

THE
PRESBYTERIAN QUARTERLY.

NO. 41.—JULY, 1897.

I. PHILIP MELANCHTHON, SCHOLAR AND
REFORMER.¹

OF the many brief descriptions of the Reformation, none is more striking than that which represents it as the return of Christendom to a book. Of course, so continental, profound and complex a movement cannot be described in a single sentence. But with a rough kind of truth it may be said, that when the hour of the great religious revolution struck, the various lines on which its historical causes had for centuries been moving converged and terminated in the Holy Bible. If we were limited to a single statement as to what the Reformation, in its inmost essence, was, and what, as it perpetuates itself in the Protestant churches, it still is; after all our study of the historical events which preceded it as coöperating agents—the papal schism, the reforming councils, the struggles between Gallicanism and Ultramontanism, the classical revival, the destructive and constructive forces which tore down the mediæval and built up the modern society, as the inventions of printing, of gunpowder and of the mariner's compass and the great voyages of discovery, the religious labors of local and national reformers like Wicliff and Huss and Savonarola—if, I say, after all this study, we were called to select a single sentence in which to embody the idea of the Reformation, we could find no better sentence for the purpose than that of Wil-

¹An address delivered in the chapel of Princeton Theological Seminary on the occasion of the celebration of the four hundredth anniversary of the birth of Philip Melanchthon. The Rev. Dr. Green, Chairman of the Faculty, presided; and the Rev. Dr. Jacobs, Dean of the Lutheran Theological Seminary, Philadelphia, took part in the services. The hymns sung were written by Melanchthon and Luther.

VIII. THE SOUTHERN GENERAL ASSEMBLY, 1897.

The Assembly met in the First Church, Charlotte, N. C., on May 20th at 11 A. M. The city was celebrating the anniversary of the Mecklenburg Declaration of Independence with great pomp and parade, when the commissioners gathered in that beautiful church, in that most historic town of the Old North State, to hear the opening sermon of the retiring moderator, and to organize themselves into what has proved to be the most memorable and important Assembly in the history of the church since the first one in 1861, at Augusta, Ga.

The opening sermon by Rev. R. Q. Mallard, D. D., of New Orleans, was on the text, "And it came to pass when the ark of God set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. And when it rested he said, Return, O Lord, unto the many thousands of Israel." He announced as his subject, "The camping and the marching of Israel." He described the position of the tribes, and the arrangements for marching, each being where, and moving as, God intended it to. It was the march of the church, the tribes corresponding to the denominations of modern times. He then showed that church unity is that of the Spirit, and that separate denominations in no way interfere with true unity. He closed by giving some of the distinctive principles of our Southern Presbyterian Church: (1), A positive written creed resting upon the bedrock of the Scriptures alone, subscribed *ex animo* by all officers, and unblushingly proclaimed in the ears of a mocking world. (2), Utter, entire, everlasting separation of church and state. (3), The rulers in the church are permanent, educated, divinely ordained, of the male sex, and are divided into two classes, teaching and ruling elders. The close of Dr. Mallard's sermon plainly indicated that there are reasons still for the separate existence of the Southern Presbyterian Church; and the mood of the Assembly was

just as plainly against "organic union" with anything on earth, as was shown later, when the Reformed Dutch Church was up for consideration.

"Who will be moderator?" was a question often asked that morning; and "friends" were urging reasons for one man, and reasons against another. It was a pity. Electioneering should never enter a church court. It was unhappy in this case, and will always prove so. Some one moved to enter upon the election of moderator without nominations, following the precedent of the Memphis Assembly. This was very properly tabled. The Holy Spirit can "inspire" a nomination as well as a secret ballot. Four men were nominated: two professors, Dr. Robert Price, of Southwestern Presbyterian University, and Dr. F. R. Beattie, of Louisville Theological Seminary, and two pastors, Dr. S. M. Neel, of Kansas City, and Dr. George T. Goetchius, of Rome, Ga. The race was between the two pastors. They were classmates and bosom friends. Dr. Goetchius received the most votes and he was then unanimously elected, and his friend and class-mate, Dr. Neel, escorted him to the chair.

