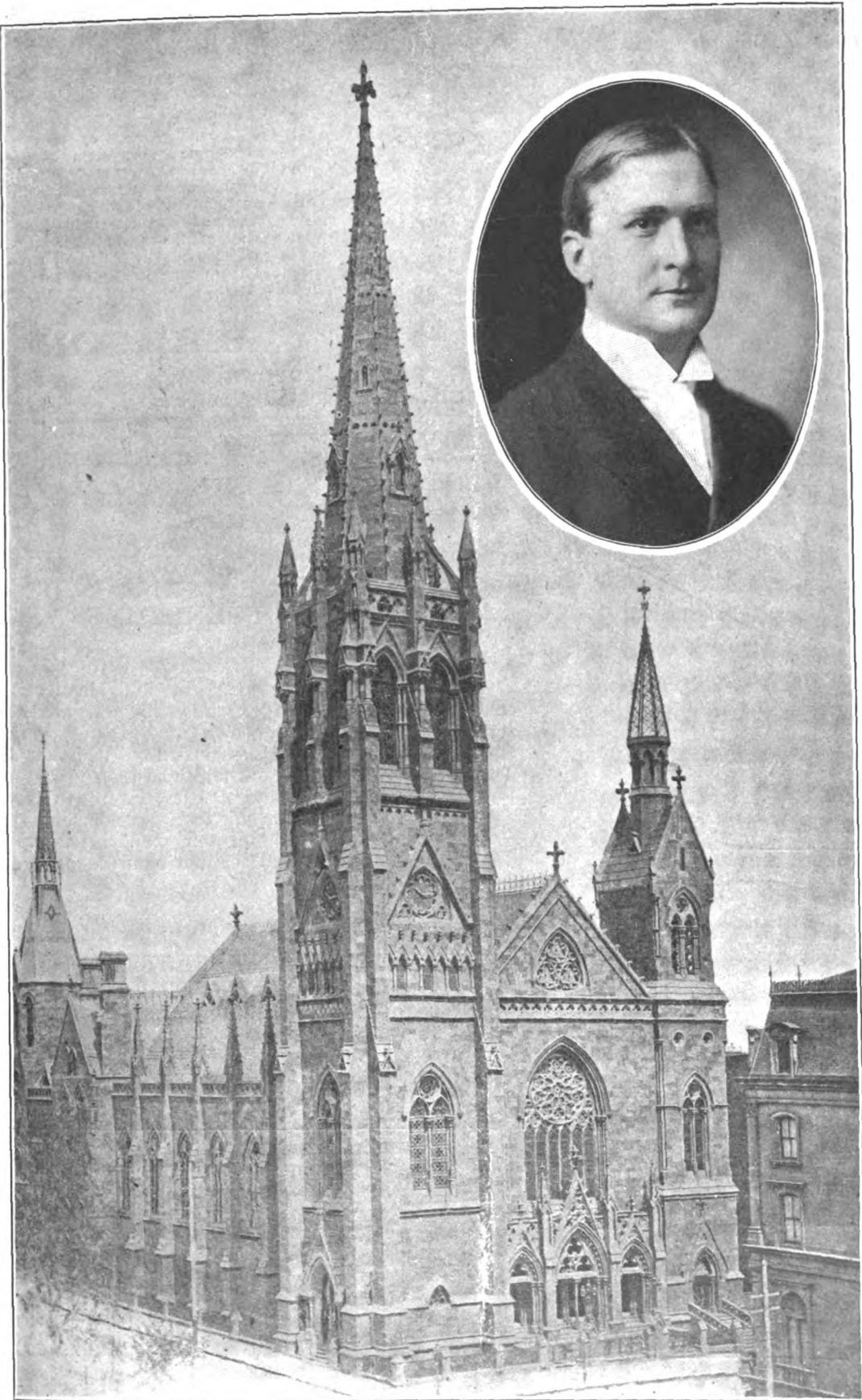


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**Fifth Avenue Presbyterian Church, New York,**  
Rev. J. Ross Stevenson, D. D., Pastor

