple of Science."

THE CHURCH A SPIRITUAL KINGDOM:

A MEMORIAL ADDRESS.

BY

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couraging, and is in these words: "Nobody in the broad world on any large scale, has shown how to teach morality apart from religion;" and further, that "apart from what is taught in the Bible, there is no such thing as a science of ethics." Hence it is insisted as a legitimate inference from these declarations that "the great primordial truths of Scripture can never be safely left out of those moral teachings and moral influence which alone can make our public schools a permanent blessing.

Now, what this writer holds in regard to the common school system of the country, we maintain with equal earnestness as essential to the ideal college or university of a Christian people, that the Bible—the Word of God—should be made the authoritative source and fountain of all true ethical science. Furthermore, whatsoever claims the honored name of *science*, and yet, on investigation, shall fail to correspond with the teachings of the Bible, or shall plainly antagonize those teachings, should be condemned and excluded from the regular curriculum of its instruction.

My last thought in connection with this discussion is that I see no method which shall so successfully accomplish these important results as that of adopting the English Bible as a textbook in such an institution as I have faintly delineated in outline. Let me suggest some positive reasons for its introduction, in addition to those already suggested. And—

1. As an intellectual and faultless classic, the Bible has no equal. It is the original source of history, the model of literary excellence, and the fountain whence have been drawn the highest illustrations of painting, poetry, and eloquence. It is admitted that *the literature of the ancients* constitutes one among the most effective implements of mere intellectual culture and mental discipline, and these grand old classics are filled with descriptions arrayed in mythological drapery, for which pictures the facts of the Bible stand as originals. *Governmental science* in its present systematized form is indebted for its basis to the code of Moses, as interpreted by our Saviour. The painter, the poet, the sculptor, the orator, have derived the inspiration of their most exquisite specimens of excellence from

the beautifully described, and glowing scenes, and noble characters of Bible history.

2. What shall we say of morals, as a true system, in addition to that already said? Undoubtedly, that the Bible alone can supply the deficiency in all ancient systems of morals—I mean the utter inadequacy of the motives to virtue which they present. Accordingly, the Bible furnishes what no other volume ever taught, that the highest incentive to virtuous action is the love of a Supreme Being in his relations to man.

Then, as powerful collateral motives, we are taught the absolute certainty of a future state of retribution, the resurrection of the body, and the doctrine of a general judgment. Surely nothing can be conceived so fitted to impart a quickening energy and a powerful impulse to all man's moral faculties. These thoughts find their abundant confirmation in the wonderful moral revolutions which history records as the direct result of the circulation of the Bible among nations once barbarous, now civilized.

3. We find again in the Bible what we need more than all other light, viz., the light of spiritual life. I need not labor this point, but I carry with me your ready admission that the Bible is the only source of this light. Its information as to the unity of God, the immortality of the soul, the lost and ruined state of man, the divine scheme of redemption, and the plan of its application to man, comes not from the speculations of philosophy. They are the verities of an established and undeniable faith, held forth in inviting and attractive style, and with impressive solemnity in this blessed volume. So, then, this triple crown of glory placed upon the Bible stamps it as worthy to be cherished and studied as the book of books by all who seek after higher wisdom. In our Christian institutions let sacred and general learning go hand in hand. "We see no reason," says a fine modern writer, "why, as models of beauty, or as exercises of mental culture, the language and literature of Rome and Athens should be preferred to that of Jerusalem." Under this sentiment we rejoice to observe that many of our colleges (among them the South Western Pres-

entanglement with other polities, a free, spiritual body capable of interpenetrating all nations, and of working under various forms of society and law. Hence, the twelve apostles were inspired to announce the order, not less than the doctrine, of God's house. They disclose the constitution under which the New Testament Church is to live, ordaining elders to the double function of rule and the ministry of the word, and establishing her freedom in the exercise of joint power through government of courts. But, while thus removing the outer integument of the State, special care is taken to lend emphasis to the corporeity of the Church in her self-subsisting organization. She is styled "the body of Christ, the fulness of him that filleth all in all." From him, the head, "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." No further references need be given, since the whole doctrine of the corporate unity of the Church, and the distribution of gifts from her Divine head, is so fully given in the twelfth chapter of First Corinthians. We grasp now the import of this pregnant phrase with which the New Testament record opens—"the gospel of the kingdom"—a phrase which links together the two dispensations, and reveals the unity of the Church under both. This Church, disenthralled from the restraints of the Jewish State, appears in her independent form as the kingdom of the Messiah. She is the true theocracy, of which the old was but the type, continued upon earth as the Church militant, into whose communion the redeemed must be gathered from the ends of the world; and consummated, when transfigured into the Church triumphant in glory.