Dr. Goetchius proved himself to be a moderator of whom no man need be ashamed. Perhaps few men have upheld the dignity of that highest office in our church better than he. A thorough parliamentarian, he kept the Assembly out of "tangles," and pushed forward its business. Not once was a single ruling of his reversed or even appealed from. He was a moderator who *was* a moderator. On the last day, as the Assembly was about to close, many took occasion to express their high appreciation of the way in which he had discharged his onerous duties. It was a hard Assembly to manage. There were amendments, amendments to amendments, substitutes, and amendments to substitutes, till a less able moderator would have been utterly lost, and the Assembly with him. But not so with our moderator. He always knew where we were, and could instantly state the very matter before the house with its relation to all that had gone before, and he kept the Assembly at work on the very thing then before the house. It is to be hoped that in all future Assemblies the example of this Assembly will be followed in

selecting a moderator for his ability as a moderator, and not merely to honor some good brother grown gray in service, but utterly unable "to hold down" an Assembly at work.

There were many notable men on the floor of this Assembly. A body more thoroughly representative of the distinctive principles for which the Southern Church stands perhaps never gathered together before since its formation. The old leaders, the men whom the church delights to honor, were there in force. Five ex-moderators—Drs. Dabney, Hoge, Smoot, King, and Mallard—were on the floor as commissioners; two others, Drs. Wilson and Farris, are permanent officers of the Assembly; two others, Drs. Witherspoon and Strickler, took part in the Westminster celebration; and two others, Drs. Hemphill and Hill, were present as visitors. Thus there were present at this Assembly eleven ex-moderators. Also there were present twelve professors in our colleges and seminaries—leading men, every one.

It was an old man's Assembly. The old leaders were always heard with appreciation. They shaped its legislation. This was right. Age gives counsel worthy of a hearing. It was not a talking Assembly. Many men never opened their mouths to speak. Of course, there were a few who talked so much that the Assembly grew impatient of them, and often repeated to itself, when listening, the words of Eliphaz the Temanite: "Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches where-with he can do no good?" Alas! no; a *wise* man should not!

It was a working Assembly. It was at work from 9:30 o'clock A. M. to 10 P. M. all the time. The committees were prompt in their work, and the docket was never cleared till the gavel dropped at the close on the last day. The moderator had no lack of excellent material for chairmen of the important committees; and the committees were prompt in shaping the matters referred to them for the Assembly's action.

While the commissioners were being enrolled, a tall, spare, nervous man arose and said: "Moderator, I desire to be enrolled. I could not, for reasons not interesting to the Assembly, put my hands on my certificate from my presbytery; but I desire now to

be enrolled." He then sat down. Dr. Mallard: "Will the brother please state his name?" Dr. Wilson, the stated clerk, with a roar: "M. D. Hoge, D. D.!" The Assembly enjoyed it. On whom was the joke?

Some twenty-five or more overtures were read, and referred to the proper committees. Some of them were important, and some were not. *Query*: Why burden the Assembly's docket with overtures asking for *in thesi* deliverances? When such an overture is answered, the answer is not law, but only opinion. Is the time of the Assembly well employed in giving merely opinions? If it be a matter of importance, a judicial case by appeal or complaint would settle the law.

This Assembly had no judicial case. The brethren seem to have been law-abiding and dwelling in peace throughout our entire bounds.

The first breeze in the Assembly was caused by a communication from the Prohibition party of North Carolina. Dr. Smoot, very correctly, moved to return it respectfully to the parties sending it, on the ground that the Assembly, as an Assembly, had nothing to do with politics. This motion was lost, however, and the communication was read, and referred to the Committee on Bills and Overtures. Later in the session, that committee reported the following answer, which was adopted: "We are forbidden to intermeddle with political parties or questions, and the constant and scriptural attitude of our beloved church on temperance and intemperance is shown in past deliverances, on record in Alexander's *Digest*, pp. 365, 366." Many were opposed to giving any answer to a "political party"; and Dr. Walden, on the next day, introduced the following explanatory paper, which was unanimously adopted:

Resolved, That in the action taken by the Assembly in adopting the report of the Committee on Bills and Overtures, in reply to a communication from the committee of the Prohibition party of North Carolina, this Assembly is not to be construed as intending to commit the church to the political theory of prohibition, either *pro* or *con*."