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## Santiago de Cuba

### THE HARBOR AND THE CITY

THE harbor of Santiago de Cuba is one of the finest in the world. The opening is less than two hundred feet wide, and is apparently blocked in the rear by lofty mountains. Looking at the ancient fort, the Morro Castle, up whose sides a flight of steps winds over yellow cliffs to the top of the moat, with drawbridge and massive walls and battlements, at least two hundred feet above the sea; and then across at La Estrella, one would think that these were simply solitary guards in the middle of the coast line. The sea dashes up into great caves below the castle rock, and there are numerous chambers from which passages lead down to the water. But the narrow channel is very deep, and once inside of the inlet's narrow mouth, a curving waterway leads between lofty banks into a complete and beautiful harbor. It is a bay cut out of a series of steep limestone cliffs which rise directly from the water. One sails in, apparently against a lofty mountain wall which opens as he advances. After a mile or two of progress, the entrance seems barred as if it had closed behind the ship. Suddenly a bend opens into the bay, and the harbor and town are before you. Summer cottages, a large hospital and steep mountains, are upon one side of the bay; while upon the other side, about six miles from the entrance, the town of Santiago stands upon a slope, which stretches downward from a high terrace to the sea. The Cathedral on the lofty height, with its two towers, and the yellow houses clustered on the hillside, with a long water front extending towards the Morro, shaded by palm trees, amid which villas show here and there in their gardens, form a picturesque view. Landing at a good pier, we were driven through well paved and clean streets to the Plaza, of which the Palace,

the Cathedral, the Cafe Venus, lately the San Carlos Club, and the Casa Grande Hotel occupy the four sides. This is the official and social centre of the city. The square is paved with asphalt, has many palm trees and garden beds well laid out. A military band plays there on Thursday and Sunday evenings, when the people promenade and sit upon benches chattering and listening to the music.

The Plaza, the streets and the houses are all as clean as strict laws, rigidly enforced, can make them. United States troops have changed this infected, dirty and neglected town into a well-paved, healthy and sweet city, whose houses are pleasant to the eye and comfortable to inhabit; and now in place of strings of mules stumbling over dirty lanes of mud and stones there are comfortable carriages, with rubber tires rolling over pavements as smooth as those of Washington. There was resistance and neglect to obey sanitary laws at first, but when it became known to the inhabitants that officials could not be bribed to let the city remain filthy, and that imprisonment, as well as a fine, was the penalty of disobedience to sanitary law, the change was prompt. Streets that had not been touched for ages began to reveal their ancient stones, and houses whose vile odors had pervaded the atmosphere above the fragrance of flowers and shrubs, were cleaned and disinfected. As a result, there has not been a case of yellow fever or smallpox for eighteen months, in a city where both diseases were epidemic every year, and the annual death rate has fallen below that of the most healthy cities of the world. The houses of Santiago are ancient, and the appearance of the town is Moorish, for it is one of the oldest places on the island of Cuba, but General Wood and his successor in the government of the province of Santiago de Cuba, General Whitside, have made the place so healthy and attractive, that it is now contemplated by some capitalists to make Santiago a winter resort by building a new modern hotel there. This is by no means impracticable, for the winter climate is warm and dry, with ocean breezes to temper a tropical sun, and the Ward line run first class steamers direct to and from Santiago, touching only at Nassau, thus making an easy trip from New York. The city is next in importance to Havana on the island, and is the capital of the largest province of Cuba. It has a population of from fifty to sixty thousand, and is the centre of a large shipping trade. Important mines are worked near at hand, and much of the ore is shipped from this harbor. There are also large shipments of sugar, tobacco, hides, wax, hard woods like mahogany and ebony and much cedar. There are some manufactories of tobacco, but the bulk of the weed goes in a raw condition to the United States. The citizens are intelligent and industrious and possess much wealth. It is said that Adelina Patti began her career as a singer in Santiago, and a less pleasant memory is perpetuated by a tablet to the Virginius prisoners, who were executed there in 1868. Later events, which have made the town famous during the Spanish war, I must reserve to another letter.

Augustine.

# The Enduring Mission of Presbyterianism.

Sermon of the Rev. Dr. Henry C. Minton before the General Assembly.

