

# Twentieth Century Addresses

GENERAL ASSEMBLY  
OF THE  
PRESBYTERIAN CHURCH  
IN THE U. S. A.

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PHILADELPHIA, PA.

May 17, 1901

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PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK

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THE PROGRESSIVE DEVELOPMENT  
OF THE PRESBYTERIAN CHURCH  
IN THE U. S. A.

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BY THE

REV. HENRY CHRISTOPHER McCOOK, D. D., Sc. D.

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THE history of a river does not begin at the point on the plain where it has reached the proportions of a stream. It begins at the fountain head. The chief characteristic elements of the nineteenth century were born in the last decades of the eighteenth century. The eighteenth century was a child of the seventeenth, and as far as specific American Church history is concerned, we there mark its fountain head.

I

NEW ENGLAND AS A MOTHER OF PRESBY-  
TERIANISM

Presbyterianism came to America in the wake of the Mayflower. The Presbyterianism of Elizabethan days, of which Thomas Cartwright was the

incomparable advocate, and of the reign of the Stuart kings, of which the Westminster divines were the exponent, was successfully lodged in America on New England soil. The experiment of Admiral Coligni, thirty years before the landing on Plymouth Rock, to colonize Florida with the Huguenot type of French Presbyterianism, was extinguished in blood by Spain; but the zone of New England was happily beyond the reach of the Castilian. The Westminster Confession and Catechisms were lodged in the colonies neither by the Scotch of Caledonia nor the Scotch of Ulster, but by the English Puritans. Cotton, Davenport, and Hooker, were nominated to the Westminster Assembly, and would have gone but for local considerations. Eliot, the proto-missioner to the Indians, represented thousands who emigrated to New England or were banished by Oliver Cromwell and Charles II. It may be assumed safely that of the twenty thousand or more settlers in New England during the first fifty years of occupancy, from one-quarter to one-fifth were Presbyterians of the Westminster Assembly type.

They were at length merged in the general mass of Congregationalists, which in the end swallowed up even the Scotch exiles and the Scotch-Irish settlers, from whom sprung such heroes as Generals Stark and Sullivan. Only here and there a sturdy remnant survived, like the old Newburyport Church wherein the evangelist Whitefield lies entombed.

The growing New England theocracy quenched the Presbyterian order. But the process developed (Jan. 6th, 1657) perhaps the first of the now long list of American benevolent organizations, known as "The Scotch Charitable Society of Boston."

Yet the leaven did not lose its activity. The theory of the Westminster Puritans survived, and even found organic expression in a modified species of Presbyterianism which, in certain sections, was scarcely distinguishable from our present type. In Connecticut, within the memory of those now living, "Congregationalist" and "Presbyterian" were interchangeable words, and the distinction between "consociation" and "presbytery" was one of terms rather than of character. Here and there were sporadic settlements of pure Presbyterian congregations, as for example, that of Richard Denton made at Watertown in 1630, and at Hempstead, Long Island, in 1644.

But the evolutionary development of the old English Puritan-Presbyterianism was wrought out by a change of environment. New England lies next door to the Empire State; and when the available farms of Connecticut, New Hampshire and Vermont were taken up, the stream of population, following its natural parallel and the line of least resistance, turned westward into New York. There it met organized Presbyterianism, and was greeted with a hospitality which was more than friendly; it was fraternal. As in 1643 the Scottish commis-

sioners fraternized in the Jerusalem chamber with the English Puritans, as men of kindred doctrine and order, so, in the beautiful valleys and uplands of Northern New York, the men of New England, of New Jersey, and of Pennsylvania and the South, recognized kindred spirits, and with high devotion to the essential truths of their faith, united in worship and work. This spirit culminated in the "Plan of Union" of 1799 and 1802, whereby Congregationalists and Presbyterians united in common congregations and in common courts of jurisdiction. Dr. John Rodgers of New York was the author of the plan, and Dr. Ashbel Green in the General Assembly of 1790 proposed the convention of the two communions.

The dawn of the nineteenth century was, in that Johannian benignity and fraternization, in closer sympathy with the dawn of the twentieth century, than with the fathers of fifty years ago, when the Union was ruptured into the Old and New School branches, in the Ranstead Court Tabernacle of Philadelphia. During the opening decades of the century the union was a girdle of strength to Presbyterianism. It won for it, by natural affinity, the splendid synods of Northern and Eastern New York, which have fed the national metropolis and its teeming centers of population with virile and generous blood, and with vigorous and cultured brain, that have enriched the Church and the nation. When the century began, according to the reports of 1801,



there were in that section twenty-six ministers, forty-two churches and about 2,300 communicants. To-day Presbyterianism holds the strongest positions therein with a masterful hand, and numbers 891 ministers, 744 churches and 135,065 communicants.

This is not all. Still westward held "the course of empire." Along the old Indian trails, and over the route by which passed the Jesuit missionaries and the Canadian fur traders, and the French battalions in their struggle with the British for the new continent, by lake and bridle path, and down the valley of the Allegheny moved the New England Puritans and the New York Plan-of-Union Presbyterians.

The stream divided. Part of it took the middle trail along which the Ulster migration moved, and lodged at Marietta, thus planting in Southern Ohio an element that left decided traces upon Presbyterian history. But the chief current was directed toward the "Western Reserve," the northeast corner of the Ohio territory, the title to whose soil had been reserved by the State of Connecticut when she surrendered her claims to eminent domain under her colonial charter.<sup>1</sup>

<sup>1</sup> Connecticut's charter gave her claim to the zone lying between the forty-first and forty-second parallels westward. Of this 3,800,000 acres were reserved. Virginia in like manner reserved nearly four and a quarter million acres between the Scioto and the Little Miami Rivers (about one-sixth of the State) to satisfy the claims of her continental soldiers.



Thither rolled the white-topped wagons of the migrating children of the Puritans. They brought with them the Church and the school. Presbyterianism was rooted in the new soil. Along the pebbled beach of Lake Erie, in Cleveland, the "Forest Tree City," now the metropolis of that section, and in the counties tributary thereto, a lodgment was made for our Church and our ecclesiastical principles, which has been a seeding center of influence for Ohio and the whole Middle-west, Southwest and Northwest.

In the first decade of the century the number of Presbyterian communicants in that center was but a handful. To-day there is an enrollment in that corner of Ohio alone, of 198 ministers, 174 churches, and 30,465 communicants.

These settlements pushed down from the Western Reserve to the line of Columbiana and Stark counties, where the settlements met the confluent streams of the Scotch-Irish and German Reformed migration, with whom Presbytery was the dominant form. To-day, chiefly owing to the assimilation of Presbyterianism by the Puritan stock of Northern New York, the Presbyterian Church has in the Buckeye State, the home land of Grant and Sherman, Sheridan and McPherson, of Garfield and Harrison and McKinley,—seventeen Presbyteries, 633 ministers, 646 churches, nearly 100,000 communicants, and 90,000 Sunday-school scholars. In institutions of learning of high and lower grade

for men and women, and youth; in noble charities and in all the elements and accessories of advanced Christian civilization, in deep-seated and far-reaching influence for the general welfare of the Middle-west, Northwest and Southwest, who can weigh the value of that planting of Presbyterianism in the eastern border of Ohio? What a vast stride forward from that day of small things when the committee of Domestic Missions in Philadelphia sent out in 1805, James Hoge of Virginia, as a missionary to "the State of Ohio and the Natchez district"; and in the next year (1806) renewed the commission to "the State of Ohio and the adjacent parts"!

We have followed the chief contributory streams of New England Puritanism as it fed, directed, and modified, the course of Presbyterian history and influence. But there were many divergent and independent streamlets, which are more difficult to trace, but which in the aggregate made important accessions to the Church in membership and especially in the ministry. The great colleges of New England, particularly Yale, supplied many of the early ministers to the scattered Presbyterian congregations of the Middle and Southern States. New England gave Jedediah Andrews, the first pastor of the mother church of Philadelphia, and a commanding figure in the organization, about 1705, of "The Presbytery," as the name always appears on the early records, meaning the General Presbytery, and the only court properly so designated.

The influence of New England Puritans was marked in the development of Princeton University, which has so strongly modified the character of our Church, for Princeton has always been cosmopolitan. It went to New England for Jonathan Edwards; to Virginia for the eloquent Davies; to Scotland for the incomparable John Witherspoon, and for James McCosh, whose colossal intellect was coupled with a child's charming simplicity; and it went to the British West Indies for its last, and not least distinguished president.

Time would fail to call the roll of the good and great New England men, whose life work has been wrought into the spiritual and mental and material growth of our Church and its affiliated branches. New England gave those devout missionaries to the Indians, David and John Brainerd; and the story of David's life written by Jonathan Edwards was a clarion call to many consecrated evangelists. There was Gardiner Spring, a veritable metropolitan bishop, the successor of John Rodgers, and the predecessor of such preachers as James O. Murray, the younger Van Dyke, and Maltbie Babcock. Adams, the stately and courteous, a noble type of the old school gentleman, and of the new school divine; Professor Shedd, a thinker clear as crystal and as solid; Smith, keen, incisive and eloquent; Lyman Beecher, "the noblest Roman" of all that name; and Henry Ward, whose bright early manhood was given to our Church; Beeman, Wells, Finney,

Hatfield—we might point to constellation upon constellation of shining clerical lights of New England birth and parentage. Morse, who taught the lightning to talk; Cyrus Field, who bridged the ocean and bound Europe to America, and linked the continents together; Henry Field, editor, author, traveler, whose facile pen has charmed thousands of readers; Samuel J. Mills, the father of American Foreign Missions, who fell asleep a shipboard while returning from his evangelistic visit to Liberia, and awaits the hour when the sea shall give up its dead; Jedediah Chapman, moderator of the Synod of New York and New Jersey in 1797, and first moderator of the Synod of Albany in 1803; Seth Williston and Jedediah Bushnell, a rare trio of missionary evangelists who set Northeastern New York aflame in the revival of 1799,—these were all New England men.

Samuel Parker, who heard the strange and romantic call of the “Wise men of the West,” and, though past the imaginary “dead-line of fifty,” penetrated the wilds of Oregon to preach to the Indians, was a New England man. So was Marcus Whitman, who saved to the United States Oregon and the Northwest, from the clutch of the British Hudson Bay Company, and whose sound claims to the honor cannot be shaken by literary criticism. Kent, Little, Riggs, the Pond brothers, and Dr. Williamson, the pioneer of Minnesota,—these and many more of the heroes and heroines of the great



missionary campaign, which marked the early decade of the nineteenth century, were given to our Church by New England.

And what shall we say of the laymen of New England lineage and blood? Noble men, "princes of the Church," indeed; munificent contributors to every worthy cause, and active helpers in every good work, the savor of their generous gifts and devoted lives breathes through the charitable, educational and missionary institutions of our Church, of the country, and of the world! One hesitates to name a few where there are so many, but many of you will think of the names of Butler, Brown, Dodge, Day, Rollins, Tappan. If you seek a present example, behold in the honored chairman of this morning's commemorative service, a child of New England, whom every Presbyterian and every Philadelphian honors and loves, for what he is as well as for what he has done—John H. Converse.

