

Presbyterian ministers' association of Philadelphia

THE  
**TERCENTENARY BOOK.**

COMMEMORATIVE OF THE COMPLETION OF

THE LIFE AND WORK OF JOHN KNOX, OF THE HUGUENOT  
MARTYRS OF FRANCE, AND THE ESTABLISHMENT  
OF PRESBYTERY IN ENGLAND.

CONTAINING AN ACCOUNT OF THE "TERCENTENARY CELEBRATION"  
AS OBSERVED BY THE PRESBYTERIANS OF PHILADELPHIA, NOV.  
20, 1872; THE ORATION OF PROF. S. J. WILSON, D.D., LL.D.,  
AND HISTORICAL PAPERS OF THE REV. R. M. PAT-  
TERSON, THE REV. J. B. DALES, D.D., AND  
THE REV. JAMES McCOSH, D.D., LL.D.

WITH AN INTRODUCTION BY THE REV. HENRY C. MCCOOK.

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# PRESBYTERIANISM IN FOREIGN LANDS.

BY THE

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## PRESBYTERIANISM IN FOREIGN LANDS.

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ALL Americans are anxious to visit Europe at least once in their lifetime. I propose to take those who are disposed to go with me to the land of their "fathers' sepulchres." I undertake to convey you across the ocean without any of the usual inconveniences of a sea voyage. But on reaching the other side I am not to guide you to the scenes and objects visited by the vulgar crowd of travelers who, I am sorry to say, do not raise the American character in the estimation of the Old World. As all travelers of taste rush to Switzerland, I would conduct you thither; not to visit those towering mountains which, as they shine so purely white in the sunshine, are more contiguous to the sky than the earth; but to notice the still grander objects presented in the character and works of the Reformers of Religion in the sixteenth century, who convey us still nearer the heavens. I do not profess to be able to lead you to Calvin's grave, for (so I believe) "no man knoweth his sepulchre unto this day." We are to contemplate not the dead but the living man

who might say, *si monumentum requiris circumspice*. I am not to seek to whiten "the sepulchres of the fathers," but to call your attention to their still living spirit walking abroad through many lands.

It is the peculiarity and the excellence of the Reformed Church that it took its doctrines, its government and its discipline directly from the fountain of the Word, and not from the streams of tradition which have become polluted with earthly ingredients in their course through time. Calvin is acknowledged to be, *par excellence*, the exegete of the Protestant Church, and his Commentary ranks as high now as it did the day of its publication. His Institutes, and the kindred works of the age on theology, all profess to draw their systems from the volume of inspiration. Searching the Scriptures for the form of church government they found that there was a sanction given to councils guarding the truth and watching over the general interests of the house of God (Acts xv.); that the phrases bishop (Episcopos) and elder were interchangeable (Acts xx. 28); that there was a parity among ministers, and that besides those who labored in word and doctrine, there were others, not teaching but ruling elders (1 Tim. v. 17), who had a place in the discharge of the business of the church.

It is a circumstance worthy of being noted and

remembered that a form of government virtually Presbyterian was adopted by all the Reformed Churches, with the exception of the Church of England and the Scandinavian churches, and these adopted Episcopacy to keep up a connection with the church from which they had separated. From Geneva the Word sounded over many of the Cantons of Switzerland, over the most intelligent provinces of France, along the Rhine and on to the Netherlands and Holland. The Reformed Churches have had a chequered history in each of these countries. In France and the Netherlands they were exposed to terrible persecutions, which they endured in the spirit of the martyrs of the early church. It is said that the blood of the martyrs is the seed of the church, and I am convinced that the blood of these men lies as a seed in the soil and will yet spring forth in a new life. The remembrance of the courage and adherence to principle shown by them will inspire others to follow their example. France, which promised to stand so high among the nations, has been characterized internally by instability, and has had to come through one convulsion after another ever since she expelled her best citizens, the Huguenots, the salt of the land, from her borders. I am convinced that she will not reach rest, that she will be driven from a slavish superstition to a scoffing skepticism, and from a

despairing infidelity back to an unsatisfying credulity, till such time as the great body of the people have the Bible to instruct them, and a Sabbath on which to read it.