If the political party can get any comfort out of that, let it.

WOMAN QUESTION.

An overture from West Lexington Presbytery brought the public speaking of women before the Assembly. The overture was as follows:

“Shall our pulpits be occupied by women to lecture or make addresses to mixed audiences of men and women?”

“Shall the ministers of the presbytery read from their pulpits notices of such lectures and addresses to be made in other churches?”

The committee answered the first question in the negative, and the second, “that it is improper to advertise lectures of women from the pulpit.”

This brought on “much disputation.” Every man proclaimed that he was, *in toto*, opposed to *ordaining* women to speak in public; but some of them were in favor of letting them speak *unordained*. Notably, this was true of Dr. Pitzer, of Washington. This brought out two champions of absolute prohibition as to the public speaking of women to mixed audiences—Dr. J. W. Walden, of Athens, Georgia, and Dr. R. K. Smoot, of Austin, Texas. They were not only opposed to ordaining women to speak publicly, but were opposed to permitting unordained women to do what they would not ordain them to do. They based their arguments upon a “thus saith the Lord,” the past deliverances of the church, and the God-ordained relations of the sexes. Dr. Smoot very neatly put the scriptural argument in a nutshell when he defied any advocate of woman’s preaching to put his finger on a “thus saith the Lord” *requiring* it. He thus made the argument positive, not negative. The advocates of woman’s preaching are always attempting to show that the Bible does *not forbid it*—striking, however, a blow at inspiration as they do so. Dr. Smoot turns the tables, and demands that they show in the Bible authority for women preaching, ordained or unordained; for “the word of God, as contained in the Old and New Testaments, is the only infallible rule of faith and practice.” If allowed, then, it must be clearly taught in the Bible, a position which not even the wildest advocates of it will dare maintain.

Dr. F. R. Beattie, who proved himself the great compromiser and harmonizer of the Assembly, moved the following substitute

for the committee's answer: "In reply to the overture from West Lexington Presbytery, the Assembly refers the presbytery to the clear deliverances of former Assemblies, which settle the principles involved in the overture, and should guide all our church sessions in their procedure." This was adopted, but was amended so that the deliverances of past Assemblies should be reprinted with this reply, and especially that of 1832, which reads as follows:

"Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public or promiscuous assemblies, is clearly forbidden to women in the holy oracles."

This is a stronger reply than that submitted by the committee. It amounts to a prohibition of woman's public speaking. This is the historic position of our church, the scriptural position, and it is now the latest deliverance of our highest church court. It is to be hoped that those brethren—very few in number—who have been permitting women to talk in prayer-meetings and in young people's societies, to read missionary papers, etc., before mixed audiences, will take heed to this almost unanimous deliverance of the Assembly. The Assembly was in no mood to tolerate women speaking to mixed audiences under any circumstances; and its deliverance has no uncertain sound.

THE EXECUTIVE AGENCIES.

The executive committees brought up gratifying reports, although the last year was one of financial distress all over the country. The Home Missions Committee has done good work in several States, notably Arkansas, Texas, and the Indian Territory. There was a slight decrease in the amount contributed to the Invalid Fund, and a strong appeal is made to the church for this fund during the coming year. The plan of a preceding Assembly, directing the endowment of the Invalid Fund, was abandoned by this Assembly. Many were afraid of church endowments. Well, we all are. To endow a church is to kill it; but

that is a very different thing from endowing this Invalid Fund. We wish that this cause had a permanent endowment of a half-million dollars at least. It ought to appeal most strongly to our church, but the cold fact is that it does not. An endowment may be the death of a church, but it would be the life of the Invalid Fund.