This kingdom is defined as spiritual. It is called "the kingdom of heaven," because its constitution and charter were framed in heaven, because its precious gospel of salvation comes down from heaven, because it will be gathered back with the whole body of the redeemed into heaven. It is styled "the kingdom of God" because it is a pure theocracy, acknowledging

other than a Divine head. It is "the kingdom of the Son of man," over which he rules as mediator, his "law going forth out of Zion, and the word of the Lord from Jerusalem." It is distinguished from all other kingdoms of the earth by the Master himself, who said to Pilate, "my kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." He further designates it "the kingdom of the truth, set up in the minds and hearts of men, bringing into captivity every thought to the obedience of Christ." Its ends and its methods are alike spiritual—its "weapons not carnal," and only "mighty through God to the pulling down of strongholds." But aside from these special testimonies to the non-secular and purely spiritual character of the Christian Church, stands the monumental fact that the previous incorporation with the Hebrew State is formally annulled; and that she is sent forth upon her independent career, with the inscription upon her brow—a "kingdom not of this world." Thus she stood, a free spiritual commonwealth, through three centuries, not only without support from the State, but enduring severe and almost continuous persecution from Jewish and heathen authority alike. Such, however, was the vigor of her spiritual life that, with no other armor than the truth, under the guidance of her anointed King, she forced her way over this intense opposition into all lands and planted the cross in every province of the then known world. It is impossible now to conjecture what her career would have been, had she remained true to herself and to the constitution which had been ordained for her government. We only know that her triumphant march to universal conquest was arrested on that fatal day, when she ascended the throne of the Cæsars through the conversion of Constantine. Then was imposed upon her neck the yoke of political bondage, which she has borne, with only partial resistance, to the present time. Through this unhappy complication again with the State, the history of the Church has been one of ceaseless agitation and strife. Political intrigues were imported into her councils; and she has been

tossed between the caresses and the rebuffs of statesmen through all the centuries. The frightful corruption reached its climax when the Church, in reversed position with her ally, seized herself the reins of power; and with the keys of heaven at her girdle and a drawn sword in her hand, dominated the earth through a thousand years of darkness, superstition and crime.

In tracing the blotted record of this disgraceful apostasy, it is hard to see how the Church, having so long "lien among the pots," should ever again be "as the wings of a dove covered with silver and her feathers with yellow gold." The deliverance is partial even yet; for at the period of the Reformation in the sixteenth century, supreme attention was drawn to the errors which obscured the system of grace, and the more remote principles of Church order and government were withdrawn from sight. The Gospel of Grace had first to be rescued, and "the Gospel of the Kingdom" was overlooked. The unquestioned assertion of a dogma through many generations secures to it finally the authority of an axiom. It may illustrate how firmly the Church and the State are united in the minds of men, as by indissoluble marriage, to report an incident which occurred under the speaker's personal observation, and at his own table. When, some forty years ago, the sympathy and aid of the American people were invoked in behalf of the Free Church of Scotland, after the memorable exodus of that body from the bosom of the national establishment, the distinguished representative of that cause was asked whether the Free Church was to be understood as having renounced the principle of establishment by the State. After a brief hesitation, the shrewd Scotch reply was, "We have adjourned that question until the millennium." The evasion was patent; while the benefits of State patronage were voluntarily surrendered in order to preserve the liberties of the Church, the right to claim support from the State was far from being abandoned.

The most golden opportunity for the emancipation of the Church from secularization, was offered upon this continent in the American Revolution. The sharp necessity which cut loose the statesmanship of that period from monarchical tradi-

tions, severed also the bond which lashed the State and the Church together in solid unity. It was clearly impossible to establish royalty, where no order of nobility existed to break the abrupt ascent from the commonalty to the throne; and so a Confederated Republic arose instead thereof, before the fascinated gaze of mankind. It was equally evident that thirteen independent States could never be united in the recognition of a national Church; and so, under the compulsion of a supreme directing Providence, the Church of Christ was once more proclaimed a "kingdom not of this world."