## II

### THE SCOTCH-IRISH ELEMENT IN THE MAKING OF THE CHURCH

Turn now to another and parallel stream of migration that largely influenced the progress of our history. It might well be a theme for equal debate whether New England Puritans or the Scotch-Irish Puritans, have more largely molded

the history of our Church as it greets the twentieth century. If we exclude from consideration our Southern sister and the Cumberland branch, the question is more doubtful. But descending from the northern range of settlements, from New York westward, to those that lie along the valleys of Pennsylvania and Ohio, the influence of the Ulster Scots was predominant.

It was a wonderful development, during the middle of the eighteenth century, that sent ships of Britain loaded with families, churches and communities, from the ports of Northern Ireland to the colonies. The folly of the English rulers of the eighteenth century was the friendliest factor in the making of America and her Presbyterian Church. The migration following the potato famine in the middle decades of the nineteenth century was Celtic, and has made the Latin communion the foremost in numbers of the great American Churches. But the migration of the eighteenth century was Protestant and Presbyterian. Had it not been for the unhappy divisions, and the lack of central and controlling agencies, the Presbyterian Church to-day might equal in numbers that of her ancient antagonist. But as our fathers were wont to say, "Nothing happens—to a Presbyterian!" Doubtless, one of our foreordained functions has been to feed other denominations with our spiritual power and wealth of vigor, intellect and money. Certainly, "the godly consideration of predesti-



nation," to quote the language of the Episcopalian Articles of Religion, (Art. XVII), "is full of sweet, pleasant and unspeakable comfort,"—at times! Not long ago your Committee on Revision held a sitting in our Capitol City, and were honored with a reception by President McKinley.

"I understand," the President remarked to our stated clerk, "that you have met to revise the Confession of Faith!"

"We are met to consider the matter," was the diplomatic answer.

"Well," said the President, "I hope, whatever you do, that you will not revise out of it the doctrine of predestination!"

Is not that a rare example of the "survival of the fittest"? There spoke, through the lips of our Methodist President, the long and goodly generations of his Presbyterian ancestors.

To-day our President waits in yon far land of flowers, whose fragrance breathes upon this assembly from the Moderator's chair, to learn the will of the heavenly Father concerning his beloved wife. As he sits in sorrow and anxiety at the bedside of the good woman whom he led, in her fair, bright maidenhood, to the marriage altar in a Presbyterian Church of the Buckeye State, the heart of this nation beats in sympathy with him. Let this venerable court, this vast assembly unite in a moment of silent prayer that his heart's desire and beloved may be spared! Or, should the pur-

pose of God be otherwise, may our chief magistrate have grace to bow before the divine decree, and say: "Thy will, not mine, be done! It is the Lord; let him do as seemeth him good!"<sup>1</sup>

In the retrospect of the century, we as a Church may take consolation in the thought that, through our predestined calling to fertilize the Church catholic and mankind in general, every Protestant Communion in America is far richer in every element of disciplined service and spiritual success, because of the good blue blood of Presbyterianism that has been poured within their veins. And the destiny that has drained our arteries for the benefit of sister communions appears still to be operative!

When the distinguished Roman Catholic prelate, Archbishop Ryan, came to Philadelphia, receptions were tendered him, to which came citizens of all Christian Churches. Among others he was presented to a gentleman now in high official position in the State, as "the descendant of a family [the Latta family], that for 175 years has had continuously a representative in the Presbyterian ministry of the United States and colonies." With that suavity which marks the Archbishop's manners, he took the gentleman's hand, and bowing, said:

<sup>1</sup> The writer, when he opened his manuscripts early in October (1901) to prepare them for the press, was startled as he re-read these words in the shadow of our nation's loss, and in the light of President McKinley's dying words: "It is God's way. His will be done!"

“Sir, I am glad, since you are not of our Church, that you at least belong to a disciplined religion!”

What a ringing phrase that is—“*a disciplined religion*”! It was a tribute of strength to strength. In many a hard fought field, in Ireland and elsewhere, Romanism and her representatives have learned to respect their stout antagonist of the Presbyterian fold. It is a satisfaction for us to believe that if we have lost so much by transfusion of blood, other Churches have gained by accessions of that devotion to duty and divine truth which have made our fathers and our fold the types of “a disciplined religion.” May the day be distant far when the Church that we love shall cease to be distinguished, by friend or by foe, as the representative of a religion whose pure biblical doctrines, primitive order, and hereditary trend and traditions, contribute to the making of strong and upright characters, thoroughly disciplined in every good word and work! Certainly, our Scotch-Irish forbears were possessed of a disciplined religion!

Philadelphia was the chief though by no means the only port of entrance for the Scotch-Irish immigration, and thence westward and southward along Pennsylvania’s valleys the human stream flowed. It broke through the barrier of the Alleghany Mountains, leaving in its course many lonely graves by wilderness trails, or in the rude churchyards of log cabin sanctuaries in the forest. The tide swirled for awhile around the forks of the

Ohio, leaving its settlements on the rich uplands and in the fat bottom lands, and then swept on into Kentucky and the southwest territory. At these points, especially in Western Pennsylvania, the new society grew into lusty youth, and gathered vigor for that great forward movement which marked the latter decades of the first half of the nineteenth century, and which we are yet to consider.

Naturally, this Ulster migration was distributed along the Atlantic seaboard, as far south as Georgia and the Carolinas. There, also, colonies of Highland Scotch made lodgment; among them that Flora MacDonald, whose name is so romantically associated in history with the escape of the pretender, Prince Charles Edward. A picture of the so-called "Barbecue" Presbyterian Church, where Flora and her husband, Alan MacDonald, worshiped, has been preserved, and may be seen by the curious. The famous Revolutionary partisan, Sergeant MacDonald, was of that Highland clan, although most of his clansmen were royalists, the almost unique exception to the political status of Presbyterians during the Revolutionary period. This introduces a fact which we may pause a moment to emphasize, for the American Revolution had a vital influence upon the progressive development of the Presbyterian Church.

General Francis Marion's men, rank and file, were largely drawn from the Scotch-Irish, and it was the



Williamsburg settlers of that stock who put Marion into leadership. It was from these Southern Presbyterians that came the Mecklenburg Declaration, one of the earliest notes of Colonial independence, although the utterance was paralleled by the acts of their congeners in the back counties of Pennsylvania. The famous Rifle Brigade of General Daniel Morgan was drawn chiefly from the same stock; and although Morgan was a Virginian, the bulk of his corps was enlisted from the sturdy settlers of the southern and central valleys of Pennsylvania, whose "Associators" and "Liberty-men," were disciplined by conflict with the border savage, and used to the long rifled weapon which was then a new arm in warfare, and which Napoleon greatly admired.

It was the same stock that fought and won the battle of King's Mountain, every regiment of the Colonial forces there engaged being commanded by a colonel who, according to tradition, was a Presbyterian, most of them ruling elders. Of one of these battalions it is related that the men gathered around their chaplain before the conflict began, and with uncovered head, leaning upon their rifles, bowed before God in supplication. Their spiritual leader closed his prayer with the ringing sentence, "The sword of the Lord and of Gideon!" As by one impulse, they raised their hands aloft, like the old Covenanters in the act of adjuration, and repeated in chorus, as though it were a battle cry, the

chaplain's closing words : " The sword of the Lord and of Gideon ! " No wonder such men were invincible !

General Daniel Morgan died an elder in the Presbyterian Church. Is it to his discredit that before the battle of Cowpens he climbed into a bushy tree, and, secluded from the eyes of his comrades, bowed in prayer to the God of battles for forgiveness of sin and for victory over his foes ? It is needless to enumerate examples. In truth the chief burden of the Revolutionary struggle fell upon the descendants of New England Puritans, and of the Ulster Presbyterians, shared in less proportion but almost equal ardor by the Germans of Pennsylvania and the Hollanders of New York. No review of the progress of our Church can omit some reference to the struggle for Colonial independence.

It was but another stage in our ecclesiastical evolution. It was the destiny which a higher power controlled. But it is not strange that the Ulstermen threw themselves heart and soul thereinto, and were among the first and most uncompromising supporters of independence. To them it was a strike for liberty, from not only civil but ecclesiastical disabilities and annoyances that had driven them and their forbears from Ireland. It seems a far cry from Lord Cornbury and his oppressive assault upon liberty of worship, in the persons of Francis Mackemie and John Hampton in the Council House at Fort Anne, New York, in 1706, to the



immortal deed of 1776 in Independence Hall, which John Witherspoon, Presbyterian clergyman, advocated, and Charles Thomson, Presbyterian elder, recorded. But in fact the note ran all through the intervening years. You may still see the original document with the seal of the King's privy council, dated 1767, which sets forth the reason, in the interests of the English Established Church, why the First Presbyterian congregation of New York should be denied a charter!

Elsewhere Presbyterian worshipers were hampered or harried. Although there was much liberty in many parts, and absolute liberty in some, there was always the possibility that under English rule, the old odious conditions in Ireland might be applied to the Colonies. Hence the passion for absolute liberty of conscience, and the wish and motive for separation. It was the promulgation of a new civil code for mankind, from the political Mount Sinai of the new world, Independence Hall, which declared the equality of individuals before the law, and the equal right of all men to life, liberty and the pursuit of happiness. The barons of England, in the days of King John, framed the Magna Charta of civil rights for the Anglo-Saxons of Britain. The political fathers of the Declaration of Independence and of the Constitution, made the Maxima Charta, not only for the Colonies but for the human race.

In that noble deed, and in its precedent and sub-

sequent incidents, your ecclesiastical fathers had a conspicuous share. Presbyterians are never called upon to explain or apologize for the part which their fathers took as individuals and as churchmen, in pulpit and pew, in the courts of the Church, and in foughten fields where destiny was settled by the arbitrament of war. In these days of patriotic societies and celebrations, the honors assigned to Presbyterian clergymen may be somewhat disproportionate. But in those days, when hard knocks were to be given and received, and the high fate of the nation was to be wrought out, Presbyterians had no lack of such honors as were to be won by hardships, by sufferings, by wounds and death in camp and field. It is surprising how many "sons" and "daughters" of the American Revolution, and of kindred modern associations, when they hark backward for a patriotic pedigree, find their claim to honorable standing hinging upon the lusty deeds of some Scotch-Irish or other Presbyterian ancestor!

We have here dwelt at length upon the chief racial elements that contributed to establish American Presbyterianism, but we do not forget that the good blood of nations which represented other branches of the great ecclesiastical family of the Reformed, has been transfused into our veins. The Church of Holland, whose sturdy children planted their seats on Manhattan Island and along the Hudson, has always recognized our close kinship,

and the ministers of the two Communion have freely passed from one to the other. That we have not suffered by the exchange appears from some of the historic names of the living and the dead upon our rolls: van Rensselaer, van Dyke, van Norden, Talmage, De Witt.