The Foreign Missions Committee received from all sources the past year \$143,741.79. This is \$1,782.34 more than the receipts for last year. Eleven new missionaries were sent to the field: five to China, one to Japan, three to Brazil, and two to the Congo Free State. All the fields need more missionaries; and the minimum financial *need*, according to the committee, to sustain the present work and send the new missionaries needed, is \$165,000. The total missionary roll now is 158. The church has great cause for thankfulness at the success of her foreign work. Ten years ago there were but 54 missionaries, now there are 158; ten years ago we gave but \$84,675, now \$143,741. The annual cost of supporting a missionary has been reduced from \$1,500 to about \$1,000.

The Committee on Education for the Ministry aided some 218 candidates during the past year, paying each of them from \$25 to \$75. The Assembly asks for \$30,000 for this cause for the ensuing year. This committee's affairs are now run very economically, and, since the reduction of the secretary's salary to about one-half of what it formerly was, there are not so many brethren in the church eager to serve the Lord by stirring up the churches on the great cause of education. Strange, but true! The Assembly revoked the action of the Dallas Assembly granting power to this committee, under certain conditions, to aid young women preparing for the foreign field.

The Committee on Colored Evangelization made an encouraging and hopeful report. It received during the year \$7,013, which is \$186 less than last year. The most encouraging feature was the success of the white evangelist to the colored people in his work. There are now 55 colored ministers, 3 licentiates, 28 candidates, 64 churches, 111 ruling elders, 72 deacons, 1,504 communicants, 191 added during the year, 1,501 Sabbath-school scholars. The

Standing Committee recommended that, if the colored ministers desire to form an independent colored Presbyterian Church, they be encouraged to do so, our church still aiding them till they are able to walk alone. A colored minister addressed the Assembly, and spoke strongly in favor of an independent negro Presbyterian Church. He said that he had learned that a negro was a negro, wherever he was, whether north or south, and that as a negro he must work out his own salvation. A man must be thrown overboard in order to swim; so the negro must be thrown on his own responsibilities, if he is ever to develop; therefore, said he, cut us loose, but still give us your aid.

There was an effort made to lower the salary of the Secretary of Foreign Missions from \$2,500 a year to \$2,000. The discussion was chiefly based on the cost of living, forgetting that there are some things for which a man cannot be paid. The present salary is little enough for the man who has the burden of the foreign field on his shoulders, and whose heart and brain is wholly in the work. There is retrenchment which is not reform. A man might be found who *could* live on \$500, but his administration would wreck the cause. A secretary with the record of our present one is cheap at the present salary. Business-men pay salaries according to a man's talents, and the work done, why not the church? A secretary with a salary so small that he could not be free from worldly care could not put heart and soul into his work. The Assembly wisely left this matter in the hands of the committee, but ordered an itemized statement of the salaries paid, for the information of the church.

THE COMMITTEE ON SABBATH-SCHOOLS.

This Assembly found the young people's societies, Westminster Leagues, &c., astray, belonging nowhere, and, like the cow-boys on the plains, lassoed the strays and corralled them in its Committee on Sabbath-Schools. The report was fiercely, almost angrily, assailed. The committee recommended that a section of the constitution of the Westminster Leagues be stricken out. It was the section granting the leagues permission, under certain circumstances, to affiliate with societies of

other denominations. The report simply struck this out and left the constitution silent on the subject, and left the leagues solely under the control of the sessions, where they ought to be. No harm was done by the Assembly when it adopted the report, but, on the contrary, the constitution of the leagues was made consistent with itself, and the legislation on the subject of young people's societies was lessened in amount—a very valuable thing. But many of the brethren were very apprehensive and prophesied doleful things to come because of the change in the constitution. Some of them, we think, went home thinking there was “a bug under that chip,” simply because of *that committee's* bringing the subject before the Assembly. We tried to look at it in a calm, judicial way, and it is our judgment that the constitution of the leagues has been improved, and that no evil effects whatever will follow. A little later in the session, the Assembly more than justified the action of this committee by changing its name (unanimously, we believe) to that of “The Committee on Sabbath-Schools and Westminster Leagues,” and ordered hereafter all matters touching young people's societies to be referred to it. This action of the Assembly in striking out the clause in the constitution of the Westminster Leagues, was the occasion for a mild dissent, led by Dr. F. R. Beattie, and signed by a number of others.