Without seeking to disparage the character of the great Continental Reformers we may discover some defects in their views and conduct. I regret that neither Luther nor Calvin uttered so certain a sound as they should have done in regard to the obligations of the Sabbath. Anxious that it should be kept, they fell into the grievous mistake (so I regard it) of founding it not on the granite rock of Sinai, but on a shifting expediency which might be blown like the sand by the wind of personal taste and convenience, or of popular demand. When I travel on the continent of Europe, and see so many of the people toiling at all kinds of works on the Sunday forenoon, and then dissipating in the beer and dancing gardens on the afternoon and evening, I ask what time have they for reading the Bible and for serious reflection; and I am told in reply that even the Protestant people, having no Sabbath, do not read the Scriptures so habitually as in this country, nor incorporate its teachings with their opinions and life.

Many in this country will be apt to detect a further defect in the theoretical belief and practical accompaniments both of the German and

Swiss Reformers. They will tell you that they allowed too close a connection between the spiritual and temporal kingdoms ; in other words, between the Church and State. No doubt it will be said, on the other side, that as both of these are under the one God, they may lawfully unite for common ends. It will be urged further, that when Protestants were few and scattered and poor, in the midst of powerful and bitter Romjsh adversaries, they needed the protection of kings and queens, who were predicted as becoming nursing fathers and nursing mothers of the Church. Isa. xlix. 23. Without entering on this controversy of ages, and without venturing to pronounce a condemnation on the great men who labored to bring the two powers into union, I feel myself called on to deplore that the Church should ever have consented to become subject to the State in the spiritual matters committed to it by Christ. Statesmen, failing to distinguish, perhaps incapable of distinguishing, between truth and error, countenanced error quite as readily as truth ; nay, often, specially fostered error, especially in the form of rationalism, as in no way likely to trouble them with its zeal and its courage. The great body of church members would never have contributed of their substance to support the cold Socinian ministers, who on account of their indifference were warmly cherished by politicians.



From whatever cause, rationalism with its withering influence spread extensively for ages in the Reformed Churches of Switzerland, Germany and Holland ; and state support kept together men who believed and men who did not believe in the divinity of Christ, men who believed and men who did not believe in the inspiration of Scripture. But whatever may be the difference of opinion as to the wisdom of the Reformers, there will be none in this assembly as to what should now be the action of the Continental Churches. In former ages many were afraid that if the scattered churches were severed from the State, they would be crushed under the heel of civil or ecclesiastical despotism. But there is no risk of this in our day. Even Bismarck, great man though he be, must be taught that he has no right to dictate to the churches, Popish or Protestant, but must leave them to their free action, claiming only to punish those who disobey the civil law of the country, whether they be lay or ecclesiastical.

Let the churches of France, Germany, Switzerland and Holland be made to feel that they are to depend on the living members of the church, and I venture to predict that in an age from this date rationalism and infidelity will die out for want of support in the professing Church of God.

For ages past the Protestant Church of France had its fervor cooled and its energy crippled by

the dreadful corpse of infidelity, to which it has been tied. But thanks be to God, the living Church has cast off the dead incubus and is ready to go forth in newness of life on all Christian enterprises. Lazarus has come forth from the grave, and what is now required is that we loose him and set him free. The French Evangelical Church, delivered from an unnatural connection, will be brought into natural and hearty communion with her sister evangelical churches throughout the world. There must surely be something of a like process to separate the living from the dead in the churches of Germany and Holland, so crippled by rationalism. For years past there has been in Holland a devoted band of men who have come out from the Established Church with its rampant infidelity.\*

The transition from Geneva to Scotland is an easy one, and there we meet with John Knox, worthy of being placed alongside of Luther and Calvin—greater indeed than either in action: the “reformer of a kingdom,” as Milton called him, one “who feared not the face of man.” The character of Knox, appreciated by the best (but not by the worst) of Scotchmen, and thoroughly defended by that most accurate of historians, Dr. McCrie, has been misunderstood by others, espe-

\* The Reformed Churches in Austria (especially in Hungary), amounting in all to two thousand, are in a very interesting state.