THE sermon of the retiring Moderator is the principal feature of the Assembly the first morning. Two candidates for the chief office were before the last Assembly: Dr. George T. Purves, of New York, and Dr. Henry C. Minton, of San Francisco. The plea for Dr. Purves was that he represented a church important in the work of the denomination; the argument used for Dr. Minton was that he represented the Pacific Coast which had never had a Moderator, and Dr. Minton won, receiving 337 votes to 276 cast for Dr. Purves. The majority of the New York men voted for Dr. Purves, but two or three of them supported Dr. Minton. Both nominees were Pennsylvania men, and the voting east of the Mississippi was not solid, both candidates receiving votes from nearly every Presbytery; the commissioners from the West were almost all for Dr. Minton.

Dr. Minton was born in Washington county, Penn., in 1855. His father's family is of English extraction and his mother's—the Hannas—of Scotch-Irish. Educated at Washington and Jefferson College, where he was graduated with honors in 1879, he received his theological education at the Western Seminary at Allegheny, from which he was graduated three years later. After serving the First Presbyterian Church of Duluth, Minn., he went to California in 1884 to take charge of the First Presbyterian Church of San Jose. Here he remained for six years. During that time he took a trip around the world, occupying some fourteen months, in which he visited many of the foreign missionaries in Asiatic countries. In 1890 Dr. Minton accepted a call to St. John's Church in San Francisco, but before he was installed he was invited to become Stuart Professor of Systematic Theology in the Presbyterian Seminary in that city, a position which he has occupied ever since with credit to himself and usefulness to the Church. He has been a member of several General Assemblies, where he has served the Church faithfully. He was one of the speakers at the Twentieth Century celebration last May. He was made chairman of the Revision Committee, which will present its report to morrow.

## THEME OF THE SERMON

The theme presented by Dr. Minton was, "The Enduring Mission of Presbyterianism," his text being, "That they without us should not be made perfect" (Heb. xi:40). The following is the sermon in full:

We do no violence to the magnificent sweep of this chapter when we single out this clause and make it the basis of our consideration at this time. The truth that stands out before all others on every side of this climax is that of the essential oneness of the Church of God. The roll of saints who lived before Christ came, canonized in this catalogue by the Holy Spirit Himself, lived and died in anticipation of the promise, but they received it not. Better things were in store for those who came after them.

The elders obtained a good report, but their achievements were imperfect; their record was incomplete. Their fidelity was counted worthy of commendation; their memory is fragrant to all ages as an inspiration and incentive; nevertheless, it is true that without us they should not be made perfect. The pre-Christian saint had to wait for us; his attainments in holiness were somehow conditioned upon the part which we play in the history of redemption.

Doubtless God could have made men wholly independent of each other. Doubtless He could have peopled this world with fatherless and childless Melchizedecs. But in that case there would have been no race, no humanity. "A man absolutely isolated from his fellow, is the absolutely impossi-

ble man. The Creator has no more made saints independent of each other in the kingdom of God than He has made citizens independent of each other in the kingdoms of Cæsar.

The thought here presented is broader in its scope than the familiar notions of heredity and brotherhood. Science



REV. H. C. MINTON, D.D.

makes the present wait upon the past, but here we see the past waiting upon the present. It is a commonplace that there can be no fruit without the root; it is not so common to observe that the root is imperfect without the fruit. And yet this is what we are here taught. The saints of ancient ages were not made perfect without the saints of these last times. Abel and Enoch and Noah and Abraham witnessed faithfully in their generations, but without us they were not made perfect. The glory of the morning waits for the peaceful glow of the evening tide, or the record of the finished day is marred and incomplete.

This great truth, not too often remembered, has its application in church geography as well as in church history. The organic unity of the Christian church is an idea of alphabetic familiarity, and yet we easily forget the fulness of its meaning.

## NO APOLOGY FOR DENOMINATIONALISM

I make neither defense nor apology for denominationalism to-day. For the moment I take conditions as I find them, and I find that what is needed most of all is not re-formation, but recognition; for in the visible church of Jesus Christ there are bonds that are very real and very vital that bind all its parts into a unity that is organic and complete. No papal anathema can destroy the unity of the church of God. No decree of excommunication can falsify the underlying unity of the church owning allegiance to a common Lord, building her faith upon a common Word, and held together by a common Holy Spirit.