It would simply be impertinent to recite before the Presbyters of this Assembly the changes made in the revision of the Westminster Standards in 1787. In that memorable year, when the States were assembled in convention to effect a "more perfect union" between themselves, the Synod of New York and Philadelphia, expanding into a General Assembly of four Synods, framed the constitution under which the Presbyterian Church has lived and prospered ever since. Every expression was eliminated from the Westminster Standards that seemed to blend the two jurisdictions, which henceforward were to be kept scrupulously apart. You will find upon a single page in any Digest the alterations by which this grand reform was effected.

Can it be credited that, after an interval of seventy-five years, in which two generations were trained under the influence of these spiritual principles, a fearful schism would rend the Presbyterian Church as the oak is riven by the lightning? The seeds of evil, no less than of good, once planted in the minds of men, like the wheat clasped in the hand of an Egyptian mummy, will sprout into a harvest after centuries of suppression. In a moment of bewildering excitement, when the storm of passion had stirred society to its depths, the Presbyterian Church failed to read the inscription, the "kingdom not of this world," which she had worn as a "frontlet between her eyes." Perhaps she fell the more easily into the snare, from the fact that it was now the Church taking care of the State, rather than the State protecting the Church; the re-

versal of the temptation possibly blinding the mind as to the dereliction of principle. Under the influence of what was doubtless felt to be the purest patriotism, the General Assembly, in 1861, passed what, from its authorship, is known as the "Spring Resolutions."* Never was there a clearer usurpation

*The *Spring Resolutions*, presented in the Assembly of 1861, at Philadelphia—so called from their author, Dr. Gardner Spring, of the Brick Church, New York—were amended by the addition of the last clause, and, as adopted, are as follows:

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

Resolved, 1. That in view of the present agitated and unhappy condition of the country, the first day of July be set apart as a day of prayer throughout our bounds; and that on this day ministers and people are called on humbly to confess and bewail our national sins; to offer our thanks to the Father of light for his undeserved goodness to us as a nation; to seek his guidance and blessing upon our rulers and their counsels, as well as on the Congress of the United States, about to assemble; and to implore him, in the name of Jesus Christ, the great High Priest of the Christian profession, to turn away his anger from us, and speedily restore to us the blessings of an honorable peace.

Resolved, 2. That the General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin, and which has always characterized *this Church*, do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution, in all its provisions, requirements and principles, we profess our unabated loyalty.

And to avoid all misconception, the Assembly declare that by the term "Federal Government," as here used, is not meant any particular administration, or the peculiar opinions of any particular party; but that central administration which, being at any time appointed and inaugurated according to the forms prescribed in the Constitution of the United States, is the visible representation of our national existence.

To these resolutions a protest was offered by Dr. Charles Hodge and others, based on five distinct grounds. The first is as follows:

We make this protest, not because we do not acknowledge loyalty to our country to be a moral and religious duty, according to the Word of God, which requires us to be subject to the powers that be; nor because we deny the Assembly the right to enjoin that, and all other like duties, on the ministers and churches under its care; but because *we deny the right of the General Assembly to decide the political question, to what government the allegiance of Presbyterians, as citizens, is due*; and its right to make that decision a condition of membership in our Church.

by the Church of the prerogative and function of the State. The Supreme Court at Washington could not have pronounced a more judicial interpretation of the Constitution. It undertook to settle the question which had divided the statesmen of this country from the beginning, as to where sovereignty resided, and to whom the allegiance of the citizen was primarily due. This was a question which the Church, from her very nature, was incompetent to discuss; and which, by her express law, she was inhibited from entertaining. This point, purposely left undetermined by the framers of the Constitution in 1787, because it could not be authoritatively decided, was not only determined by a church court, but that decision was bound upon the conscience of her entire constituency throughout the land. It could not be construed by those against whom it was directed, in any other light than as a writ of ejection; and as soon as time would allow for their orderly meeting, forty-seven Presbyteries, scattered through eleven Synods, with entire unanimity, withdrew from the jurisdiction of the exsceding court and proceeded to re-integrate into the General Assembly of which this is the lineal successor.