THE ASSEMBLY'S HOME AND SCHOOL.

The report of this committee, Dr. R. C. Reed, chairman, was radical. It recited the present financial condition of the school, and then recommended the severance of the Fredericksburg College from the Home and Training School, directed the trustees to dispose of the “college buildings and grounds,” to reduce the cost of supporting the Home and Training School, and commended the Home and Training School to the churches for their support after its severance from the Fredericksburg College. The committee stated that the report was made reluctantly, but that conscience drove them to it. But having made it, they clung to it like grim death, refusing all compromises or delay. The chairman fought for his report with great plainness of statement. He carried the majority of the Assembly with him. The venerable Dr.

M. D. Hoge, President of the Board of Trustees, plead with the Assembly not to strangle in its childhood this institution so dear to his heart. He plead for time, pledged his own name, that the Assembly should not be involved for another dollar's debt by waiting another year. He made it a personal plea. He said: "This meeting of the Assembly has been harmonious. It would be sad to mar it in any way. The Assembly can send me home the saddest man in christendom. If you do, I will say God has been pleased to afflict me, and I will bow in submission; but I don't believe the Assembly will do this." He plead for an *ad interim* committee to go on the ground and see for themselves. Dr. Saunders also pathetically plead for the life of the College till at least a committee could go to Fredericksburg and see the grand work done there. Dr. Walden asked for time, that it was hasty and dangerous to do what the committee desired. But the Assembly turned a deaf ear to all, and adopted the committee's report that ten thousand dollars given for the scholarships by the city of Fredericksburg over a year ago, was at the bottom of it all. The Fredericksburg College and the Home and Training School are now severed, and the latter alone is commended to the liberality of the churches. This gave occasion for another *dissent*, not *protest*, led by Dr. Walden, and signed by a number of others.

This Assembly reversed the action of the Memphis Assembly, which decided that one elder, when there is only one, was not the session, and proclaimed that one elder is the session *except in judicial cases*. This is a sensible decision, and corresponds to the *Book of Church Order* (see paragraph 16), which shows that church officers exercise ecclesiastical power *severally* and *jointly*. The "several power," of course, belongs to the one elder, but not the "joint power" in judicial cases. This is also a re-affirmation of the deliverances of previous Assemblies.

THE 250TH ANNIVERSARY OF THE WESTMINSTER STANDARDS.

That which distinguished the Assembly of 1897 from all preceding Assemblies was the celebration of the 250th anniversary of the adoption of the Westminster Standards. Order was taken by the Memphis Assembly for this celebration. An able *ad*

interim committee, with Dr. Jacob Henry Smith as chairman, was appointed to arrange a programme and select the speakers. Their work was thoroughly done, and in no instance did they make a mistake. Under the general head of "Historical and Descriptive," three addresses were given; under "Expository and Critical" three were given, and five under the head, "Influences, Relations," &c.

Every address was conservative, and praised our historic standards. The Assembly was heart and soul with every speaker. It was Calvinistic first, Presbyterian next, and proud of its glorious record in the past. The Southern Church is absolutely satisfied with her historic symbols of faith, and she believes that the antidote to new theology and the moral laxness of the age is to be found wrapped up in the Westminster Standards. The Assembly heard the addresses one at a time (two, one night), day by day.

Dr. Henry A. White was the first speaker. He is comparatively a young man, still this side of forty, but one of the ablest of the younger scholars in the church. He is now Professor of History in Washington and Lee University. He is thus fitted to speak with authority on the subject assigned him, "The Social and Political Condition of Britain at the Time," with special reference to its influence upon the Westminster Assembly. Dr. White is a very pleasing speaker. He used no notes. It would be difficult for any man to handle the same theme in a more charming way. It was clear, classical, descriptive, popular, delightful.