We may censure the motives and actions of men who, under God, have shaped the history of the church; and yet it is easy to forget that He who loves his church far more than we can love her, that He who died to purchase her with

His own blood, has had to deal with these very motives and actions in His people; that while we measure history by years He measures it by generations, and that notwithstanding all that is wrong and false in His people, somehow God has been shaping the course of His own church, and, therefore, in some sense, the present condition of Christendom represents what God would have it be. This thought fosters charity; it begets a comprehensive view; it extends the horizon of our Christian brotherhood until it becomes not Presbyterian only, not Protestant only, but thoroughly ecumenical, and ignoring anathemas that have been hurled at our own heads, it traces only those bounds of the church which her risen and ruling Lord has established.

A healthy and generous denominationalism need be no hindrance to the progress of the church; it is only a narrow, bigoted, selfish sectarianism that hampers its advance. There is no essential part of the Church of Jesus Christ in any age but may read these words, and, by the blessing of God, appropriate their meaning to itself: "Without us they should not be made perfect." Each part is necessary for every other; each is necessary to the completeness of the whole. This being so, we find the divine franchise of the Presbyterian Church, as of all the others that have a divine franchise, in this great truth. To day we stand on the threshold of a new century. New conditions are opening up; new problems are pressing for solution. History proves that we have been needed in the past, but how is it to-day? Are our contributions out of date? Is our faith a back number and is the type of piety and character which, by the blessing of God, the Presbyterian Church fosters, unsuited to the conditions of to day?

#### CONFESSONAL TESTIMONY OF TRUTH :

Any consideration of the mission of Presbyterianism would be incomplete if, in the first place, it did not note the fact as of greatest prominence, that the Presbyterian Church has always held forth to the world a confessional testimony to what it believes to be the truth of God. It has not said, with Newman, that all there is in religion is dogma, nor has it said, with Schleiermacher, that religion is all feeling or life. It has, characteristically approached men on their rational side, and assuming that conviction shapes conduct, it has aimed to enlighten the intellect and to persuade the will by the plain presentation of the truth of God.

It is idle to deny that strong counter currents have set in against this position. Doctrine is belittled and creed is derided, and many echoes are sounding out that the function of a church in these last days is to cultivate piety and to quicken the generously ethical impulse of men—and to stop there. On the other hand, we devoutly believe that the call is made all the louder by this very tendency, for the witnessing work of a Confessional church. Let us not deceive ourselves; this is a theological age; not profoundly so, but predominantly so, even though it may think otherwise of itself. In one breath we call our age intensely practical and in the next intensely intellectual, and both are true. Men are thinking; intelligence is broader, if not deeper, than ever in the past, and it is always true that as men think, either broadly or deeply, they think their way back to the eternal problems of God. Theology lies implicitly in the background of all thinking, and to say that an age is at once profoundly thoughtful and characteristically untheological is to utter a contradiction in terms. The man who denies God has a theological notion of the being he denies, and the man who ignores God has a theological conception of the God whom he more or less deliberately chooses to ignore.

Other communions may respond to other calls, but Presbyterianism has ever answered to the rational call of the human mind for the truth of God; and if this ministry is to cease to-day, then it must be because that call has died away. But that call will never die until the psychology of the human heart is changed, until the truth of God has ceased to be the means employed by the Holy Spirit in saving men, and until something else than the truth shall be able to make men free.

On this point there is no reason to suspect that our church is not perfectly at one with itself. No man rightly reads any movement in the Presbyterian Church to day who supposes that it contemplates forfeiting the commission or the character of a truth confessing church. For then why

should we be concerning ourselves in the least to explain, or to modify, or to defend the confessions of our faith which we venerate as both sacred and true? It is not that we should cease to confess; it is that we shall take the utmost care to see to it that what we confess is in entire and obvious conformity with the revealed truth of God. This, and only this, is the meaning of the Confessional activity in the Presbyterian Church at the present time.

#### SOVEREIGNTY AND FREEDOM

I cannot now even refer to the great body of truth which constitutes the substance of our witnessing. The Presbyterian Church will have passed out into history when it ceases to stand for that intellectual interpretation of Christianity which the thinking world knows as the Reformed Faith. It traces all lines back to the great mother purpose of the eternal God. It uncovers its head in the presence of mysteries which are too great for the mind of man; and it believes that there is no spoke in space or spark of mind over which God is not enthroned; and translating the cold selections of a dust-born philosophy into the pure spheres of an Eternal Personality, it reaches its highest note in the ever-wise, ever holy, ever loving electing will of God.