The years which have passed since then, have cooled every feeling of resentment in our bosoms; and we can look with the eye of charity upon the error of those whom we have never ceased to regard as our brethren in the Lord. We do not undertake even to say that, with our positions reversed and acting under their convictions, we might not have been guilty of the same fault. Are we not all led by a Divine hand into positions which give us wider and clearer views of truth? However this may be, the simple fact remains that we were separated from the Church of our fathers upon a strictly political issue, which a spiritual court had no authority, either human or divine, to adjudicate. Whether we ourselves fully comprehended or not the significance of our withdrawal, the logic of the case constituted us the assertors and guardians of this vital truth, the non-secular and non-political character of the Church of Jesus Christ; and, whether we will or no, we must preach to the world this "gospel of the kingdom." I desire to em-

phasize the statement that, up to the passage of the "Spring Resolutions," in May 1861, a division of the Church had not been suggested, perhaps had not entered the thought of any, except as a possible and painful necessity. Some of us cherished fondly the hope that the bands of ecclesiastical fellowship might be able to bear the strain even of a great civil war. It would have been a sublime spectacle, if the Church could have preserved her visible unity amidst the convulsions which shook a continent—a spiritual kingdom rising unconsumed out of the flames of a gigantic war, like the bush burning with fire at Mount Horeb, to proclaim the power of divine grace over the passions of men. It was not to be. The testimony must be borne for a while longer, as in ages past, under the form of protest against the invasion of that liberty wherein Christ hath made his people free. The historic basis, therefore, upon which stands this dear Church of ours, the special feature by which she is distinguished from others, is this testimony for Christ's kingdom, as a free, spiritual commonwealth, separate from civil government, under whatever form administered upon earth. There may be prudential considerations aside from this why our ecclesiastical organization should be preserved intact, without absorption into any larger bodies around us; but the differentiating principle, in the surrender of which we yield the very reason of our existence, is the claim of our King to reign supreme and alone in his Church.

But if the entire American Church affirms this principle, and if in the other portions of the Presbyterian body it be affirmed in identical terms with our own, wherein is our testimony peculiar? With reference to the latter, simply in this: that whilst the spirituality of Christ's kingdom is admitted in theory, it has been contravened in practice, and that solely upon this issue we were driven from their communion. If it be alleged that this deviation from the Constitution was but a temporary departure, under stress of circumstances and during a period of intense excitement, it is competent to inquire whether, during the period of twenty-five years which have elapsed, any official action has been taken to repair the breach

So far from it, those political deliverances are to this day treasured as most precious testimonies, which must not be impaired by any whispered suspicion of their impropriety. Even in the treaty of amity between themselves and us, the tenderest solicitude was shown to protect them from being supposed to be withdrawn. The political issue then is precisely the same to-day, as it was a quarter of a century ago. If in the past the letter of the Constitution was too frail a barrier to protect the Church against the swelling tide of political enthusiasm, how much less will it restrain in the future, when undermined by this fatal precedent.

Fathers and brethren, all this is said in your presence with profoundest sorrow. Were there no covenant of forgiveness between the two Churches formerly existing as one, this matter is too solemn to be looked upon in any other light than the honor of our great King. There is a loyalty to be cherished, which is higher than allegiance to any potentate on earth; and there is a patriotism, which should call for more passionate expression than can be evoked by any country upon the globe. God is our witness that nothing could yield us such joy as to be henceforth discharged from the necessity of bearing special testimony to the non-secular character of the Christian Church. If this principle could be enshrined in the hearts of men with the sacred confidence of former years, louder hallelujahs would not be heard than in this Southern Church—ordained, through her mere existence, to bear silent and constant testimony for the crown rights of our Lord and Redeemer.

A single principle, however important, may seem to many a narrow platform on which to stand; but, for this very reason, the testimony, because single, may be the more pointed. In the folds of this one question, many truths of vital import are implicated: the nature of the Church, and the functions she is called to fulfil; the rightful supremacy of her Head, and the binding authority of the laws he has enacted; the temptations and perils to which she is exposed, and the notable connexion between corruption in doctrine and the perversion of her government. These, without minuter specification, enter into the

matter of this controversy, augmenting the value of the testimony we have been compelled, amidst much reproach, to deliver to the world.