cially Episcopalian Englishmen, who have taught us to look upon Knox as a vulgar bear, and I may add, upon Oliver Cromwell as a hypocritical fox. But a strong reactionary tide has set in of late among literary men. It was set in motion by Carlyle, who certainly has no sympathy with the principles of Knox, but greatly admires his heroism. The first Englishman who understood the character of Knox was Mr. Froude, who has proclaimed him a man of tender feelings and a perfect gentleman, and the most far-sighted statesman of his age, who not only sustained the Church of Scotland in its infancy, but by his firm policy maintained Protestantism in England when it was in imminent danger. Knox impressed his own character upon the Scottish Church and through it upon the Scottish character. Henceforth we have a Church distinguished beyond any other for its principle and for its fearlessness. It held, as all the Churches of the Reformation did, that the State should support the Church; but it held as resolutely that in spiritual matters the Church should be independent, free to follow the Master's will as revealed in the Word. The Covenanting struggle, in which the ministers and the best of the people combined to resist the attempt to impose a lordly prelacy upon them, and had in consequence to submit to twenty-eight years of persecution, was the most memorable occurrence in

the history of the country (Sir Walter Scott never understood this), and the main agent in giving a character to the nation. English historians—such as Macaulay, who speaks lightly of the Puritans as standing up for the rights of conscience—have not yet come to see the importance of that Covenanted contest. While the Puritans of England contented themselves with passive resistance, the Covenanters openly resisted the tyrannical measures of the house of Stuart, and held up the blue flag on their mountains till the English people had to demand a Revolution.

In the following century two bands, the Secession (in 1733) and the Relief (in 1752), left the Established Church, or rather were driven out of it, because they would not submit to have the nominees of Patrons thrust upon congregations contrary to the will of the people. These two bodies united in 1847, and now constitute the United Presbyterian Church of Scotland, which has upward of six hundred congregations. In 1843, between four hundred and five hundred of us, after a ten years' contest for the spiritual independence of the Church and the liberties of the people, gave up our livings and formed the Free Church of Scotland, which has now nearly nine hundred congregations, and by a scheme devised by Dr. Chalmers, aims at securing in an unendowed church what an endowed church provides, a

decent sustenance for an educated ministry in the poorest districts of great cities and among the scattered populations of the rural districts.

The Church of Scotland thus consists of three considerably large bodies: the Established Church, the United Presbyterian Church and the Free Church, besides a devoted band of Covenanters, who did not see their way to join the Established Church at the Revolution Settlement.

THE ESTABLISHED CHURCH OF SCOTLAND was greatly weakened by yielding to the encroachments of the civil courts and by the disruption that followed. But it still holds a considerable portion of the population of Scotland—not one half, but more than one third. It has within it a body of able and accomplished ministers, and some of its professors of theology are expounding the old doctrines in a clear and faithful manner. But the Church is in an ambiguous position, holding the State endowments with only a minority of the people adhering to it. Since the disruption of the Church of Scotland, and especially since the Church of Ireland was disestablished, every one sees that the days of Established Churches in Great Britain are numbered. To uphold them, certain ministers of the Scottish Church have been drawing toward and aping the character of the Broad Church party in the Established Church of England, and have been asking such men as

Dean Stanley and Professor Jowett to preach in their pulpits. When the party shall be fully developed, it will resemble, as much as a body in the nineteenth century can resemble a body in the eighteenth, the *Moderates* who for two or three ages so restrained the earnest piety of Scotland. Meanwhile, it is pleasant to reflect that the Church retains its old standards, the Westminster confession and catechisms, and I believe that nearly all the children of its members are instructed in the Word of God and in the Shorter Catechism.

THE UNITED PRESBYTERIAN CHURCH is an active and energetic body, having influential congregations in some of the great cities (such as Glasgow) and villages. Though as a Church it has not adopted Voluntaryism, yet the great body of its ministers and members are opposed to the union of Church and State in any circumstances. It is heartily in favor of an organic union with the Free Church, and longs for fellowship with all evangelical communions.

THE FREE CHURCH OF SCOTLAND.—I confess that I cannot speak of this Church coolly. I still regard it as in a sense the Church to which I belong, albeit that I am now an office-bearer in the Presbyterian Church of America. It was my privilege when a very young man to take part in the struggle, first when a student defending the cause in the Theological Societies of Edin-

burgh University; and then as a minister, seeking in concert with the Rev. Dr. Guthrie and a few young men to excite an interest in the cause in an important district in the east coast of Scotland. When the crisis came, I gave up my living, one of the most enviable in the Church of Scotland, and labored to plant churches in the surrounding country. That Church has been holding on its course resolutely and consistently for nearly thirty years. It is said, by those who know it best, to need a special outpouring of the Spirit, to rouse it from formality and keep it from trusting in the sacrifices it has made.