The fatalist says, God is sovereign; the freedomist says, Man is free; the Calvinist says, each is right in what he says, and each is wrong in what he does not say; for though our vision fails us and our philosophy is too feeble to solve the riddle, yet we do know, that in the cloudless truth of God, God is sovereign and man is free.

Presbyterianism is pre-eminently Protestant, and there are very few visible symptoms of its falling away from the saving Protestant grace of loyalty to Holy Scripture. Philosophers may dispute about the Bible, scientists may challenge its statements and critics may argue its origins up or down; but both the heart and the brain of the Presbyterian Church are wedded to the old Book, not as so much printer's paper and ink, not as so many ounces avoirdupois, but as the precious revelation, in literary form, of the truth of God, which meets the honest inquiries of the intellect, which satisfies the longing of the spirit in man, and above all, which brings to us the record in history of the ever blessed Christ who is Himself both teacher and truth to men.

It follows from the emphasis which this Church puts upon the truth that it has always been the patron and ally of higher education. It appeals to the reason in man, and it has regarded that as that reason is cultivated and enlightened, the way is opened up for a more effective and successful appeal. If men are to have the right to exercise private judgment it is important that they shall have a wise judgment to exercise, and that they shall be qualified to exercise it wisely and well. The forms of religion which appeal to the senses educate the senses, and the forms which appeal to the mind and the heart educate the mind and heart. The history of Presbyterianism is the history of intellectual achievement. Its theologians have been alike its preachers and its teachers. The founders of its schools were the preachers of its truth. It has always stood for an educated pulpit and an intelligent pew. Its schools have sprung up along with its churches, and the development of the spiritual life of its people has always been accompanied with the culture of their minds and the refinement of their lives.

#### NOTE OF INTELLECTUAL CONVICTION SOUNDED

This characteristic is not misplaced at the beginning of the Twentieth Century. The highest note of Presbyterianism is that of intellectual conviction, of appeal to men's judgment on the sure ground of truth. Other churches appeal first of all to the emotional, or to the esthetic, or to the artistic, and while it is true that our own Church has sometimes made the mistake of keeping these too far in the distance, still it has ever made its strongest appeals to the calm and enlightened reason in men. We need the softening influences of emotion and of a chastened art, but Twentieth Century Christendom will be vastly the loser if the old Presbyterian Church is to forfeit her distinct note of intelligent presentation of the truth of God as suited to the needs of men.

The sermon is by no means all in Christian worship, but it is not strange that in our history the sermon has, even too much, come to have the place of first importance, nor is it strange that Presbyterianism has given to the world an illustrious line of the noblest and strongest preachers of the word

of life. A Church that puts a high estimate upon the truth and upon its influence on character counts it serious business to get that truth known and accepted among all the people.

#### IMPORTANCE OF EDUCATION

The largest and most delicate questions before the Church to-day are the questions of education. An American university professor of ability and character has argued that the university and not the church is soon destined to be the religious leader of the American people, while another has declared that even now education is the religion of the American people. There should be no breach between education and Christianity; there should be no misunderstanding between them. Certainly a Christian people will cease to be Christian when they are content to stop with an education which ignores God, which omits Jesus Christ, and which regards as but incidental the eternal truths of that book which is not only Christianity's Bible, but also civilization's cornerstone. The sons and daughters of Hindoos in India and of Buddhists in Japan are being taught to know of that Asiatic peasant who eighteen hundred years ago revolutionized the world's thought, and history, and character; and shall our children, in the land of the Pilgrims and the Puritans, be taught less than the sons of pagan sires? The Presbyterian Church will have revolutionized its policy when it leaves it wholly to Cæsar to train its youth in the higher realms of truth. It has ever held education to be in order to the aims and activities of a high religious consecration. Its early colleges were founded to raise up preachers of the Gospel. The first impulse to higher education in this country was the evangelistic impulse, and it is a sad day for education, as well as for the Church, when that impulse ceases to be, if not controlling, then at least very distinct and very strong.