The sons of the Palatinate, too, have found a place among us. The first emigrants of the German Reformed were fostered by our Colonial fathers of the eighteenth century until they could fend for themselves. The Classis of Amsterdam gave them ecclesiastical mothering and substantial aid. Thus our pioneer days send down to us a happy foretoken of that "Alliance of Reformed Churches holding the Presbyterian System," known under the popular name of "Pan-Presbyterian." Our rolls abound in German names, derived from the original Palatinate stock and from the late migration. Among them there is one name that has shone in the world of scholars with especial luster, Professor Philip Schaff. So, too, the Huguenots have left their impress upon our history, easily dropping into our ranks and bringing to us a glint of their vivacity, and a touch of that vigorous faith which marked their great leaders,—Calvin, Coligni, Farel.

Nor must we forget among those early elements of strength the Calvinistic Church of Wales. Welshmen were among our first colonists, and have left their trail, particularly in the early Quaker settlements, in the names of many Pennsylvania

towns and neighborhoods. We can trace them upon our records by such names as Edwards, Evans, Lewis, Jones, Morris, and Roberts.

### III

#### THE PIONEER PRESBYTERS AND THEIR FLOCKS

The conquest of independence changed the destiny of our Church and set it upon its wider sphere and world-wide career. There were only thirty-four men in the General Assembly of 1799, one-twentieth of the membership of this Twentieth Century Assembly. There were only fifty-six commissioners, thirty-six ministers and twenty elders, in the Assembly of 1801. But the great step had been taken toward a large and unfettered growth. The barriers to national and ecclesiastical development and union had been burned away in the fervor of war, and all obstacles melted down before the newborn enthusiasm for liberty, for extension, for a continental domain.

The losses of the Presbyterian Church during the Revolution were great in members killed, wounded, and fallen by disease; in destroyed churches; in scattered congregations; in impoverished individuals and families, and in the lapsed and indifferent, the inevitable consequence of a protracted war. The eighteenth century left our Church with a communion membership at the utmost numbering 20,000, and it was probably one-quarter less than



that figure. But it was blest with leaders who were possessed with a quenchless zeal for souls.

National sovereignty cut loose the Colonies from dependence upon the mother country, and threw upon ministers and people the whole responsibility for evangelizing the land. Nobly they rose to the occasion. In all the new Republic, when the nineteenth century dawned, there were in round numbers 200 (183) ministers, and 500 (449) churches. They were widely separated from one another. Single bishoprics embraced a whole Presbytery and sometimes an entire state. Families dwelt in log cabins in "the forest primeval," amidst scant clearings whose open spaces and "blazed" trees showed where settlers had made homes. As the pioneer presbyters passed to and fro, they knew not when the lurking savage might break out of the solitude upon them; and their crude records abound in references to the ever-impending peril of the Indian raid. Their salaries were pitifully small, payable wholly or in part in "good merchantable wheat," and often unpaid or paid tardily. No "Lady Bountiful" was there to share parish cares; no princely men of affairs to bear the financial burden of new enterprises; no Boards with experienced, faithful and intelligent secretaries, the general pastors of the Church, to stimulate and support exertion.

If you seek for the just records of home missions, look over the minutes of the early synods and

presbytery. Every minister was a missionary. From college president down to the leathern breeched apostle of the far frontier, they were evangelists all! With the spirit of the preaching friars of the middle ages, or better comparison still, with the spirit of the apostles of the primitive age, they went from settlement to settlement, riding through the lone forest, camping at night in open woods, possessed with the consuming desire to found a Church, to administer the Sacraments, to gather and save the scattered sheep of the American wilderness.

They were in perils in the forest; in perils by river; in perils by slough and swamp; in perils from savage beasts and more savage men; in perils from their own countrymen, whose nefarious deeds they thwarted and whose iniquity they rebuked; in perils from winter blizzard and summer heats; in perils by fevers, by malaria, from contagious diseases. Amidst all these and innumerable privations, they pressed forward, bearing the standard of Jesus Christ and his gospel, planting humble organizations and rearing humble sanctuaries that to-day have grown into the great churches and beautiful temples in which twentieth century Presbyterians "praise God, from whom all blessings flow." It is due to them, fathers and brethren, that to-day we may number our own great host, and cast our eyes over our vigorous offshoots of the Southern and Cumberland Churches, and in the



spirit of the patriarch Jacob exclaim, "With my staff I crossed the border of the nineteenth century, and lo, I am become three bands!" The fifteen thousand souls which our Church led, by the dawning light of the nineteenth century, into the wilderness reaches of the nation's vast and vacant territories, number now a million and a half in actual Church communion.

No wonder those men found the most fitting emblem to put upon the seal of their newly-organized General Assembly in the well-known device, printed on the title page of their loved Genevan Bibles, and upon the first English edition of Calvin's Institutes,—the brazen serpent uplifted upon the Cross! The conception which the fathers and founders had of the high mission committed to them was, that they stood in the wilderness of the New World to uplift before perishing souls the one and only saving remedy for sin-ruined men. How faithfully they fulfilled their Heaven-appointed duty, let the reports and records of this day declare.

And what rare heroes and heroines composed these few and scattered flocks of those missionary bishops! Weary with hard conflict with the forest; with domestic duties done under severest conditions; with the necessity to fly the Indian foe, and with the wearying fret of continual guard against him; enervated by fevers and racked by chills, those pioneers had before them the mightiest and loftiest problem that God gives to mortals. A so-

ciety was to be organized; a Church to be established, a State to be founded; schools and colleges were to be instituted; social order and civilization were to be built up in the midst of a wilderness land.

They found the wilderness a social chaos, "without form and void." The divine Spirit within them brooded over those forest deeps, those prairie reaches and mountain heights, and there came forth order and law and holy faith. They spoke, in the name of the great Jehovah and his divine Son, the old creative word, "*Fiat lux!*" "Let there be light!" And there was light. The people no longer sat in darkness. A new people occupied the primitive vacant seats, and because of those faithful pioneers, the wilderness blossoms as a rose. Sublime men! Heroic women! They undertook their Titanic task as unconscious of their own greatness and the magnitude of their achievements, as those depicted by our Lord at the final judgment, who in the true spirit of heroic humility questioned the divine Judge as to *when* they had wrought the worthy deeds on which approval was pronounced? They were plain men, rudely-clad, uncouth in their manners at times, yet many of them with the old-fashioned graces of gentlemen and ladies. Their herculean labor was heroically done, and the verdict of history is that, which, we dare believe, already has been spoken in the High Court of God: "Well done, good and faithful servants!"

The environment of the American Church has greatly influenced its progressive development. Our fathers had a vast and virgin field on which to train men and women, without the trammels of Old World customs and traditions, into the new ideas of independence, liberty, manhood, freedom of conscience, and obligations to serve the race. Room gives opportunity. Nothing in nature needs as much room as a man. Nothing is capable of as large expansion as a man. In these two correlated facts lie the secret of his greatness and destiny. No pent-up sphere can hold him when he feels the touch of the divine Hand, and the impulse of the Holy Spirit moving him to his destiny.

A young cedar of Lebanon, and a seedling sequoia of the Yosemite occupy much space, and they need room for complete growth. But they stay where nature has rooted them. Man not only grows on, but goes on. Even when he holds to his selected seats he expands upon them. His hut becomes a house; his house a mansion; his mansion a palace. His work bench develops into a shop; the shop into a factory; into a warehouse; into stores. His canvas tabernacle, or log sanctuary, or sod-house temple becomes a sanctuary of hewn logs, of boards, of brick, and stands at last a cathedral of stone.

There was nothing haphazard in the providence that set the Anglo-Saxon upon this continental sphere for his development. America was destined

for, as it was given to, a virile race. Spain, seized with an infatuation, fed from the Vatican and from ten thousand pulpits and confessionals, to quench Protestantism, was expending all her energies in a struggle against Holland and in efforts to destroy Protestantism in Europe. Thus, her attention was diverted from North America, and another race and another faith occupied this noble domain. We owe a larger debt to that little land of the Netherlands than men are apt to estimate. Holland, by her heroic opposition to Spain, her long-continued struggle for national and religious liberty, held back the power that might have blighted this broad and beautiful land and stayed the migratory waves upon which our fathers entered and occupied the land.

#### IV

##### CLASSICAL AND THEOLOGICAL SCHOOLS

Do you ask whence came the pastors and preachers for these pioneer flocks? Our fathers were not unmindful of the need of ministers and the duty to provide a ministry native to the soil. The pioneers did not find a short and easy road to the ministry. Most of them were educated men, and graduates of colleges. All of them had an academic education; and every minister of influence in all the centers of population was a theological seminary, around whom, as in the case of John McMillan of Wash-



ington County, Pennsylvania, gathered a group of students.

History has delighted to depict our great martyred President, Abraham Lincoln, preparing for the responsible duties to be devolved upon him in the future by studying the rudiments of English by the light of a cabin fire. This was a common history in the pioneer days. John Watson, the first president of Jefferson College under its charter, began his career as a clerk and barkeeper. An old copy of Horace came into his hands, which without a grammar, and with only a Latin dictionary to guide him, he studied by the light of a wood fire, shining from an old-fashioned hearth. He mastered Horace in that wise, and at last achieved the honorable position in which he died, one of the foremost scholars of the West.

We catch a glimpse of Charles Beatty, the Irish pack-peddler, at the door of the old Tennent Log College of Neshaminy, astounding the master and his scholars by offering his wares in fair Latin. The incident settled his destiny, for Mr. Tennent received him into the school, and he became an efficient minister. With George Duffield, he was the first to visit as a missionary the forests of Ohio, to preach the gospel to the red man.

We see Macurdy, the wagoner of Ligonier, earning by "teaming," the simple method of transportation of those early days, the money which laid the foundations of his useful career. We see Samuel

Porter, the weaver, rising from the loom to the pulpit.

For that matter, the race of self-made ministers has not died out. There is Dr. Yeomans, who cherished his blacksmith hammer as the best emblem of his early manhood. William P. Breed, sweet, gracious, pious, witty, a poet, a naturalist, and a preacher, we see closing his days by amusing himself at the trade he learned when he was a book-binder's boy in New York city. In Central New York, a lad possessed with the quenchless zeal for learning which has characterized the stock from which he sprung, presented himself in an academic town to win his education. He entered the family and the employ of a physician; he attended to the chores of the house; he cared for the doctor's horses. He won the crown of education for which he struggled. Would you be surprised to learn that that youth became the pastor of one of the noblest churches in the land "the mother First" of Philadelphia, a past-president of the Board of Education, a professor in a great theological seminary, and the present president of the Board of Aid for colleges, a commissioner upon the floor of this Assembly,—Dr. Herrick Johnson! These are but typical cases. The guiding genius of the American people may be traced in the genesis of her churches; her worthiest leaders, her best, her noblest sons have trod the pathway of humble toil to the highest seats.