He was followed the same night by Dr. Robert Price, of Clarksville, Tenn. Dr. Price is one of the fathers of our church, who has long sat in the professor's chair. He read a carefully-prepared paper on "The Religious Situation of Britain at the Time," dealing with the principles wrought into the minds and hearts of the people by the Reformation and the perpetual conflict with Rome which followed, that made the work of the Westminster Assembly not only possible but inevitable. These standards are a gift to us from the only age which could have produced them, and are to be held as a sacred trust. Dr. Price's paper was brief, but scholarly and profound.

At 11 A. M. the second day, Rev. T. D. Witherspoon, D. D., delivered the last address under the historical head. His theme was, "Description of the Assembly—its Personnel, Proceedings, and Place of Meeting." Dr. Witherspoon is, perhaps, one of the most popular and best-known men in the Southern Church. He is Professor of Theology in the Louisville Theological Seminary; old school, conservative, but intensely alive—alive enough to spend his vacation in evangelistic work in the mountains of Kentucky. His voice is not strong, but has a carrying power that enables all to hear distinctly. He described minutely the Abbey, the Jerusalem Chamber, even to the red roses on the window-shades; the fire-place, and the places where the members sat. He then briefly made a few of the great men walk before us: Dr. Twisse, John Selden, the Scotch commissioners, and others. He described the debate between Selden and Gillespie so vividly that we could almost imagine them present. He closed by comparing those grand, rugged men to the cliffs on the seashore which withstand the storms, while on the other side there are green grass, flowers, and peaceful homes. Those men were in the storm, and because of them the church now is in the sunshine. A good brother on the platform furtively wiped some big tears from his eyes. It was the way many felt.

That night, Dr. Dabney's paper was presented. His theme was, "The Doctrinal Contents of the Confession—Its Fundamental and Regulative Ideas, and the Necessity and Value of Creeds." No man living is prepared to handle that theme better than Robert L. Dabney, D. D., LL. D. He has been the teacher directly or indirectly of nearly every man in the Southern Presbyterian Church; he stands in the front rank of living theologians and Christian philosophers. Dr. Dabney is tall and commanding in person, fine silver hair crowns his noble brow, and a long snowy beard gives him the appearance of one of the old patriarchs. He is now totally blind, and this added a pathetic charm to the noblest thinker in our church. Every heart in that Assembly loved and admired him. It was beautiful to see the reverence with which they treated him. The moderator's, "Dr. Dabney has the floor!" silenced every voice and strained every

ear to catch his words of wisdom. Dr. Reed read Dr. Dabney's paper, expressing his regret that the Dabney thought would lose much of the Dabney flavor without the Dabney voice.

The system of doctrine in the Standards is not anthropocentric, nor christo-centric, but *theo-centric*. This is the point of view of the Westminster divines, and "for this reason the Confession will need no amendment until the Bible needs amendment." He dealt with the *scripturalness* and *moderation* of the Confession, showing how everything was brought to the test of God's word, and how extreme statements were avoided. Under a separate head he dealt with the necessity and value of creeds. This was the most valuable paper of them all to the preacher. The opinion of such a man, a man acquainted with all philosophies and theologies, that our Confession is built on the bed-rock of Scripture, and needs no revision till God's word needs it, is a heritage of great value to our church.

The next address was by Rev. Eugene Daniel, D. D., of Raleigh, N. C. His subject was, "Polity and Worship—Emphasizing their Relation to Doctrine." Dr. Daniel was the only alternate who spoke. His principal was Dr. B. M. Palmer, of New Orleans, who, on account of failing eye-sight, could not be present. Dr. Daniel briefly referred to this before beginning his lecture. Dr. Daniel is, in stature, perhaps the smallest preacher in the Southern pulpit, while in brain he is one of the largest. He showed that the sovereignty of God was not only the informing idea of the Confession, but also of our polity and worship. Christ is the King and Head of his church. She must look to him for all laws, and obey the voice of the King in all things. He has left a government in his church, and the Bible is the only rule of faith and practice.