The Presbyterian Church never had a louder call or a grander opportunity than it has in this country to-day. Men are prepared to welcome the stiff intellectual tone of its type of Gospel preaching. The people soon tire of a monotone of ethics and of esthetics or of anesthetics in the pulpit. We must believe more in that kind of work which God has called upon us to do, in the kind of education which we have fostered in the past, and in that kind of God-honoring, Bible-based scholarship, which by the blessing of God, we have been able to furnish. We must educate. Both the pulpit and the pew demand it. Unless we are content to take a third or fourth place among the churches of this country, in intelligence and influence and fruitfulness in the service of Christ, we must see to it that our struggling colleges and theological seminaries are made strong to meet the entirely changed educational conditions of the present day, and to hold high and pure, among confusing and conflicting forces, the holy standards of our faith.

#### GOVERNMENT AND DOCTRINE

My third thought is that there are certain elements in the government and doctrine of the Presbyterian Church which especially fit it to exert a powerful indirect influence in the interest of law and order and in promoting the civilization of mankind. A good man's influence is often greatest where he supposes he has none; and a Church's influence is sometimes most powerful where it has not aimed to be influential. Cole ridge says the Church is the shrine of morality; and if this be true, it is because it ever aims to be something more than merely moral. The indirect influence of a Church is always strong or weak in the exact proportion in which its direct influence is strong or weak.

Subtract Presbyterianism from the history of constitutional liberty, from the forces of modern civilization, from the complex aggregate in the progress of mankind, and you will see what I mean.

At the beginning of the Twentieth Century, a prospect opens up which is by no means free from elements of alarm. Morbid spirits are becoming emboldened. Gloomy and sullen theories bode mischief and in the name of liberty, are conspiring against the foundations of liberty and social life. The strenuous spirit of the age, the inevitable and inexorable competitions of life, the relentless development of the world's natural resources, all these tend to dishearten weak and timid souls and this discouragement breeds envy until by and by, it begets a hellish hatred of the whole system, which, as they believe, grinds them down into the dust of poverty and despair. The more they sulk and sweat, the

farther out of the line of the march do they fall, and the finer do the mills of the gods grind their helplessly resisting energies. The fault may be their own; it may be in the system against which they cry out; it may be in both. Of the cause we need not speak, but of the fact we are all aware. The result is atheism, and anarchism, and lawlessness, and vice and crime. It is the scum of civilization rising to the top.

#### LIBERTY TRACED TO ITS HOME

Trace the tracks of liberty and where has it made its home? Switzerland has enthroned God, and Switzerland has for generations been consecrated to freedom. Holland has ever seen God as supreme over all, and Holland has for centuries been breeding a race of freemen. Scotland has been the home of the old catechism that makes God's glory man's chief end, and old Scotland has sent forth her brave and brawny sons everywhere to sow the seeds of Presbyterian Protestantism, and of civil and religious liberty. The first convener of this General Assembly was the only minister of the Gospel whose name was affixed to the Declaration of Independence; and a whole year before the Colonial Congress at Philadelphia declared the American colonies independent and free, a little colony of Scotch Irish Presbyterians in Mecklenburg county, North Carolina, anticipated that action in almost the same terms of declaration. To pronounce the God-exalting faith of our Church hostile to human liberty is not only a libel upon our Church, it is a libel upon liberty.

The only cure for anarchism is faith in God. The only guarantee against the disruption of constitutional government is in the people's faith that whether thrones totter or stand firm, whether parliaments scatter before the face of dictators and tyrants, or stand true to law and order and the right, God rules, His scepter cannot be broken. His holy dominion is over all conspiracies and revolutions, and to Him, to Him alone, every man must stand or fall.

As against all this, the very genius of Presbyterianism is that of constitutional, representative self-government. Both its doctrine and its polity trace all authority back and up to the ever living infinite God. The highest office bearer among men is nothing else than the most conspicuous servant of God. This General Assembly is the highest court of our Church on earth, and yet it derives its authority from above and not from below. No principle is more in need of clear recognition in this country to-day.

Let us stand by our principles and by our faith, for we owe it not only to the free land in which we live, but also to the new century whose history is beginning to be made. While men are looking below for the sanction of their rights and duties, while they are framing maxims and conjuring with sociological tables to fortify the bulwarks of their liberties, let us tell them with a distinct voice as we have been telling them among the snow-crowned Alps, behind the dykes of Holland, and among the moors of dear old Scotland, and as we told them in the days when the fabrics of our own freedom were being founded, that without faith in God there can be no true liberty among men, that just as they regard and obey his law are they kings and priests at the altars of civil and religious liberty, and that just as they defend every right and resist every wrong in His name, are they establishing permanent foundations for the future and making possible the realized dreams of patriots and prophets of an era of peace and righteousness and the kingdom of God among men.