The service wrought in raising up an educated



ministry by the early academies and colleges and their successors, is beyond estimate. There is no better work before the Church than to rebuild these old foundations, and erect new ones where they are needed. The tendency of our great universities, unless fed by a devout constituency and restrained by devout and faithful managers, is to cast off the influence of the Church and repel or keep to a distance the touch of religion. At the best they are apt to be coldly responsive to the influences that make for piety and evangelical faith. But the academies and small colleges are accessible to, and their students easily molded by, the influence of religion. Let us care for them! Let us hark back to the old methods while we "consider the days of old." It is a good token that we are so doing. "The wheel has come full circle round," and the academies and small colleges of the pioneer days are once more taking their place as the "seminaries"—the seeding centers of pious education.

The method of ministerial instruction has been revolutionized during the nineteenth century. Most of our early academies and colleges had their origin in the necessity to prepare an educated ministry for the old colonies and the new states. The classical teacher, who was with rare exceptions a clergyman, was also the teacher of theology. In course of time a theological professor was added. He included in himself all the functions discharged by the entire faculty of a modern seminary. The

work of the professor of theology was frequently supplemented by or was the supplement of private instruction. Men who have not yet reached three-score and ten, can remember that divines of approved soundness in theology were resorted to by young men whose thoughts were upon the sacred ministry, and who studied privately in their houses. This was the rule also in the professions of law and medicine.

It was not until the third year of the century that the theological seminary was evolved, "Andover" having been established in 1803. "Rutgers" of the Dutch Reformed Church followed in 1810; and in our own Church "Princeton Seminary," the original theological college, was not founded until the beginning of the second decade of the century, 1812. In the meanwhile, Dr. John McMillan was the center of a theological school annexed to Jefferson College (now Washington-Jefferson) in Canonsburg, Western Pennsylvania, out of which in the course of time was developed the Western Theological Seminary at Allegheny.

The old methods have ceased, and from the Golden Gate to the Atlantic, there are established at convenient centers, authorized "schools of the prophets," manned by professors of piety, learning, and modern culture. Some of these are richly endowed, by the munificence of Christ's faithful and worthy stewards in the Church; but others struggle on under great burdens, in the face of difficulties,

toward the "door of hope" which may open to them a sufficient maintenance.

There are few of us who would go back to the methods of our fathers. Yet, theological seminaries have not been unqualified blessings to the Church, and they include an element of danger that needs to be vigilantly guarded. Ministers whose life separates them from the people and the practical duties of the pastorate, and whose thoughts are largely and often wholly given to critical studies and the pondering, analyzing, and framing of abstruse doctrines and theories, are apt to acquire a temper and habit of mind which insensibly trend toward doubt. The checks and balances of the pastorate furnish an element of human sympathy and a view of human necessities which color and modify critical processes, and hold the heart true to holy faith. How many of the heresies that have distressed, disturbed, and weakened, the Christian Church have originated with theological professors? Have not most of the attacks upon evangelical religion issued from theological seminaries in Europe and America? The ablest defenders have also come from thence; but history admonishes the Church that concerning even the seats of sacred learning she must regard the divine Master's command, "Watch and Pray!"

## V

## THE GREAT AWAKENING OF 1800

Two great waves of influence that moved across the border of the nineteenth century have deeply impressed, have indeed almost shaped, the character of our Church. One was the revival of religion sometimes called "The Great Awakening of Eighteen Hundred." A formalism as spiritually barren as that of the Pharisees stood for religion. Speculations as sapless, soulless and useless as those which occupied the intellects of the Jewish priests and rabbins of the first half-century of Christ, were the favorite themes of ministers and teachers. Unbelief, indifference, skepticism ate like gangrene at the hearts of high and low. Montesquieu said of this period: "There is no religion in England. If the subject is mentioned in society, it excites nothing but laughter." Bishop Butler said: "It is taken for granted by many persons that Christianity is not so much as a subject for inquiry; but that it is now at length discovered to be fictitious." So general was the reaction from old beliefs that Voltaire is said to have boasted that before the nineteenth century dawned, Christianity would be banished from the world! Parton, in his life of Aaron Burr, says that at the close of the eighteenth century it was a common expectation among

cultivated infidels that Christianity would not hold its place in the world for three centuries longer!

This spiritual condition of the Church was reflected, though in a fainter degree, in America. The infidelity whose outbreak shocked the world during the French Revolution of 1792, had long been gradually leavening the nation, nobility and clergy, professional, business and laboring classes alike. It infected the officers of the Colonial army by contact with their companions in arms of the army and the navy of France, who were fighting side by side with them the battles of independence. The godly mourned the desolation of Zion. "Ichabod, thy glory is departed" seemed to be written upon the portals of the sanctuaries.

But it happened as of old in Israel, "the people who sat in darkness saw a great light." Upon the spiritual darkness of Israel in the first century, arose the Sun of Righteousness, and with Him those lesser lights, the apostles and disciples of Jesus, and following them the early Christian fathers. The Reformation of the sixteenth century saved the faith in Europe. It gave men a form of Christianity adapted to the new conditions of society and the renaissance of human thought and culture. It revived the Roman Church and rescued it from spiritual decadence. If the Reformation was the birth of Protestantism, it was the rebirth of Roman Catholicism. Thus on either hand Christianity was purified and uplifted.



So, in the closing years of the eighteenth century, there came upon the whole Christian world a spirit of revived evangelism. The sense of responsibility for the spiritual saving of men, which had been almost atrophied, or buried beneath the exotic efflorescence of formalism, was quickened in many breasts. On every hand was manifest a keen interest in human souls, whether at home or abroad, and a burning zeal to save them. The influence of this great movement is inestimable. It is scarcely too much to say that it saved Protestant Christianity from decadence. Perhaps, more properly one should say, it was the evidence that Christianity possesses a vitality which is indestructible, and which expresses itself in movements for the rescue of humanity and the revival of religion.

This mighty spiritual tide swept across the border of the eighteenth and nineteenth centuries, overspreading England especially, and in a measure the whole of Protestant Europe. It swelled high on our American shores. The Presbyterian General Assembly was organized in 1789 under the day-spring of this new reformation, into warm zeal and holier faith, and so, under happy auspices began its great career of evangelism. The preachers kindled the flame of piety as they went from town to town, from hamlet to hamlet, from house to house.

Along the Southern Atlantic border the reviving energy spread from the old Hanover Presbytery of

Virginia to the Carolinas and Georgia. The zeal and fervid eloquence that have characterized the preachers and orators of the South, were consecrated to the establishment of religion along the rivers and shores, on the plantations, and in the great pine forests, of that section.

In the Eastern and New England States the spirit of revival worked mightily. Connecticut and Massachusetts felt the power. It penetrated the then wilderness of Vermont and New Hampshire. Eastern New York was profoundly moved thereby. Commencing with a wonderful display of divine grace at Palmyra, it extended to Bristol, Bloomfield, Canandaigua, Richmond, and Lima. The counties of Delaware and Otsego were affected. On the north, Oneida was shaken. It was a common saying then, "There is no religion West of the Genesee River." But the force of the proverb was dissolved before the advancing Spirit of grace. It rolled a strong current into Western New York, and to the revival of that period is due, in a large degree, the devout and elevated character of the people of that populous section, and the prosperity and culture which invariably spring therefrom.

"From 1800 to 1825," said Dr. Gardiner Spring, of the Brick Church, New York city, who himself was a child of the revival, "there was an uninterrupted series of celestial visitations. During the whole of these twenty-five years, there was not a month in which we could not point to some village,

some city, some seminary of learning, and say, 'Behold, what God hath wrought!'"

McMillan, McGready, Marquis, Patterson, Macurdy, and other pioneer preachers and educators on our frontiers, became the divine instruments of the Western Revival of 1800. Then were to be seen in the vast wilderness reaches of our new land strange and startling scenes. Western Pennsylvania and Kentucky especially were moved to the foundations of society. There the revival seized upon and utilized an institution which had sprung out of the necessities of the pioneers. These men, mostly descendants of Scotch and Scotch-Irish Presbyterians, sought to maintain their old-fashioned annual communions with its "Four-Days' Meetings," including a Thursday fast and post-communion service on Monday. There was no sanctuary that could hold the people save "God's first temples," the mighty forests around them. There, then, they pitched their tents, and reared booths of wattled branches and leaves, and placing them and their covered wagons around three sides of a hollow square, which contained rude seats of logs and slabs, facing a pulpit and platform of the same material, they worshiped God as nearly as might be after the manner of their fathers.

This primitive institution the pioneer revivalists utilized. Under a process of gradual evolution, chiefly in the hands of our brethren of the Methodist Episcopal Church, it has grown into the Chau-

tuaquas, the Ocean Groves, the Winonas, and similar vast summer encampments which to-day attract scores of thousands of worshipers. But it is of Presbyterian origin. Vast camp meetings were organized by the pioneer preachers. In the primeval forest arose the mighty sound of psalms sung by great congregations, who were swayed by the fervent reasonings and appeals of the preachers as were the branches of the trees above them by the passing breeze. In the silence of the deeper woods, the cry of prayer and of penitence was heard, and the rejoicing shout of new believers. There were some disorders as one might expect. There were physical prostrations; outbursts of unregulated enthusiasm; unwholesome reactions; harmful excrescences. But, on the whole, the work of grace may be said to have saved the new West from the gross materialism, infidelity, and semi-barbarism, that threatened it, and consecrated it unto Christ and his Church. Thus, the infant brow of the mighty West and Southwest was baptized with the dew of heaven, the Holy Ghost shed from on high.

The tide of religious feeling spread farther and wider, and rose higher and higher, and from that day to the present has been continually rising until the dawn of the twentieth century shows the Church panoplied with a power of influence, of wealth, and above all of spiritual purpose and devotion which, in the whole history of the nineteen centuries of Christianity has never been excelled.



Our General Assembly of 1803 appointed a special committee on the state of religion, consisting of Samuel Miller, Archibald Alexander and James West, peerless names in our Presbyterian history. Their report is well worth perusal by the men of the twentieth century, and it confirms the statement here made of the inestimable value of the revival of 1800 in shaping the social, moral and religious character of the American people. To one point this committee called particular attention. Most of the accounts of revival communicated to them stated that the institution of praying societies, or seasons of special prayer to God for the outpouring of the Spirit, generally preceded the remarkable displays of divine grace with which the land had been favored. Could this venerable Assembly and the Church which it represents, better begin the new century than by calling upon all Christian people throughout its vast extent to organize "New Century Praying Bands" and "Twentieth Century Societies for Prayer"? Were we thus to lay hold of the divine Hand by that human arm divinely appointed to open its stores of mercy, surely we would have reason to hope that now, as a century ago, the Spirit of the Lord would descend upon the people, and multitudes be born unto God. Here, from our high vantage ground, on this the great day of our new century feast, let us pray and wait with outstretched hands to God, and listen for "the sound of a going in the tops of the trees"!