The spiritual nature of the church was emphasized. Christ has ordained a government which is in the hands of officers, chosen and qualified by himself and distinct from the civil magistrate. He has appointed the Holy Ghost master of all worshipping assemblies, inspirer of all true prayer, the author of all effectual preaching, and he alone gives efficacy to the sacraments. Dr. Daniel is clear in thought and statement, and a born

ecclesiastical lawyer. He ought to be in some one of our seminaries teaching Presbyterian polity to our students. He would make them *de jure divino* Presbyterians.

Dr. G. B. Strickler was the speaker on Monday. His subject was "Nature, Value, and Special Utility of the Catechisms." Dr. Strickler is a man in the prime of life. His pose gives one the impression of calm, conscious strength. Many had never heard him before, though all knew him as the man the church had recently chosen to fill the Chair of Theology in our oldest theological seminary, a chair once filled by such leaders as Dabney and Peck. He is a man who cannot be satisfied with surface work, he must go down to fundamentals. He had thoroughly mastered his subject, and many pronounced his address as the one of all the others calculated to do the most good to the church at large. It is, perhaps, the ablest defence of the catechetical mode of instruction in the language. The Assembly emphasized the value it places upon this mode of instruction by directing its Committee of Publication to publish Dr. Strickler's address in pamphlet form, that it might thus be accessible to every family in the church. May it promote a widespread revival of catechetical study.

The first speaker under the third head, "Influences, Relations," &c., was Dr. J. D. Tadlock, of Columbia Seminary, S. C. His theme was, "The Churches that Hold the Westminster Symbols, and the Reformed Churches Generally." It was a wide, wide field, but Dr. Tadlock covered it with a carefully-prepared paper, much of it dealing with present statistics. It must have required long and patient research to have compiled so much information in so brief a space. It will be a thesaurus of information about the Reformed churches when published.

The next address was by Dr. M. D. Hoge, one of the two great orators of the Southern Church, the other being Dr. B. M. Palmer. His theme was "The Westminster Symbols in Relation to and Influence upon the Missionary Character and Activities of the Church." Dr. Hoge is a living refutation of the current books on oratory. He literally violates every canon laid down by them on delivery, unless it be that of distinctness; but in spite of it every one within the sound of his voice hangs greedily

on his every word. They never tire. He can speak by the hour, and they are all listening intently still. He showed that the Westminster Standards made men able and worthy to brave all dangers to carry the gospel of Christ to the ends of the earth. He paid a high tribute to Alexander Duff as the ideal man and missionary. Dr. Hoge's language is pure, classical, and elegant. The learned divine and the little child alike listened and were delighted for over an hour. He had the most barren theme assigned, but he also had the most rapt attention. He is indeed "Dr. Hoge of the Southern Church, Dr. Hoge of the world," with a power all his own to move men's hearts rarely granted to man.

"What shall a man do that cometh after the king?" But Dr. Samuel M. Smith, pastor of the First Church, Columbia, South Carolina, had no need to ask himself that question. His theme was, "The Westminster Symbols Considered in Relation to Current Popular Theology and the Needs of the Future." Dr. Smith is a pleasant speaker, an acute thinker, and a man of decided character. He knows his own ground and its strong points; he knows, also, the weak points in his opponent's position; and, like Job's warhorse, he sniffs the battle from afar with keen delight. He traced the new theology to Schleiermacher, who was a "theological paradox," a kind of religious chameleon, changing color according to the system under whose influence he came; now it was mysticism, then the pantheism of Spinoza, etc. The modern theology, rejecting the supernatural, was all begotten by Schleiermacher. A characteristic of the theologians of this school is their aversion to the *letter* of Scripture, though they are all ready enough to quote what they call its *spirit*. The relation of this theology to the Westminster Standards is one of *contrast at every point all along the line!* Could the new theology be induced to define its position in a catechism, Dr. Smith would be delighted to write the first question and answer for it. It would be this: "*Quest.* What is the chief end of God? *Ans.* God's chief end is to glorify man, and to develop him forever." Dr. Smith is a polemic of rare powers. He abounds in clear statement, and his thrusts are rapier-like in keenness.