You Americans wonder that the various branches of the Scottish Church do not unite. Let us look at the difficulties, real or supposed, in the way. The Church of Scotland has always regarded it as one of its highest offices to hold and defend the truth, which is one and the same in all ages, and it insists that the truth should be maintained all the more resolutely in times of prevailing defection. It cannot be doubted that it has done a mighty work by its firmness in this respect. Those who sacrifice truth for the sake of union will find that the union is not a lasting one, or a profitable one while it lasts. The office-bearers of the Free Church, when in the Established Church, held by the doctrine of a State Church, and some of them feel it to be

inconsistent to join a church the great body of the members of which have abandoned this principle. The answer is, I believe, complete. First, they are not required, in joining the Union, to abandon their principle. Secondly, those whom they join hold as resolutely as they do—and I may add that the American churches do the same—that every government should honor Christ and his laws. All acknowledge that every existing Established Church is Erastian and corrupt, and the controversy turns on the theoretical point whether the principle of State Endowment is so important that those who hold it may not lawfully enter into a union in which they are allowed to hold the principle, but in which are some who do not hold it. In spite of the difficulties which have arisen, I am convinced that the Union will at no distant date be accomplished. The United Presbyterian Church and the Covenanting Church, and the great majority of the ministers, elders and members of the Free Church, are in its favor.

**PRESBYTERIANISM IN ENGLAND** had considerable power in the seventeenth century. A large body of the Puritans were attached to it. But they were hindered from meeting as Presbyteries, and the ministers satisfied themselves with the liberty allowed them to preach the gospel; and the religious life took the Independent form of gov-



ernment. During the whole of the last century and the first half of this, Presbyterianism had to struggle in England against very adverse circumstances. But it has all along had a place, and it has now a firmer hold than ever, having more than doubled its numbers during the last few years. The Presbyterian Church of England is a self-governed body, but is in close fellowship with the Free Church of Scotland. The United Presbyterian Church in England is still a part of the United Presbyterian Church of Scotland. The two bodies in England are on the very best terms. They have not united simply because they have been waiting for the union of the parent churches in Scotland. But as the mother churches have been slow in their movements, there is a prospect of the daughters taking the matter into their own hands, and uniting at once. If they do so, the act will, I believe, have a powerful reflex influence on the people of Scotland.

THE WELSH CALVINISTIC CHURCH has had a history full of stirring incidents, of labors and trials, of difficulties and success. It has now a thousand churches. It sprang up in a country in which the Church of England exhibited its worst corruptions. Bishops and clergymen who would not have been tolerated in England were sent in the last century to Wales, where they were not so fully under the inspection of public opinion. The

praying peasantry felt that they must do something to strengthen what was ready to die, and God raised up such heroic men as Howell Harris, Daniel Rowlands and Howell Davies, who preached and prayed and suffered obloquy in the spirit of Whitfield, who visited and encouraged them. Taking their views directly from the Bible, they became Calvinistic in doctrine and Presbyterian in government. In Wales preaching exercises a greater influence than in any country with which I am acquainted, reminding us of the effects produced by eloquence in ancient times and in the early Church. Fifteen or twenty thousand may gather at their Quarterly Meeting; and when John Elias used to preach, the mighty mass was moved and bowed down as the trees of the forest are by the tempest. The Church has not been able to secure everywhere an educated ministry, but they are busily employed in setting up Theological Seminaries and Colleges in Wales; and they are longing, as I can testify, for a closer connection with their sister churches throughout the world.

THE IRISH PRESBYTERIAN CHURCH is the oldest and one of the fairest of the daughters of the Church of Scotland. The American Presbyterian Church will not forget that it is through the Irish Church she claims descent from that Church, which is the mother of us all. Having

been connected with that Church for sixteen years, I can speak with a full knowledge of its workings, and I am able to testify in the strongest manner of the spirit by which it is actuated and the zeal which it manifests. Many of its younger ministers were my pupils. I watch their career with deep interest, and am delighted to observe some of them occupying the very highest positions in the Church. It long clung to the Royal Bounty bestowed by the Crown, but three years ago it was deprived of this, and has not felt the loss. It has organized a General Sustentation Fund, out of which the ministers receive more than they did from the Government. That Church has a great work to do in Ireland, and I believe it will do it. You will meet nowhere with a more devoted ministry. They do their work with all the life of the Irish character.