## VI

DEVELOPMENT THROUGH THE SPIRIT OF  
ORGANIZATION

A second formative influence that shaped the character of our Church and of American Christendom generally, was the spirit of organization. Men were moved to band together for Christian work. The element of personal initiative in Church progress was stronger with the pioneers than with us, in whom that element is largely eliminated. Boards and societies are now depended upon to begin and complete the great missionary undertakings of the Church. But the fathers early saw the need of organization. This movement had begun in Europe in the last decade of the eighteenth century. The Baptist Missionary Society was organized in 1792; the London Missionary Society in 1794; the Church Missionary Society in 1799; the Religious and Tract Society in 1799; and the Episcopal Church Missionary Society in 1800; the British and Foreign Bible Society in 1804. These were the types of many organizations which sprung into being throughout Great Britain and the Continent.

In the American colonies Christians largely depended upon British organizations. It is significant that the society in Scotland for Propagating Christian Knowledge, composed of Presbyterians in Edinburgh, was among the first to undertake mis-

sionary work in America. In 1730, Governor Belcher and others of the Massachusetts Bay Colony were made a "Board of Correspondents," for carrying on work among the Indians. In 1732 the first missionaries<sup>1</sup> were sent out to the Indians on the George and Connecticut rivers. In 1737 this work was abandoned.

In 1740 a similar Board was formed in New York; and within the same decade, David Brainerd was sent out under the auspices of the same society to undertake his historic and heroic work in which he was succeeded by his brother, John Brainerd. The conversion of the Indians was then regarded as foreign missionary work, as indeed it was until a comparatively recent date. But the Scottish Society undertook home missions as well, sending out the Rev. Mr. John McLeod to a colony of Highlanders in the Carolinas in 1735.<sup>2</sup>

The Revolution severed the bond between the colonies and the mother country, and American Christians at once began to organize for evangelistic work. The New York Missionary Society was formed in 1796, chiefly through the influence of the eloquent Dr. John M. Mason who, in his address of 1803, indulged the dream that the "converted

<sup>1</sup> Mr. Joseph Secomb, Mr. Ebenezer Hinsdale and Mr. Stephen Parker.

<sup>2</sup> The mission was abandoned in 1740 on account of the colony being nearly extinguished in the expedition against the Spaniards at St. Augustine.

Indians of America might carry westward into Asia the light of life and immortality." Who shall say that this dream is an empty figment? The native Indians to-day are preaching the gospel to their own people; and it is but a step from the far West and from Alaska to the shores of Asia! Why should not our brethren of the aboriginal race aid in evangelizing Japan and China, from which nations it is not impossible that they may have sprung?

In 1802 the Synod of Pittsburg was organized, and at once formed itself into the "Western Missionary Society," of which the Hon. Walter Lowrie became the secretary. A "Board of Trust" was formed as a sort of commission to conduct the affairs of the society, and to select and send forth missionaries. In 1810 (June 29) the American Board of Commissioners for Foreign Missions was formed, and in 1818 the American Home Missionary Society. To both of these organizations Presbyterians largely contributed, and no just history of the progress of the Church can omit the vast influence for good exercised upon Presbyterian history, in building up our frontiers and planting missions in foreign parts, by these two noble organizations now controlled by our brethren of the Congregational Church.

## VII

## FORMS OF WORSHIP.—THE PRAISE SERVICE

A great change has befallen our forms of worship. One may use the word "forms"; for although our branch of the widely-spread Presbyterian and Reformed fold has no written prayers, the methods of Calvin and Knox not having descended to us, yet our fathers had their unwritten forms. As a rule they adhered to them more rigidly than the clergy of to-day. Those who can remember the old-time pastors, can recall their fixed order of worship, and the method and matter of their public petitions. Some of their phrases still ring in our ears; quaint, devout, breathing the spirit of piety, and clothed in the words of Holy Scripture. Some of these have been made obsolete by the very progress of events, as the well-worn petition that "God would open the gates of the Gentiles to the gospel"; and that "God would break down the Chinese wall for the entrance of Christianity."

Organs and melodeons, as aids to praise, were to most of our pioneer worshipers an impious "kist o' whistles." Even the tuning fork was looked upon with suspicion. It would be hard for a modern congregation to conceive the depth of indignation and contempt expressed in the sarcastic announcement credited to one of the old-fashioned

ministers who was preaching, by way of exchange, in a church where a musical instrument was used: "Let us fiddle and sing to the praise of the Lord in the use of the One Hundredth Psalm!" The innovation had a long and hard contest for admission which, to most of this assembly, is now merely a curious episode of history.

There is little to restrain any pastor from introducing whatever form of musical service pleases him. Choirs, even voluntary choirs, were rare a hundred years ago. The precentor stood at the front or side of the pulpit, and raised the tune, frequently "lining out" the psalms, a custom which had not disappeared fifty or even forty years ago; although your speaker has seen within the last twenty years a precentor in a dress coat, with baton in hand, standing on the pulpit platform of a metropolitan church, leading the congregational praise. Anthems, solos, responsive readings, would have raised a riot in the ordinary Presbyterian congregation of a century ago; and the minister who would have dared to introduce them would have been served with almost as emphatic a protest as that of Jenny Geddes, whose famous stool admonished Dean Hannay, in St. Giles of Edinburgh in 1637, that he must not try to force "the relics of popery" upon a Presbyterian folk.

How changed is all this! The precentor has gone, or is only an occasional archaic survival. Organs, choirs, anthems, solos, responsive readings, are al-



most universal in church or in Sunday school. The ancient "Twelve Common Tunes" have given place to hundreds of melodies, ranging from the highest product of the masters to the lightest jiggling and trivial adaptations of the Sunday-school or revivalists' tune book.

And the Psalms—the dear old Psalms of David in the "varison" of Francis Rous! Where are they? Time was, when one Psalm Book served for all churches and all sections. The emigrant from Scotland or from Ulster found his Rous in use in the American Colonies and States. The pioneer who pushed his slow way from the eastern seaboard to the frontiers of Pennsylvania or Kentucky, carried his Rous's version with him, and found it used in the log-cabin churches among the clearings of the West. Now, to quote the indignant note of a Christian woman returned from a western journey: "A tourist would have to carry a trunkful of different hymn books in order to join in the worship of Presbyterian churches. I have been traveling all summer, and always went to my own church, and never found the same hymn book in any two churches!" Doubtless, we have lost something in this loss of unity. At least, our fathers were not unwise in trying to secure unity of worship in the matter of psalmody. Is not that one thing which the twentieth century might well return to,—one book of praise for the entire Church? Is there any reason why this part of worship should not be a

subject for presbyterial authority equally with the use of one version of the Holy Scriptures?

The change in the character of our hymns has been one of the most striking characteristics of the century. Until the Reunion of 1870, the preference of the churches was, for the most part, divided between the Psalms in Rous's version, and Dr. Watts's Imitations of the Psalms, together with his Hymns and Divine Songs. These were printed in separate parts, and the arrangement was simple and effective, to say the least. It is notable that the Psalms in some version had a prominent part. It is a marvel and a misfortune that our Church has consented to drop most of these noble and inspired vehicles of praise from its hymnology. One might regret it on the ground of historic sympathy. If you will turn to an English prayer book of the times of Queen Elizabeth, or of Edward VI, or of the Charles's, you will find that the only hymns of the Church then used were the Psalms in the version of Sternhold and Hopkins. At a later period, from the days of the Westminster Assembly on, the version of Sir Francis Rous, as amended by the Scotch Assembly of 1650, grew into favor until, among the Puritan and Presbyterian churches of England, Scotland, Ulster, and America, it held the sole place.

To be sure, the New Testament Church should not be bound to Old Testament psalmody. It seems to us unreasonable and unscriptural that ut-

terances which voice the fulfillment of the Messianic Psalms, and the faith of the Gospels and Epistles, and the experience of the Christian Church as moved by the Holy Spirit, should be refused a place in public worship. Nevertheless on the ground both of historic sympathy and of eminent fitness, the Psalms, in some metrical version or as chants, should have a permanent place in our worship. They are without a rival as suitable vehicles for expressing human gratitude to God for all his benefits. There are no thanksgiving hymns of praise like those we may select from the Hebrew Psalter.

Let us hope that, in that turning to the worthy history of the past which crops up in this dawn of the twentieth century, there will be a revival of the psalmody which has been consecrated through all the centuries past to the praise and service of Almighty God. Those noble utterances were voiced by the ancient people of God as they moved toward Jerusalem to their religious festivals, and "the Pilgrim Psalms" are among the sweetest of the Psalter. On the great days of worship the temples and the hillsides surrounding rang with the Psalms sung to Hebrew melodies by the people, and by the mighty choir of the Levites organized for the temple service. These are the hymns that Jesus sang as a boy, sang as a man, and from them his dying utterances were chosen. These are the hymns that voiced the worship of the Apostolic

Church. These are the hymns that our Puritan and Presbyterian fathers sang in all their history preceding the last century. They are just as fitting to-day to utter our sacred thanksgiving as at any period of God's Church, whether under the old or the new dispensation. Our new Hymnal is a book worthy of the favored place it has already taken in our Church. But it lacks one thing that a perfect book of praise should have: a selection of fifty or sixty of the Psalms of David, preferably in the version of Rous, or as near to the original as modern ideas of propriety and taste will permit.

## VIII

### THE SACRAMENTS.—MINISTERIAL MANNERS

In the administration of the Sacraments, baptism has suffered little change at the hands of time, except perhaps that the sense of its value has somewhat diminished. There was long a feeling,—shall we call it a superstition?—that caused the pioneer parent to mount and ride away over forest trail and prairie to fetch the minister to christen a dying child. It is rare that such an experience befalls the clergyman of to-day. The Sunday following the Communion of the Lord's Supper,—according to the custom, was wont to see a crowd of parents standing before the pulpit with the children who had been born since the last observance, and the unbaptized offspring of those who had just been ad-

mitted to the Church. It was a solemn and impressive spectacle, as the pastor moved along the throng, accompanied by the senior elder who carried the font, sprinkling the water of baptism upon the brows of the little ones of God's covenant. Sometimes, a whole family, four or five or six children would receive at one time the sacrament of baptism. One does not note such scenes to-day. The preciousness to the parent and the value to the child, of the Covenant which gives the Christian's offspring a birthright in the Church, and a title to its promises and ordinances, are well appreciated by many. Yet there is hardly that almost universal appropriation thereof which was the usage of early times. We would surely expect it to be otherwise in view of the marvelous turning of the hearts of the fathers to the children, which is expressed in the spread and growth of the Sunday-school movement.