Rev. J. F. Cannon, D. D., pastor of Grand Avenue Presbyterian

Church, St. Louis, Missouri, was the tenth speaker. His theme was "The Influence Exerted by the Westminster Standards on the Individual, the Family, and Society." Dr. Cannon is one of the more prominent of the younger men of the church, wise in counsel, and beloved as a pastor. He emphasized the fact that Presbyterianism makes the family and not the individual the unit in the church. The church, then, is a collection of families, not of individuals; and Presbyterianism alone does this. The glory of Presbyterianism will have departed when the fires go out on the family altars. The marriage relation is thus jealously guarded by our system, and along with it the Sabbath. These two institutions of Eden our standards exalt as no others do. The Assembly also took order for the publication of this address in pamphlet form.

The celebration was brought to an appropriate close on Friday by the address of Hon. W. M. Cox, of Baldwin, Mississippi. His theme was, "The Influence of the Westminster System of Doctrine, Worship, and Polity on Civil Liberty and Responsible Government." Many were looking for an old gray-haired man. They were disappointed. Mr. Cox is not yet in the prime of life. He was the only ruling elder appointed to deliver an address. He is an alumnus of the Southwestern Presbyterian University, and a rising lawyer in Mississippi. He is a masterly speaker. He showed that the "system" was older than the standards, and then traced its influence from the days of Luther, on the continent, in the British Isles, across the sea in our own land, down to the Mecklenburg Declaration of Independence. Calvinism and liberty go together. Mr. Cox used no notes, and often made long quotations from his authorities. Many pronounced it as "the best wine at the last." Said one eminent divine, "Only Calvinism could make a man like that!"

The Assembly took order to have these addresses all published in a single volume. It will make a heart-stirring volume for all Presbyterians. The celebration was a grand success, and the church will be prouder than ever of her historic symbols.

The Assembly had a pleasant "outing" to Davidson College. A special train carried the members to this institution, which has sent so many men into the ministry. Two hours were spent so-

cially on the beautiful campus Dr. Shearer, the president of the college, was one of the active men on the floor of the Assembly. The Assembly was also entertained from five to seven o'clock P. M. on Friday by the Presbyterian College for Women, situated in Charlotte. Dr. Junkin is its president.

Charlotte is a delightful place, and it was frequently remarked that Dr. Howerton had an ideal pastorate—a beautiful church building, a cultured Presbyterian congregation, and a pleasant home. But the Assembly was so busy that it had little time to enjoy the many courtesies extended by that hospitable people.

The Assembly appointed an *ad interim* committee to establish, if the way be clear, a summer school of theology.

The report of a special committee on hymnology, recommending that the Assembly prepare her own hymn-book, and appointing a committee thoroughly to canvass the matter as to cost, etc., was killed by the cry of injustice to Dr. Robert P. Kerr, of Richmond, who has a contract with the Assembly for ten years—six years yet before it expires—in favor of his hymn-book, *Hymns of the Ages*. It would take six years to prepare a hymn-book of the kind which the Assembly needs, and no injustice would be done Dr. Kerr by having the Assembly's book ready to publish when the contract with him expires. It is a pity that the committee's report was killed. Hymnology is too intimately connected with the life of the church to be neglected by it.

Perhaps the most dramatic incident of the Assembly was Dr. Dabney's defence of the Secretary of Home Missions when he was attacked by a representative of the Synod of North Carolina. It was the roar of the old lion again; and the restless, dissatisfied brethren of the synod, "now guilty of disobedience by taking away one of the monthly collections for Home Missions," will hardly have courage to come out of the brush again till they purge themselves of that charge. Dr. Craig was overwhelmingly reelected.

This was the greatest Assembly in the history of the church; and its distinguishing feature was the prominence which it gave to the doctrines, polity, and worship of our standards.

W. McF. ALEXANDER.

Memphis, Tennessee.