THE COLONIAL CHURCHES of Scotland and Ireland. These are to be found chiefly in Canada and Australia. Set up by the individual churches at home, they were at first inclined to perpetuate in the Colonies the divisions of the old country. But they have been gradually driven from this by conviction and the force of circumstances, and in each of the colonies in British America, in Australia and in New Zealand, the churches are organized into one. Having shown an enlarged and truly liberal spirit in joining with one another,

they are prepared, I believe longing, to be delivered from a state of isolation in their remote spheres of action, and to unite with the other Presbyterian churches. The Presbyterian Church of Canada is the largest in the colony next to the Romanist; and I have long thought that much good might arise from a closer association in fellowship and in work between it and the Presbyterian churches in the United States. The ministers in these British Colonies have, in many places, a rough and self-sacrificing work to perform, but they are doing it in the same manner and spirit as your ministers in the Far West. To make their churches permanent, and to give them more of a native and less of an imported character, they are establishing Colleges and Theological Seminaries, and are everywhere promoting education after the example of the mother church. You will remember that this country was once a colony of Great Britain, and I cherish the idea that the Presbyterian Church of Australia may, at the antipodes, do a work similar to that which has been done by the Presbyterian Church in this country.

In this extensive journey we have been obliged to travel—as most Americans do—very rapidly. It is reckoned that if you sum up these churches and then add to them those of America, they amount to twenty thousand congregations, and a population of thirty-four millions. If you add

the Lutherans who, in many parts of Germany, are one with the Reformed, and who are nearer to Presbyterianism than they are either to Episcopacy or Independency, we have a population of fifty-five out of one hundred and seven millions of Protestants, or an actual majority of the Protestants of the world. I insert a valuable statistical table taken from "The Government of the Kingdom of Christ, an Inquiry as to the Scriptural, Invincible and Historical Position of Presbytery, a Prize Essay by Rev. James Moir Porteous."\* This is a very valuable work containing a defence of the Presbyterian form of government, and full information as to the state of the Presbyterian churches all over the world.

What a power for good, every one will say, if only these churches can be made to combine in their action. In inquiring what we should do as we look to this immense community, I think we should have three grand aims before us. The first is to separate the Evangelical Churches from that Rationalism which is so marring the usefulness of Protestantism all over the Continent of Europe. The second is to deliver them, if not from State connection, at least from State control, which has ever been protecting Rationalism with its coldness and its deadening influence. A third

\* Edin.: Johnstone & Hunter; London: James Nisbet & Co.

GENERAL STATISTICS OF THE PRESBYTERIAN CHURCH.

National Branches.	Synods.	Presby- teries.	Churches	Minis- ters.	Elders.	Deacons.	Members.	Population.	LUTHERANS.		
									Churches.	Minis- ters.	Population.
Scotland.....	36	198	2,711	2,811	16,611	10,657	848,455	3,218,613	.....	.....	.....
England.....	5	37	1,268	1,017	4,447	1,519	135,037	664,685	.....	.....	.....
Ireland.....	7	41	566	656	2,478	6,185	116,658	559,298	.....	.....	.....
America, U. S.....	69	320	9,163	8,285	.....	.....	857,461	3,050,714	2,126	1,644	757,687
Canada.....	4	45	651	604	1,665	2,608	65,203	471,946	.....	.....	29,651
West Indies etc.....	1	4	54	27	.....	.....	5,188	20,752	.....	.....	.....
Africa, W. and S.....	5	12	228	198	.....	.....	17,808	71,212	12	12	1,200
Australasia.....	12	36	418	330	300	.....	36,661	177,922	.....	.....	445
China and Japan.....	1	8	20	62	11	.....	1,418	2,000	.....	.....	.....
India.....	1	11	57	114	.....	.....	1,598	11,145	.....	.....	.....
Syria.....	2	.....	5	17	.....	.....	50	600	.....	.....	.....
Helgium.....	.....	.....	10	10	.....	.....	300	12,500	.....	.....	.....
Holland.....	.....	.....	1,826	1,826	.....	.....	2,094,146	2,100,000	.....	.....	7,629,449
Scandinavia.....	.....	.....	2,050	2,050	.....	.....	3,080	2,000,000	5,113	8,615	1,865,829
Austria.....	.....	.....	61	60	.....	.....	1,912,153	2,000,000	983	983	.....
Italy, Spain, etc.....	.....	.....	50	50	.....	.....	1,000	3,000	.....	.....	.....
Russia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
France.....	.....	107	1,060	721	.....	.....	630,000	1,000,000	233	308	4,000,000
Switzerland.....	.....	.....	.....	.....	.....	.....	1,567,003	1,567,003	.....	.....	308,000
Germany.....	.....	.....	.....	.....	.....	.....	18,415,576	18,400,000	1,514	1,581	5,885,557
Piedmont.....	.....	.....	16	16	.....	.....	26,920	30,000	.....	.....	.....
Total.....	146	1,180	20,133	18,774	25,528	21,009	28,735,896	84,851,857	9,982	8,088	20,579,788