In the observance of the Lord's Supper the change has been more radical. The ante-communion fast, the four-days' meeting, the action sermon, the post-communion service, have well-nigh ceased. The sacramental token, a bit of metal stamped with the initial letter of the minister or of the church, or simply with the capital "M" which betokened membership, and which gave the communicant the right to come to the Supper, has been so completely eschewed that a collection of tokens is a curiosity to modern American Presbyterians.



The "communion card" or "token card" is the sole survival of this interesting custom. The narrow tables, spread with their snowy linen cloths, around which communicants sat in successive "tables" until all were served, are no more seen. The long "rolls" of unleavened bread, with flecks of brown upon the white, and laid crosswise upon the napkin-covered plate, are gone. The very cup itself—the Loving Cup of the Master,—his symbol of the Christian Brotherhood of Blood, is fast-disappearing before the tiny individual cuplets of glass; and the stately tankard that the elder slowly carried through the aisle from which to replenish the sacred vessels, has been displaced by the patent "filler." So much for the discovery of the pernicious and all-pervading microbe! Surely here has been evolution *per saltum*, and as radical as it is rapid. It would seem that in this respect, at least, it would be impossible for change to go farther.

The chief function of the pastor, according to the New Testament, is teaching. To preach the gospel, discipling the nations, teaching them whatsoever things the Lord commanded, is the divine mission to which Christ's ministers are committed. Our fathers of one hundred years ago magnified their office in this regard. They labored faithfully in word and doctrine; they imitated the zeal of the apostles and primitive disciples in bearing the glad tidings to the scattered remnant of Israel and to the unbelieving. Their spirit abides with their chil-

dren. It may be truly said that the ministers of the Presbyterian Church take heed to the command of the aged Paul to the young Timothy, "Preach the word!"

But if the spirit survives, the method has changed. As the century lengthened, the sermon shortened. Dr. John McMillan, the pioneer of Western Pennsylvania, when counseling short sermons to his students, remarked, with a notable outburst of progressiveness: "I have rarely known a conversion to be made *beyond the hour!*" That expresses the minimum in his day. The hourglass upon the pulpit, which the preacher turned as he announced his text, gave the congregation the opportunity to see that he did not give them scant measure. The people were rather pleased than otherwise, when he turned the glass, and started the sands a-running upon the second hour.

The Genevan gown and the bands were worn by our fathers as the universally accepted badge of the Presbyterian clergyman. The innovation of preaching in ordinary clothes, then in "blacks," then in black frock coat, gradually made headway, largely at first through the poverty of ministers and people and the difficulty of obtaining preaching robes. The "bands" developed into the white necktie. The clerical vest and coat came into vogue, notably after the Civil War chaplains came home. Some of the divines of the middle of the century always appeared in the pulpit in a gentleman's full dress suit

(swallow-tail coat), and down to our day such leaders as Drs. Adams, Musgrave, Beadle and Albert Barnes were rarely seen, and never heard, in any other raiment. To them it seemed but simple good manners that they should appear before the Lord and the people, in the high function of preaching, at least as well dressed as when going to an evening company. Some of the fathers carried this sense of fitness to the length of wearing black kid gloves in the pulpit.

To-day there is a notable reaction, and in opposite directions. Some preachers eschew all clerical garments, and affect a style that in no wise distinguishes them from other men. They are simply as "a man among men." This is the motto of their method, which certainly has beneath it at least the worthy purpose to cultivate genuine personal manliness. Other preachers are returning to the custom of the Scotch, English and Continental Presbyterians, as at first practiced by our American fathers, and are assuming the Genevan gown for public duty.

Whether in ordinary life a preacher shall wear a clerical coat, or dress as other men, is a matter of taste. But surely if there were no considerations of propriety, and of reverence, and of regard for due order and uniformity, a sense of historic fitness would plead for the readoption of the preaching gown. It is hard for older men to take up new ways; but every young minister may well be coun-

seled to return to the good old way of pulpit dress. If a special pulpit vestment is proper, as the Church undoubtedly believes, it would seem that the historic and ecclesiastical robe of the scholar and divine, should be preferred to the prevailing vestment of black frock coat, clerical vest and white necktie.

Reviewing these changes in the methods of church worship, we cannot forbear some natural feelings of regret as we say good-by to the old ways, endeared to many of us by sweet and sacred associations. We are impressed by their simplicity; their adherence to the spirit and forms of the earlier founders and fathers of our venerable communion, and by their perfect adaptation to the conditions and characters of the pioneers. But we are to remember, even amidst our tears, that the Church is also under a law of development, ordered and animated by the Spirit of God, the guiding force of all ecclesiastical history. For us and for our environment the present conditions may be the most helpful.

Yet the past has much to teach us; and its temper and usages should at least modify our present views, and give a savor of historic conservatism to the spirit of restlessness and change which, under the name of progress, may be hurrying us into modes and measures of doubtful value. And who knows? It has often occurred and may again come to pass, that the wheel shall "come full circle round," and the fashion of our fathers may become the fashion



of our children, ere the twentieth century has been merged with the mighty past. Then, the commemorative sacrament which shall be celebrated in this historic city to hail the dawn of the twenty-first century, will be observed after the manner of our Scotch and Scotch-Irish pioneers, and the Assembly Hall of that era shall ring with the dear old Psalms in meter; the Moderator, clerks and ministerial commissioners will appear in all public functions in the Genevan gown, and the military moustache will have ceased from the clerical lip!

## IX

### THE GROWTH AND DEVELOPMENT OF SUNDAY SCHOOLS

The religious training of the young is no new work. It is as old as the first parents; as the first priest; as the first Church. The instincts of humanity assert the need of molding young lives into usefulness. God provided for it in the religious laws of the Jewish Commonwealth. Children were embraced in all Israel's national covenants. Children were to be taught the fundamental truths of religion as soon as they had reached years to comprehend them. The primitive Church understood this duty, and its catechumens were an especial class instructed with patience and fidelity in the mysteries of the new faith. The divines and parliamentary assessors, peers and commons, of the Westminster



Assembly a quarter-millennium ago clearly saw the importance of this duty. Their debates show how well they understood that the only hope of maintaining the Protestant religion or any true faith in Great Britain, lay in educating the young generation. Their Shorter Catechism was the worthy product of this conviction. It is not too much to say that this effort to provide ministers, teachers, and parents, with the means of instructing young people in the principles and duties of religion, contributed as much as any other one cause to secure the liberties of Scotland and England, and to lay sure foundations for the civil and religious freedom of the colonies of America.

It was no new thing, therefore, only a new method that Robert Raikes attempted. But that attempt was the signal for a revolution. It moved through Great Britain. It crossed the Atlantic. It found a hospitable reception in the new Republic of the West. It was adopted, adapted, assimilated. In this movement our fathers took a leading part. And now the Sunday-school army is a mighty host. It embraces the choicest spirits of the Church and of the nation. Justices of the United States Supreme Court are enrolled in it. President McKinley is a past-superintendent of a Sunday school. Senators, Congressmen, Governors, officers of the army and navy, countless men of affairs and honorable women not a few—one million and a half (1,394,630), are the leaders of the host. And the

youth and children? They are as the stars of heaven for multitude. In the United States alone there are nearly thirteen millions enlisted in the Sunday-school ranks, and in Europe more than five millions more.

Of this mighty host our own communion numbers 1,085,205. Let us aid our imagination to grasp such a host by supposing our 7,000 Sunday schools to be gathered here in Philadelphia to march across the continent in commemoration of the twentieth century's advent. They start out two by two, four paces between every two schools. Twenty miles a day will be march enough for such young soldiers to make, and on the first night, the head of the column will halt at Paoli. By the close of the first week, the van is encamped for Sabbath rest a day's journey beyond Harrisburg and the Susquehanna river. At the close of the second week, the column has climbed the Alleghany Mountains, and has halted at Portage. On Monday it begins the descent of the mountain, presses on over the rolling foothills, by the rippling waters of the Conemaugh. By Thursday it is at Pittsburg, whose big-hearted populace, so strongly leavened with the bracing truths of the Shorter Catechism, has turned out to cheer our twentieth century pilgrims on their way. The third week ends with the column halted at New Galilee, on the border of Ohio. Onward now it moves to spend the night at New Lisbon, in Columbiana County. Another day's march brings the column to Alliance;

and then, with their young hearts a-quiver with patriotism, they enter the precincts of Canton. They march before the well-known historic house on whose porch President McKinley stands to review them. How they cheer, and wave their banners of blue, and sing until the Buckeye blossoms fairly shake amid their broad leaves! They are 425 miles from Philadelphia. They have been nearly four weeks upon the journey, and the rear of the mighty army has not yet started from Philadelphia!

Could we take some high vantage point, and have our eyes gifted with such vision as the young prophet of Dothan received from Elisha's touch, what a scene would unfold before us! We see a line of children, youths, boys and girls, in their bright apparel, their sweet young faces enlivened with the light of Eternal Hope, their superintendents, teachers, officers and pastors marching at their sides, winding through the valleys and over the hills, and along the streams, trailing up the mountain sides, spanning the whole vast length of Pennsylvania, and reaching sixty miles into Ohio! These are the crusading children of the twentieth century as we see them in their fancied journey. God help them on that real journey which they are to make across the new era that has dawned upon us, and upon them! Only here and there shall one reach the border of the twenty-first century, but let us hope and pray and labor that all may pass

rejoicing into the home of the Eternal Ages. Upon that vast array of youthful life, beauty and vigor, depend the hopes of the Church and the world for the age which opens before us.

To most of us here present the grasp upon the future is but limited; to some of us it is very faint, and to all of us it is uncertain. To the young people of our homes and the members of our Sabbath schools, these wards of the Church, belongs the future with all its possibilities of good, and alas, its possibilities of evil, as well. We may have, we must have a brighter hope and firmer faith in the success of the kingdom of Christ, as we face this century, than would have been possible with our fathers in the nineteenth century. Then Sunday schools were comparatively unknown. Their wonderful progress, their mighty movement across the Continent and through the century had just begun. No phenomenon is more remarkable, and none fuller of hope to the Church than this growth, in and around the Church, of those who are to take the places of the fathers and leaders.

## X

### THE REVIVAL OF LAY ACTIVITIES.—WOMAN'S WORK

The origin of Sunday schools was the birth of a new force within the Christian Church. It opened the way for believing men and women to take part

in God's work. The religious doubts and unbelief and indifference which had encrusted and befogged the Church of the last decade of the eighteenth century, were broken and dissipated when brought in contact with this element of activity. The best cure for doubt is doing. The Sunday school saved the Christian Church from the sterility of Arianism and the anaconda folds of infidelity, by setting believers to work as Christ's yoke-fellows.