Let us see if there are not features in this case requiring the attention of the Church to be concentrated upon a single issue, unixed with others of equal or more commanding importance. First of all is the obtrusive fact, that the error which we combat clings to the Christian Church in every land except our own. It is an error so venerable with age, that an assault upon it is regarded with the horror of sacrilege. The sensitiveaess with which the brethren from whom we differ receive the slightest criticism upon their political deliverances, is typical of the reverence with which an established Church everywhere views the union which binds it to the State. Through immemorial usage, it has become so dependent upon civil patronage that a divorce between the two is thought to threaten her with instant destruction. The shackles which are put upon her limbs come to be viewed as ornaments of grace, rendering "the King's daughter more glorious within, and more fit to enter the King's palace." How shall the spell of this strange delusion be broken, except by fastening the gaze of Christendom upon this as an exclusive and absorbing issue?

In connexion with this, observe secondly, that the groundswell of revolution which is shaking the continent of Europe, and threatening all existing institutions, must disturb the relations of the Church to the State. Present signs point to Church-disestablishment throughout England, to be followed, in due course of time, through Protestant Europe; whilst even the Church of Rome has been taught a salutary lesson, in Italy itself, to restrain her ambition within the limits of her own Episcopacy. Is it not a little significant that, in the bosom of these events, yet wholly disconnected from them, a beacon-light should be kindled upon this continent, throwing its gleam across the waters—that a voice of protest should awake the echoes slumbering in the cathedrals of the Old World?

Consider, thirdly, that the error against which we have entered a compulsory protest, presented itself in its most danger-

ous form. In the past, it was generally the Church which was strangled in the embrace of the State; and the struggle has been to preserve her spiritual life and her chartered liberties from being smothered in the unnatural union. Here it was the Church undertaking the function of the state, and usurping its prerogative. It was the first step towards converting the Presbyterian Church into the Papacy, constituting the "kingdom not of this world" the most imperial and oppressive despotism upon the globe.

It is no unimportant mission to which we have been assigned in the adorable providence of God—not lightly entered upon in 1861, not lightly to be abandoned in the future. May grace be given us to "preach this Gospel of the kingdom" until the captive bride of Christ shall exchange her "fetters of brass" for "clothing of wrought gold"; when "the light of the moon shall be upon her as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of the people, and healeth the stroke of their wound."

II. Exception may be taken to the application of such expressions as "the kingdom of heaven," and "the kingdom of God," to the visible, rather than to the invisible, Church. When our Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," and when the apostle wrote, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," unquestionably the reference is to the work of saving grace in the soul of the sinner when he is "turned from darkness to light, and from the power of Satan unto God." Beneath the two significations there is an underlying unity, so that the one is not invalidated by the other. The Lord Jesus first establishes his kingdom in the individual soul, and sits enthroned upon the affections through the renewing and sanctifying power of the indwelling Spirit; but all such are required to confess him before men, not in such forms as shall seem pleasing to themselves, but by baptism in his name and participation in the ordinance of the Supper. Through these seals of the covenant, not only is their personal

engrafting into Christ signified, but they are brought into a Church-estate, and profess public allegiance to Christ Jesus, their King. Thus he who reigns in the believer rules over him, and the inward kingdom of grace in the soul becomes the outward kingdom of power in the Church; the Gospel of grace becomes "the Gospel of the kingdom," both in the hidden experience and in the external relations of the Christian.

If this be so, there is a doctrine of the Church, as well as a doctrine of grace; and we have no more right to obliterate or to obscure the one, than the other. They may not be of equal importance, since it is more to be a Christian than to be a churchman; but they alike test the spirit of obedience and submission to divine authority. The same legal and Pharisaic spirit must be cast out, and the same faith in the testimony of God must be cherished, in the one sphere as in the other. The sinner must lay aside his righteousness and accept the righteousness of Christ for justification; the believer must postpone his wisdom to the authority which has ordained and equipped the Church. He who honestly accepts Christ as his Redeemer, must as honestly accept him as his Ruler and King. Surely this requires no argument beyond the statement of the case. If the Church be the visible kingdom of Christ upon earth, which he administers from heaven as a pure theocracy, then is he absolute and supreme within her domain. His covenant is her only charter, his Word her only constitution, his will her only law. She has no officers whom he does not ordain, no function which he does not assign, no work which he does not appoint, no success which he does not decree. No authority is possessed by her except that which is delegated from him who, in granting to the Church the commission upon which she acts, claims "all power as given to him in heaven and in earth."