PROPORTIONS OF PRESBYTERIANS TO THE PROTESTANT POPULATION OF THE WORLD.

It is generally estimated that the Religious Population of the World is—Jews, 7,000,000; Greeks, 89,000,000; Protestants, 107,000,000; Mohammedans, 161,000,000; Roman Catholics, 196,000,000; Pagans, 200,000,000; Buddhists, 620,000,000; Others, 17,000,000.

Protestants.....	107,000,000	or	Protestants.....	107,000,000
Presbyterians.....	84,851,857		Presbyterians and Lutherans.....	54,881,625
All other Protestants.....	72,648,148		All other Protestants.....	52,068,875

and a grand effort must be made. We must combine the scattered energies of these thirty-four millions for the overthrow of the powers of darkness and the spread of the Gospel throughout the world. Let us pray for this end, and at the same time labor for it.

It has long been a favorite idea of mine that all the Presbyterian churches might be brought together at a Pan-Presbyterian Council, at which each of them might be represented. Let it be understood that I do not propose breaking up the separate churches of British and Continental Europe, or of this country. I would no more think of this, than I would of separating the States of our Union. In our General Government and in our State Governments, we have a model to which we might look, in settling the relation which the several churches might bear to the central church organization. Some grand principles might be agreed to; let them be few and simple. Of course there must be a doctrinal basis. But this should not consist in a new creed or confession. Let each church retain its own standards, and be admitted into the Union only on condition that these embrace the cardinal truths of salvation. There must also be certain principles of church order pre-supposed: such as the parity of ministers, and government by representative councils, in which ministers and elders

have a joint place. But the mode of carrying out these principles must be left to each organization—in this way securing that we have in the church, as in all the works of God, unity with variety. The Grand Council should have authority to see that their fundamental principles of doctrine and of government are carried out in each of the churches, and might cut off those that deliberately departed from them in act or in profession. But beyond this it need have no other disciplinary power. Without interfering at all with the free action of the churches, it might distribute judiciously the evangelistic work in the great field, which is the world: allocating a sphere to each, discouraging the plantation of two churches where one might serve, and the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the church would be kept from being wasted, while her energies would be concentrated on great enterprises. When circumstances require it, the whole strength of the church might be directed to the establishment of truth and the suppression of error and prevalent forms of vice. More important than all, from this heart of the church might proceed an impulse reaching to the utmost extremities, and carrying life to every member.

I believe that the idea of such a union has oc-



curred to many within the last few years. I do not claim to myself any superiority of wisdom ; but for the last ten years I have been speaking and writing on this subject in a variety of quarters. I was met with a right Irish cheer when I proclaimed it in the General Assembly of the Irish Presbyterians. I unfolded my views more fully in an article in the *Weekly Review*, an able organ of the Presbyterian Church published in London. I believe I spoke of it at the meetings of both General Assemblies at St. Louis in 1866. I scarcely expect to live so long as to see it accomplished ; but there are some here, I verily believe, who will see it with their eyes.

My Scottish partialities would lead me to think that Edinburgh, the city of Knox and of Chalmers, might be the most appropriate place for the first meeting of the Presbyterian General Assembly. But if our common mother there say that her children are not yet prepared to meet together, then let one of her daughters open her house for the reception of the family. Let the largest Presbyterian church in the world issue the invitation, and let the meeting-place be the City of Brotherly Love.