Men worked off their indifference; and with indifference unbelief faded away. Duty displaced doubt. Contact with humanity in holy toil showed humanity's need of religious faith. The effort to save the erring disclosed the need of divine aid in well-doing. In the face of the world's opposition, men cried out to God and clung to him with new trust. Under the burden of human sin and woe, they sought alike the divine compassion and the divine help. In relieving the sorrows of helpless childhood, men learned the infinite tenderness of the Christ, and the Fatherhood of God. Pity grew by what it fed upon. Hope uprose from the future, which always belongs to the young. Above all, love, the love of God and of helpless human beings, seized up the Church into its infinite bosom, until she learned, as never before, the old inspired word uttered through the mighty soul that men call St. Paul: "Now abideth faith, hope and love; . . . and the greatest of these is love."

Woman, by nature and divine election first in the



order of child-saving, was brought into the Sunday-school service. Her smothered voice was heard again in the churches. Her swathed activities were unloosed, and her suppressed nature given larger bounds. She was emancipated for Christian work. It seemed like the emergence of a new race. It was the rebirth of womanhood into the Church of the Son of Mary. The nineteenth century is conspicuous above all others, except perhaps the first, by its fidelity to nature and the gospel in following the divine word: "Neither is the man without the woman nor the woman without the man"; "There is neither male nor female, but all are one in Christ Jesus."

See what Christian women, and women everywhere are doing and planning to do! In business, in religious and secular education, on the platform, in literature, in professional life, in charities as well as in society and the home, she is potent, and in some of these fields is the most potent influence. It seems incredible that one hundred, yes, fifty, years ago, this vast force was almost voiceless and unused in the Church and the community. Run back the threads of history along the century to the first decade. You put your finger on the chief origin and cause of this great revolution and reformation in the Sunday-school movement which brought woman into the field, and gave her a suitable sphere for the exercise and enlargement of her powers. God only knows what this movement has

wrought; or where it will end. But let us thank him for it, or for anything else that brings the Church back to the spirit and essential methods of the primitive century.

Home missions, foreign missions, all departments of our Christian service for humanity have felt the up-lift and inspiration of this new element in the Church's work. For example, the first distinctive organization of women, the Woman's Foreign Missionary Society, was founded in 1870. Its contributions to date have been \$3,595,458! And there have come with these practical and pecuniary advantages other and perhaps more valuable elements of service. The womanly characteristics have been transfused into the Church's veins, and woman herself has been developed into a larger, freer, finer and more efficient being. The revival of lay activities meant more to woman in personal development of spiritual power and influence than to man.

But to both sexes it meant far more than this brief glance can indicate. They grew side by side, as is the natural and divine order, into the ever-advancing and widening activities of the era. Together they wrought upon and wrought themselves into the mighty structure of the country's progress in religious, philanthropic, educational and social development. But it must be said, in the interests of truth, that to the men of the Church, at first obstructive, then reluctant, then grudgingly consenting, and at last heartily coöperating, the in-

spiring influence of mother, wife, sister, and women-friends, gave a fresh impulse in service, a new heart for duty, and a vigor, kindness, tact and devoutness which have made their own part in the work of God and his Church far more valuable than otherwise it would have been.

## XI

### THE GROWTH OF WORLD EVANGELIZATION

Another speaker is to tell you to-day of the triumphant progress of the foreign missionary cause across the closed century. But we may at least sweep an eye over the field, and get a glimpse of achievements of our Church. It is true that our foreign missions, as we now use the term, were born within the nineteenth century. But the spirit of missions was strong in the hearts of our forefathers. Struggling as they were with the poverty, perils and untoward conditions of a new country, and with the almost overwhelming burden of building up civilization and religion in the wilderness, they nevertheless cherished a deep concern for the heathen around them. The United States was then, with the exception of a strip along the Atlantic seaboard, one vast heathen continent occupied by the savage Indians.

The early records of Presbytery and Synod show that the responsibility for converting the Indian tribes weighed heavily upon the leaders of the little

Church in the wilderness, and that from time to time, they sought their evangelization. Their efforts seem paltry as compared with our world-wide projects and achievements. But it ill becomes us to despise the day of small things. Those heroic pioneers were planting the germs of many worthy endeavors which have developed into matters of continental proportions. The handful of seed, sown in humble faith and in straitened circumstances, is waving like the forests of Lebanon. As we lift the pæan of praise to Almighty God for the garnered sheaves of the world-harvest, let us not forget that spirit of the past which gave humanity such missionaries as John Elliot, David and John Brainerd.

In the early decades of the century, Presbyterian interest in world-wide missions was expressed through the "American Board of Commissioners of Foreign Missions" organized in 1810. This board absorbed the "United Foreign Missionary Society" organized in 1817 by the Presbyterian, the Reformed Dutch and the Associate Reformed Churches. It was not until 1831 that a distinctly Presbyterian foreign missionary organization was formed by the Synod of Pittsburg, entitled "The Western Foreign Missionary Society." This formed the nucleus of the Presbyterian Board created in 1837 by the Old School Assembly, after separation from the New School. The New School Assembly continued to support the American Board until the reunion of



1870, since which event the present Board, with its headquarters in New York, has been the organ of the Church for evangelizing the unbelieving world. Its first home was at No. 29 Centre Street, still dear to the memory of some of us. Thence, in 1888, the offices were transferred to the old Lenox house, No. 53 Fifth Avenue, where they continued until 1895, when all the Church's Boards centered in New York were transferred to the splendid mission building at No. 156 Fifth Avenue.

In that noble edifice you may stand beside one of the faithful secretaries or one of their devoted helpers, and put your finger upon the religious pulse of the world. Call the roll of the continents. Our Church is or has been in every one. Call the roll of the heathen nations. Our Church has mission stations in all the great peoples of Paganism. The Indians have been transferred to the Home Board, but still both the Americas are represented there. Africa is there,—poor, unhappy, oppressed Africa, that reached out her hands to give a home to the Saviour of men, when he fled from his native country to escape the murderer's hand, and that still reaches out hands to God and to his people pleading for the gospel. Asia is represented by the splendid missions in India, Siam, Laos, China, Japan, Korea, Syria, and Persia. Europe has no official representative now, except in the sympathetic aid and countenance given to the evangelical cause in France, and in Italy where the sons of the Wal-



denses are bearing throughout their sunny valleys the standard of a pure gospel which so long had floated on the peaks of the Cottian Alps. And there, too, you may come in touch with the last and largest of our American acquisitions, the Philippine Archipelago. Our beloved Church has bound a zone of Christian love and helpfulness around the world. She is catholic; she is cosmopolitan; she is polyglot; she is Pentecostal! All the chief ethnic religions she has brought in contact with Christianity. We have heard the divine Master's voice, "Go ye into all the world, and disciple the nations." How far short we have come, we know and humbly acknowledge. But it is highly becoming that we praise God on this commemorative day for the grace he has given, and for the triumphs of his grace which he has wrought through us.

This progress has not been achieved without sacrifice. Of money? Yes. But one shames to speak of that in the same breath with the costly sacrifices of the heroic and saintly men and women who have borne the cross, as our representatives, into pagan lands. We remember to-day the worthy confessors who by suffering, sickness, and silent death, have been our Lord's witnesses. We will think of the slain witnesses whom God honored with a place in the noble army of martyrs,—from our proto-martyr, Walter Lowrie, who passed through the waters to the Throne before the sea of glass, to

the last of those who witnessed with their lives, Taylor, the Hodges, the Simcoxes, who passed through the furnace of fire to the eternal coronation of the blessed. Strange, both our first and our last martyrs fell at the hand of the Chinese! Surely, by their blood that great empire is sealed more sacredly than ever as the possession of our Lord Jesus Christ!

## XII

### THE GROWTH OF PHILANTHROPY

In nothing has the Church of the nineteenth century been more noteworthy than in the growth of practical philanthropy. The temperance reform has won its most notable victories in the United States. The drinking habits of Europe were inherited by our Colonial ancestors, and wine and strong drinks were commonly used by ministers and elders and people one hundred years ago. They were not, however, conspicuously devoted to liquors, as has been generally believed and slanderously asserted, especially from the perverted popular views of the so-called Whiskey Insurrection of Western Pennsylvania. The counties of that State in which the Presbyterian element was strongest, and still largely prevails, are now the most thoroughgoing temperance and prohibition communities. The deliverances of our General Assembly in behalf of total abstinence again and again repeated have not been

excelled in vigor and point by any body of Christians.

The sentiment of our Church, voiced and led by our Temperance Committee, is overwhelmingly in favor of total abstinence, and of restrictive or prohibitive legislation against the manufacture and sale of intoxicants. That noble organization, the Women's Christian Temperance Union, has drawn an army of recruits from our communion. One of the earliest and warmest champions of temperance was the Rev. Elisha Macurdy of Western Pennsylvania. At a later date arose such leaders as John Chambers of Philadelphia, known as the "War Horse" of Temperance; the venerable and venerated Theodore L. Cuyler, who still lives and maintains a catholic bishopric in the churches, and that incomparable and heroic champion, Thomas Hunt, whose courage, eloquence, tact and wit won him a foremost place among platform orators.

The anti-slavery cause had many of its most conspicuous advocates within our fold. The ringing deliverance of 1818, represented the sentiments of our fathers, and it was never canceled by their sons; although it must be confessed that the days came when in many sections, it was neutralized by the advance of pro-slavery sentiment and sympathy. Yet there was always a large remnant who refused to lower the standard, and the majority of our communicants were always opposed to slavery. Had the leaders of later days been more faithful to the

early record, our country might have been saved the fratricidal strife of the Civil War of the '60's. Nevertheless, it came about, in God's providence, that he who gave forth the Proclamation of Emancipation that destroyed American Negro slavery, was a worshiper in the New York Avenue Presbyterian Church of Washington, whose pew still remains untouched by modern improvements, a patriotic relic of our first martyred President, Abraham Lincoln.

That emancipation thrust upon the nation and the churches a duty which Presbyterians were not slow to undertake. The Board of Missions to Freedmen was organized, and with unflinching fidelity and rare success has planted and is maintaining schools, colleges, seminaries, and churches, among American citizens of African descent. No work wrought for our Master has superior claims upon our support as Christians, philanthropists, and patriots.

In practical charities our Church has made enormous progress. The first American eleemosynary institutions were upon Union foundations, and they received from our membership a liberal and often a chief support in money and oversight. Distinctively Presbyterian charities were hardly known before the middle of the century. It was after the Reunion of 1870 that the Church awoke to the duty of providing for those of her own household, and thus proving her fidelity to the faith. Hospitals, Asylums, Homes for Widows and Single Women,



for Old Men and for Aged Couples, Orphanages, and Training Schools for Nurses—all under the name and foster of our own Church, sprang up in our chief cities and towns. Some of these are not excelled by any like institutions in Europe and America. Our Assembly provides no special statistical column for such charities, and one can make no official and accurate estimate of their extent and value. But the money so placed in these holy investments must mount into the millions.