These principles are acknowledged by us without a murmur of dissent from any quarter; and it is not denied that, by this unchallenged and supreme authority, the preaching of the Word has been committed to a class chosen and ordained to that specific function. Paul testifies that "the glorious Gospel of the blessed God was committed to his trust," and that, "being

counted faithful, he was put into the ministry." "This charge" he, in turn, "commits to his son, Timothy," instructing him how he "should behave in the house of God, which is the Church of the living God, the pillar and ground of the truth." This "gift that was in Timothy" was not self-assumed, but was "laid upon him by the hand of the Presbytery." And "the things which Timothy had heard of Paul among many witnesses, he must commit also to faithful men who shall be able to teach others also." Here is an official handing down of the word of the Gospel to men whose fitness to receive the trust has been approved, and a commission formally given, by a Church court. The whole proceeding is orderly, and is designed to recognize in the Church the supremacy of him who "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Whilst, therefore, it is alike the privilege and the duty of every believer to spread the knowledge of the gospel and to win souls to Christ, no man has the right to enter upon the role of a public teacher of religion who is not responsible to some ecclesiastical authority, by which he has been duly commissioned. The difference between the two cases is evident. The private Christian, in his personal appeals to men, moves and acts within the sphere of the Church. If he succeeds in leading a sinner to the cross, he leads him also into the Church of the living God; there is not the shadow of antagonism in his testimony to the testimony of the Church. But if the same man, without ecclesiastical authority of any sort, enters upon the public preaching of the Word, going from city to city and subordinating pastors as lay-workmen under him, he is so far from representing the Church that his position is one of public repudiation. His appeal to the masses is that he comes to them simply as a Christian, and thus stands upon broader ground than the Church; and to make this apparent, he ostentatiously refuses

church-orders, expressly to emphasize his individual and irresponsible attitude. Is not this to antagonize the Church? Nay, more: is it not a manifest indictment of the Church as incompetent to the task of converting the world? Is it not equivalent to saying that, however useful the Church may be as a fold in which to protect the flock, or as a school in which to train the converts for heaven, as an instrument of evangelism, she is disabled simply because she is a church.

Let it be understood, this criticism does not descend into any particulars, such as the piety or motives of these lay evangelists, or the methods they employ, or the results they achieve. The question submitted is one of naked principle. Has the Lord Jesus organized his Church upon earth? Did he institute an ordained ministry for the preaching of the Gospel? Are we bound to respect his authority in the premises, or may we supersede his arrangements by devices more pleasing to ourselves? Does not fidelity to our Lord require that we shall discountenance irregularities which are breaking down the defences of the Church, and bringing her authority and institutions into contempt? How can we expect the children of to-day to honor and revere the Church of God, when they see that Church publicly disparaged, and that with applause, in the very matter for which she was organized by her Divine head? Let this evil proceed unchecked for two generations, and where will any church organization be? What if the insurrection should extend into our colleges and seminaries, and our young men say, what is the use of consuming time and money, and afflicting our souls with wearisome studies, and undergoing vexatious examinations, in which we may be dishonored at last, when all that we have to do is to step to the front and gain in an instant all the advantages of a free lance? And why should they not say all this? If one may be irresponsible upon the claim of a supernatural call from heaven, why should any encounter the hazard of that injunction of the Master, "lay hands suddenly upon no man?" In a word, can those measures be commended, which from their nature, tend to the disintegration of the Church, so that nothing shall be

left of her precious form but the atoms of which it was composed?

If in these utterances I jar against the opinions of any of my brethren, I crave their indulgence. I am this day enforcing the claims of the Church as the kingdom of the Redeemer. We have entered a complaint against those who cast us out twenty-five years ago, that the principles imbedded in their Constitution they annulled in their practice. Will it not be a similar fault if we announce in our creed the supremacy of our King, and then proceed to explode the very Church in which and over which he reigns? The desire for the conversion of sinners is a grand and holy passion, but it was just as strong in the bosom of Jesus as in any of us; yet he contravened no law of the Jewish Church, which was soon to pass away, declaring his purpose "to fulfil all righteousness." Even of him it is written, "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son: to-day have I begotten thee." There is really no stopping-place between the recognition of an organized Church and an ordained ministry, and the Plymouth platform, which openly repudiates both.