#### MEETING THE MISSIONARY CALL

Once more we remark that the Presbyterian Church has peculiar qualifications for meeting the missionary call, which is the commanding note in Christ's marching orders at the beginning of the new century. The Nineteenth Century has outdone all the rest in the spirit of missionary endeavor, and yet we believe that it was but a prelude to the Twentieth. Too long has the world remained in deadly ignorance because of the sluggish doubts of God's own people. An unsaved world retakes the lethargies of a half saved church.

I will barely mention three qualifying elements in the Presbyterian Church for this missionary service. First, it believes in its divine message; second, it believes in the divine Sender of it; and, third, it believes in man's supreme need of it. This is the alpha and omega of a missionary creed.

First. The Presbyterian Church has a message which it believes is supremely worth carrying. The prophet's messenger goes on a fool's errand unless he has the scroll of the prophets



"I believe, therefore have I spoken." Let no man go to California or to Patagonia, let no man stay in New York or in San Francisco, ordained to preach the Gospel of Jesus Christ, who does not for himself, with all his intellect and with all his heart, accept it, and believe it to be the very truth of God. There is no palsy like that of doubting what we preach. The message is given us; we need not apologize for it; it is God's, not ours. Our business is to preach it, and to teach it, to get it known, and to get it accepted and lived out among men, and God will give the increase.

Secondly. The Presbyterian Church believes in the divine origin of this message. There is none like it. We may talk lightly about theology, but, fathers and brethren, if there is any man in all this wide world who is unmistakably and divinely called to let some one else preach, it is that man who denies or doubts the supernatural elements in the Gospel and in the grace of Jesus Christ. Strip Christianity of the supernatural and Christianity becomes the baseless fabric of a dream. Rob Jesus Christ of the supernatural and you have taken away our Lord, and we know not where you have taken Him, nor, indeed, is there need to inquire where He has been taken. Take away the supernatural from this old Bible and the messenger runs without a message. The power of the Almighty Spirit to save men, the omnipotent arm of the ever living sovereign God reaching down from those supernal heights of life and love to the deepest depths of man's depravity and need - this is but another name for the supernatural salvation which is in Jesus Christ, our divine Saviour and Lord.

Thirdly. We believe in the need of this message everywhere. That church which will win greatest success in the Twentieth Century will be the church that will, in the name of Christ, and in the Spirit of Christ, best bring sympathy and help and salvation to sinful men. The largest, blackest fact this side of Heaven is the fact of sin. Over against this awful, deadly fact, higher than the Sierras and deeper than the sea, is the mightier, more majestic fact of the grace of God in Jesus Christ. No man understands the Christ who has not seen sin. No man knows the meaning of Calvary except in the lurid lights of Sinai. No man can even try to measure the grace of God in his own heart except as against the awful background of sin and death and hell.

#### DIVINE RIGHT OF THE CHURCH

Fathers and brethren, the only divine right which our beloved Presbyterian Church, or any other church, can argue successfully before men, at the beginning of the new century, is in the fact that it is doing a work in the world, by the blessing of God, which no other church is doing and which is indispensable to the progress of the kingdom of Christ. If it can be spared, then it has no right to be. If it can be spared, then it will not much longer continue to be. Who cares for names that may divide, but who does not care for the work which must go on? If the Presbyterian Church should sink to the bottom of the sea to day, either the church of God would suffer immeasurable loss or other elements would quickly segregate, and another organization would speedily form, which would do the very work which the Presbyterian Church is doing or, by the grace of God, is trying to do.

This gives us a true sense of dignity in our work. We serve the Lord Christ. The Lord hath need of us. Others serve Him as faithfully as we, and the Lord has need of them as well. It is a blessed fellowship of service, of suffering and of victory in His name.