The good work goes on and will go on. The spirit and behest of Christianity cover with the mantle of divine love the poor, the needy, the suffering, the helpless, the incurables. In nothing does our Church so fully express the divine character of Jesus and the infinite compassion of the All-Father. This revival of Christian charity, the only lasting philanthropy, is the Great Awakening of the closing decades of the nineteenth century. It supplemented the Great Religious Awakening of the early years, which led men to conviction of sin and to personal consecration of their lives in holy faith to Jesus Christ, their Saviour. These elements of the religious life and character are not antagonistic. They are bound together by the benediction of God in the holiest wedlock. May they never be put asunder! The Holy Spirit of love who wins a soul to the obedience of Christ, is the same Holy Spirit of love that sets the soul upon the pathway of human charity and helpfulness.



## XIII

## A PREDICTION OF THE HISTORIC SPIRIT

History, like natural and physical science, can never be said to have perfected its function until it can prophesy. The knowledge drawn from the past should be the safe ground for predicting the future. God's laws are changeless. Man's nature and needs are the same in all ages and races. That which has been shall be, and there is nothing new under the sun. Therefore, we may always look for the recurring spirit of the Olden Time to dominate the thought and actions of men, even though it be revealed under new methods adapted to the varying conditions of humanity in different eras. It is not without reason, therefore, that standing to-day on the border of a new century, and looking back over the past, and regarding the tendencies of the present, we may venture to predict some things concerning the kingdom and Church of Christ in whose upbuilding God has given us a worthy part.

In the twentieth century Christ will remain the central figure in the Church. Theology will be Christo-centric. The advance in foreign missions, the most remarkable of the religious phenomena of the nineteenth century, will not be retarded. Christianity must push forward to its inevitable destiny. Every creature under the circle of the sun must have a knowledge of Jesus the Saviour.

Christian ethics, the pure morals of the gospel, must be carried with, and as part of, the religion of Jesus. The elevation of the human race as a consequence of its evangelization will proceed.

The social problems which have exercised the human mind during the last half century will become dearer to the Church. The ministry and laity alike will recognize a Christian Communism; that the brotherhood of man is an essential feature of Christianity. To eliminate it cuts the core out of our religion. The very foundation truth of Christ's system of religion, morals, and sociology, is the brotherhood of man in Christ, and the Fatherhood of God over all.

More and more the Church must become one in spirit. The barriers dividing denominations and families of Christianity may not be removed, probably will not be; but they will be so lowered that over them Christian hearts, under whatever form of Christianity, can feel the beat of a common brotherhood.

The Church of the future will be a teaching Church. Doctrines are essential to the vitality of Christianity. The cry against doctrinal preaching is imbecile. Christ was "Master," that is teacher. His first followers were "disciples," that is scholars. A religion without thought, that does not appeal to the intellectual as well as to the moral and emotional nature, cannot live permanently among men. To take doctrine from Christianity is

to emasculate it. An invertebrate preaching will never hold mankind.

The Church of the twentieth century will be more and more an evangelistic Church. The methods of the earlier evangelists, Edwards, Finney, Nettleton, Park, Beecher, Baker, and of the prince of all evangelists, Dwight L. Moody, may not be continued, will doubtless be modified; but their spirit will animate the Church. The gospel must be preached at home. "Beginning at Jerusalem" is the law of Jesus. City missions, home missions, the evangelization of those next door to us, the saving of men from their sins as well as from the consequences of their sins, will be the mighty purpose of the preachers and of the Christian Churches of the coming century.

The twentieth century Church will continue to be a singing Church. The spirit of song brought in by the Wesleys and the early Methodists, which has been so wonderfully developed, will not be suppressed. Yet there will certainly be a return in some degree to the Psalmody of the earlier Christianity. The Psalms of David have been well-nigh banished from our sanctuaries. They must come back again, and take their place side by side with the inspiring, and one might say, the inspired hymns of the eighteenth and nineteenth centuries.

The twentieth century will see the complete reconciliation between the pulpit and the laboratory. The conflict between science and religion

must cease. There never was any real ground for it. The heavens declare the glory of God. All works of God praise him, and the Church should be the first to see this and the firmest to assert it. All new knowledge is treasure-trove for King Jesus. There is nothing in science, in itself considered, to inculcate doubt. Scientific doubts do not differ from other doubts which are generated by the natural frailty of unregenerated nature, and the inevitable quest of honest souls for truth in the midst of life's deep mysteries. Most of the high priests of science in the nineteenth century have been believers in God and in Christ. Davy, Herschel, Farraday, Henry, Agassiz, Humboldt, Helmholtz, Virchow, Owen, Clark-Maxwell, Pasteur, Dana, Gray, Carruthers, Goode, Cresson, Lord Kelvin (Sir William Thompson), Sir Wm. Dawson—and a host of others who have stood upon the loftiest pinnacles of science have all been believers in Unseen Things. The antagonism which was so manifest in the middle of the century has already begun to disappear. The Church has learned a lesson, as well as men of science. She will not be so ready in the future to suspect scientific discoveries, however radical at first they may seem, but will hold out a hospitable hand to all natural truth.

Science has been a most helpful handmaid to religion. The world-wide triumphs of Christianity have been made possible by the achievements of



explorers, inventors, physicists, which have opened up new countries and the old continents to civilization. Commerce and the Church of Christ have advanced side by side, sometimes one leading, sometimes the other. Archæology, ethnology, anthropology, have contributed freely to confirm the veracity of Holy Scripture. This helpfulness will increase with every decade of the new century.

The nineteenth century has seen great divisions and great healings of divisions in our beloved Zion. The twentieth century will be one of consolidation and closer union. The first breach was the outgoing of the Cumberland Presbytery which proved the nucleus of the Cumberland Presbyterian Church. The disruption of 1837 followed, and, after a full generation of separate life, the Old School and the New School assemblies again became one in the autumn of 1869. The outbreak of the rebellion of 1861 sent another line of cleavage through the Church, which issued in the creation of the Southern General Assembly. It is a curious historic coincidence that the great disruptions of the century, those of 1837 and 1861, occurred in the first and second sanctuaries of the Church and congregation of which your speaker has the honor to be pastor. The day shall come, though he may not live to see it with earthly vision, when the last division like the first shall be healed, and brethren who were separated by the barriers of civil war shall be reunited in the ecclesiastical faith, order, and com-



munion, of their common ancestors. When that good day shall come, it shall be in order for the pastor and people of the Tabernacle Presbyterian Church to invite that Reunion General Assembly which shall bind together the Churches of the North and South, to meet in its third house of worship. This will be the happy climax of a historic coincidence which made the first and second sanctuaries the scene of fraternal struggle and separation. God speed the day!

The twentieth century will continue to heed with growing affection and fidelity our Lord's behest, "Feed my lambs." The children of the Covenant will be acknowledged, and taught to acknowledge themselves as "Christian children," by holy birth-right members of the Church of Christ. Sabbath-school methods will change, but the nurturing spirit will abide. The Home Department will enlarge and embrace the Church membership. The Bible will be loved and used with increasing devotion, and with a reverence that cannot be broken, as God's Book of Life for old and young. The associations of young men and young women, and societies of Christian Endeavor, will prove their right to a name and place in the sanctuary and under the Church's wing. The men of the Church will learn at last the value of organization for Christian work, as their sisters in the faith already have learned it, and the Church's power, influence, and gifts, will largely increase. Christians shall appre-

ciate at its full value the influence of Christian literature and a Christian press for the vindication of Christian truth, and for the maintenance of Christian character and life among the followers of Jesus.

Above all else the host of God in the Presbyterian corps shall bear aloft with ever waxing fervor, faith, and intelligence, the banner of Love; love of God; love of the brethren; love of the souls of men, and that holy charity which runs with daily relief to all the brotherhood of man whose wants and sorrows shall call for brotherly aid. The twentieth century will be a century of Action inspired by Duty and Love.

“Here by his love is his Church led forth  
From the East and West, from the South and North,

“Ever a pilgrim, thro’ snow, thro’ heat,  
Thro’ life, thro’ death, till she kiss Love’s feet.

“Yea, my God, till her glad eyes see  
Love, the Lord of Eternity!”<sup>1</sup>

Fathers and Brethren:—You have met for this historic commemoration on historic ground. The national shrines which are seated here have been made hallowed in a large degree by the patriotic devotion of your ancestors. Therein Witherspoon plead for independence, and Charles Thomson, the ruling elder, kept the records of that first and great Congress that rocked the cradle of liberty. Here

<sup>1</sup> Bishop Chadwick of Ireland: “Poems Chiefly Sacred.”

Elias Boudinot presided over a Congress where the Presbyterian Bishops, George W. Duffield and Ashbel Green offered prayers to the nation's God as chaplains, conjointly with the Episcopal Bishop White. Here John Rodgers, soldier, patriot, and friend of Washington, presided over the first General Assembly, which, small as it was, held many commissioners, who like McWhorter and Woodhull and Latta and Azel Roe, had helped, on many foughten fields, to win our national independence.

Here began the organic life of your Reverend and Venerable Body as General Presbytery, as General Synod, and as General Assembly (1788). Here in 1758 was healed the first great division of the Church, that of 1741. Here the first Reunion Assembly of 1870 was held, as here also the great disruptions had occurred in 1837 and in 1861. Here, three of the important Commissions of the Assembly, the Boards of Education, of Ministerial Relief, and of Publication, are domiciled. Here, in your beautiful Witherspoon Building, whose very outer walls give forth "sermons in stones" of the history of your life and progress, you may visit the halls of the Presbyterian Historical Society which represents catholic Presbyterianism in America, although your venerable body holds thereto the relation of elder brother.

And here you may see "without money and without price" the mute assembly of the heroes and heroines of your past history, marshaled, by

the liberality of Philadelphia Presbyterians and the generous support of many ecclesiastical and educational and charitable institutions, in the "Historical and Missionary Exhibition" held in our beautiful Academy of the Fine Arts.

Surely, you will drink in somewhat of the spirit of these surroundings. You will know more of your Church's worthy record. You will be quickened with new love and zeal for her, and go forth to tell unto your children, as did the Hebrew fathers at the paschal supper, the great things that God has wrought through the nursing fathers of your ancestral faith.

The symbol of the Church of Philadelphia of the Apocalypse was an open door. Fitly an open door has been chosen as the device upon the Seal of your ancient Presbytery of Philadelphia. Within that door is displayed a figure of "the key of the house of David." It is the graceful and grateful office of Philadelphia pastors and churchmen to set before you that open door, and to place in your hands the key of that historic house of the Lord which has been made great by the toils and pains of the men and women of the past; which has been made greater still by the pains and toils, the sacrifices, the sufferings, the generous gifts of money, the yet more generous gifts of time and strength and health and energy, by which all that this Assembly represents has been made possible in the dawn of the twentieth century. Behold the open door!

Receive the key! Enter into the house, this house beautiful. Behold the grandeur of those trophies that everywhere abound, and go forth with that key in your hands to unlock to others those historic treasures that to-day, more than ever, are made your own.