III. Only one topic remains to be signalized—the relation which the Church sustains to the written word. In a theocratic kingdom, such as this, the King, being divine, must be supreme, the powers delegated from him being simply declarative and executive. This will must be conveyed in successive disclosures through accredited messengers, or be entirely comprehended in an attested revelation. Such a complete code is furnished the Church in the Holy Scriptures, which, from their nature, must be accepted as a sacred trust. It was an advantage to the ancient Church that "unto it were committed the oracles of God," "to whom," says the apostle, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." How much larger is the deposit with the Christian Church of the completed canon, embracing both the Testaments! How much clearer "the adoption," carried into effect through union with

Christ and birth of the Holy Ghost! How much brighter "the glory," when shared with our exalted Lord in his Father's presence! How much firmer "the covenants," when fulfilled by him in our behalf! How much lighter the yoke of "the law," in the obedience of faith and of love! How much purer "the worship," in the communion of the Spirit! And how much sweeter "the promises," as pledges of grace from him in whom they are all "yea and amen"! These Scriptures are given, an enlarged trust, to the Christian Church, to be accepted and embraced, to be preserved in their original integrity, to be interpreted and expounded, to be faithfully translated into all languages and dialects, and to be preached to every soul of man upon earth. They are a necessity to the human race, and as much intended for universal diffusion as the sunlight or the air. The mere possession of these records constitutes the Church an evangelist, even though the command had never been formally issued, "Go ye into all the world, and preach the Gospel to every creature." The affections of the renewed heart, like the separate strings of a harp, blend their notes in the melody of praise to him who has redeemed us with his own blood. Shall not all these hearts in the collective Church throb with the single purpose of conveying this Gospel to the corners of the earth, until the echoing voices shall swell the grand diapason, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever"?

It is scarcely necessary to add that the inspired word must be of final authority in all that it discloses. Human speculations, however ingenious, and human reasonings, however specious, must yield to its testimony, whether contained in the "Thus saith the Lord" of the Old Testament, or in the "Verily, verily, I say unto you" of the New. It follows of necessity that its authority is as independent as it is final. It speaks always with its own voice, and utters its own meaning: "Bind up the testimony," saith Jehovah of old to the prophet, "seal the law among my disciples;" "To the law and the testimony, if they speak not according to this word, it is because there is

no light in them." The principle is fundamental, and cannot be waived; the meaning of the word is to be found within the word, and no meaning is to be imported into it from abroad. Let the investigations of men be as free as the human mind can desire, in all directions, in earth, air or sea; their conclusions cannot be injected into the Scriptures, to assign a meaning which cannot be legitimately deduced from their own language. The Bible must stand upon its own base, interpreting itself by itself, and uttering only the truth its Divine author has given it to deliver. Without this principle, the world can never have that assurance of truth which comes from the concurrence of separate witnesses in the same testimony; and from this principle the Church cannot depart without cutting away the very foundation upon which she stands, tossed into the air to drift like an empty balloon with all the cross-currents of human speculation and fancy.

Fathers and brethren, it has not been easy for me to utter all this in your hearing to-day. When first informed of my appointment by the last Assembly to this service, my spirit was oppressed. I could not be certain how far, in presenting my own views, I should be able to reflect those of the Church at large. In this age of almost licentious liberalism, when every conceivable truth is brought into question, no speaker can tell whether he may not be treading upon torpedoes which will explode beneath his feet. There was but one resource to me, to utter with unhesitating frankness the convictions of my own mind, and to ask you to accept them as the confession of one who painfully recognizes that he belongs to the generation which is past. It is at least a testimony to principles which he has labored through a lifetime to establish, and to which, in his judgment, the Church must ever return for her own protection and repose. If, however, there be no escape from the clash of steel in forensic debate, there is comfort in the hope that the disputants will sit down together at last upon the mount of God, and heal their wounds with the leaves from the tree of life.