We profoundly believe that the peculiar conditions, social, intellectual, political, philosophical and religious, which exist at the opening of this century, accentuate the call and enlarge the opportunity of the Presbyterian Church. It stands forth in the field of vision, based and built upon the changeless foundations of the eternal truth of God. It enthrones God, sovereign and supreme, in the pure realms of thought, in the warm emotions of the heart, in the busy activities of the life, and in the historical evolutions and universal movements of His vast creation. It believes that He is ever most clearly made known to men in the supremely revealing person of His only begotten Son our Saviour, who is Himself the very body and embodiment of the truth. Its glorious mission it is to witness for that truth, amid the changing and clashing opinions of men, to the uttermost parts of the earth. Its solemn task it has ever been to enlarge all the faculties of man's nature, so that, as all truth is one,

as the God of geology is the God of our faith, as the Creator of the Milky Way is the Redeemer of Bethlehem and Calvary, the thoughts of men may be widened and enriched by seeing God in all His works. It has been pre-eminently the privilege of Presbyterianism to stand for a God that governs and guides His world, and to preach the Gospel of emancipation from human tyranny along with that of deliverance from the bondage of spiritual death.

#### DOCTRINE AND WORSHIP

And yet, the church of our allegiance is by no means immune against the tendencies which corrupt and the forces that breed decay. That it has been what it should have been, that it has accomplished what it should have accomplished, either in the last century, or in the last decade, neither simple truthfulness, nor Christian humility will presume to declare. It may become hyper intellectual and unsympathetic, and then its strength has become its weakness and the source of its decline. It does well in honoring sound doctrine; but if it overdoes the doctrinal, it imperils the warmer elements of a true Christianity, while if it slights it overmuch, it falls a stricken victim of the malaria of skepticism, or of the slow paralysis of a clammy moderatism which is almost a synonym for death. The Presbyterian form of worship is the very beauty of simplicity; but if it glory only in the unrelieved baldness of the simplicity, it freezes the soul of the devout worshipper, while, on the other hand, if it ape the rites and forms of a ritualism which is to another manner born, then its old-time proclamation of the truth comes with a muffled or a muzzled voice. The very genius of its life is the genius of freedom; but if, in enthroning freedom it trample under foot its constitutional safeguards, it throws harmony and unity to the four winds of Heaven, while, on the other hand, if it make those safeguards too inflexible and draw its lines too tightly, it outlaws the legitimate latitudes of liberty, which, within bounds that are at once generous and clearly fixed, have constituted Presbyterianism the shrine of human liberty, personal, civil and religious, wherever its influence has been felt or known.

The Presbyterian Church emphasizes the truth first, last and always, and yet its very life depends upon its being ever borne in mind, that at the most, truth in itself is a dead and barren thing. Truth never saved a single soul nor led a lost man to God. Plato was all wrong in holding that all that men need is light. We may multiply colleges and universities, but in themselves they are of little value. We may preach and teach the pure truth of God, and yet our Gospel may be as sterile as the desert sands. Our Confessions may be orthodox enough for archangels, and yet our Church may be as fruitless of blessing as a colony of reprobates. The great essential is not the divine doctrine, but the divine dynamic. The living, life-giving Spirit is the source of all our life. This is the Spirit that moved upon the face of the formless deep and chaos became order; the Spirit of whom our blessed Lord told Nicodemus that we must be born again, or we cannot see the kingdom of God; the Spirit that came down in mighty marvelous power on that epoch-making day of Pentecost, and the church of Jesus Christ was born for its gloriously reclaiming work. This is the only safeguard of evangelical truth.

#### GLORIOUS BIRTHRIGHT AND OUTLOOK

Fathers and brethren, ours is a glorious birthright, but ours is a more glorious outlook. Many prophets and righteous men have desired to see the things which we see, and have not seen them; and to hear the things that we hear, and have not heard them. The riches of a hallowed history are tributary to our service, and its crimsoned treasures are ready at our command. If forty centuries looked down upon Napoleon's troops, all history waits for our loyalty and devotion. The circle of all the centuries has its center in our own. The records of patriarchs and prophets, of apostles and martyrs, cannot be rounded out till the loyal allegiance, the Christlike spirit, the consecrated energies of our generation are counted in. It is a glorious company of which we are a part. We perform our mission, we fill our place, we accomplish our work in the programme of redemption of a lost race, covering the vast sweep of time, and in the march of the redeemed of God toward the far off goal of perfection, which is complete in Jesus Christ. This commonwealth of faith and service and hope is none other than the church which Christ loved so that He gave Himself for it, "that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."