



SECOND
GENERAL COUNCIL
HELD IN
PHILADELPHIA
1880
UNITED STATES



SCOTLAND



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REPORT OF PROCEEDINGS

OF THE

SECOND GENERAL COUNCIL

OF THE

PRESBYTERIAN ALLIANCE,

CONVENED AT PHILADELPHIA, SEPTEMBER, 1880.

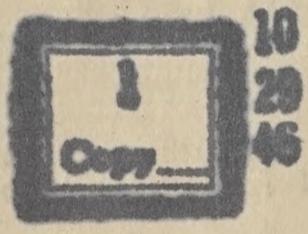
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SECOND

GENERAL PRESBYTERIAN COUNCIL.

THE Second General Council of the Presbyterian Alliance met in the Academy of Music, Philadelphia, on the 23d of September, 1880, at 11 A. M. The Rev. William M. Paxton, D. D., of New York, preached the opening sermon, as follows:

“And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”
—Matthew viii. 11.

The centurion who drew this utterance from our Lord had certainly exhibited an extraordinary faith. Others before had believed that Jesus could heal by contact with the diseased person, but here was one who believed that he could heal at a distance. “I am not worthy,” said he, “that thou shouldst come under my roof, but speak the word only and my servant shall be healed.” He not only states his confidence, but explains the mental process by which he reached this conviction. He was a man in authority—a centurion, having soldiers under him. They went and came at his bidding. In the same manner he believed that Jesus was in a position of authority over the forces of nature. All the powers of the universe were subject to his command. Here was a sublime faith, exhibiting itself suddenly in an unexpected quarter, by a heathen man. Our Lord expresses his surprise: “I have not found so great faith, no, not in Israel.” It might have been expected that the Israelites, who had been familiar with wonders, would believe; but here was a heathen whose faith was without a precedent. Our Lord points the attention of his disciples to it, and tells them that this is an illustration in a single example of what shall take place in the future on a large scale; that this one Gentile, coming with such an extraordinary faith, is only the first fruit of a future harvest, when they shall come from the North, and the South, and the East, and the West to sit down with Abraham, and Isaac, and Jacob in the kingdom of God.

May I not turn to you, brethren and Christian friends, and say, This day is this Scripture fulfilled before our eyes. Who are these, and whence come they? They are Gentile believers in the kingship of Christ over the forces of the universe: in his power to convert and

heal this world by his word. They are the men of whom this centurion was the prototype. And whence come they? "From the North and the South, and from the East and the West;" from many nations, speaking many languages—they are the representatives of thousands and tens of thousands of whom the centurion was the first fruit. They represent, not simply churches or presbyteries or synods, but great denominations, many Presbyterian bodies scattered over the wide world. They are the *Presbuteroi* from the ends of the earth. They take their place in this Council of the Kingdom as representatives of a great spiritual host, just as Abraham and Isaac and Jacob were representative chieftains of the Jewish nation. And what is this gathering here but the first fruits of the finished harvest when God shall call his sons from afar and his daughters from the ends of the earth?

But this text seems to suggest that there is an order and meaning in this gathering. Our Lord sent out his disciples from Jerusalem, "Go ye into all the world and preach the gospel to every creature." It was a command to *disperse* to every nation. But here they are gathering—coming together from every clime. The great commentator Bengel supposes that the points of the compass are here mentioned in the exact geographical and historical order in which the gospel went out into the world. It started in Syria in the East, travelled westward through Asia Minor, and along the shores of the Mediterranean, then northward to the Scandinavian nations, then southward to Africa, and then westward to America and the islands of the Pacific.

This gathering is in the same order—from the East, the North, the South, the West. They started at the rising sun, they gather toward the setting sun. They started at Jerusalem. We gather now in this Jerusalem, this great centre of Christian civilization in the ends of the earth—in this asylum which the hand of Providence has opened for the oppressed and persecuted from every land, in the midst of a nation composed of the broken fragments of Zion from many a clime.

But what means this world-wide assemblage? The command of the Master dispersed his disciples. What means this gathering again? They come as the representatives of the churches formed and of the souls saved by those who went to the four corners of the earth. They come together to look into each other's faces, to clasp hands in a goodly fellowship, and to tell of the work that has been done, of the success that has been achieved. They come to report that "the gospel is being preached to all nations;" that it is indeed "the power of God unto salvation to every one that believeth." They tell, indeed, of labor, of hardship, of enmity, of opposition, of struggle, of enemies who cry "failure," but despite all this they tell of success—success along the whole line where the battle has been fairly joined. They come to tell us that the work of Christian missions is a success, and that this day the decree stands firmer than it ever stood: "I will give thee the heathen for thine inheritance and the

uttermost parts of the earth for thy possession." They tell that Christ in the presence and influence of his truth is a power which, like gravitation, belts the world; that at this very hour his gospel is the grandest, mightiest power that this world has ever seen. In a word, they come to tell that all over the earth the name of Jesus is above every name.

But this gathering has a meaning far deeper than this. We assemble not only to open our hearts to each other in the most affectionate sympathies, but we have come together to deliberate. The work is a success, but the field is the world. Vast tracts are still lying in wickedness. The empire of sin is deep-rooted and inveterate. The enemy is organizing powerful forces. We are, perhaps, upon the eve of a great and momentous contest in every land. And in this crisis we assemble to consider how this whole world is to be conquered for Christ.

We do not assemble in any spirit of narrow denominationalism, nor do we claim this great work as ours alone. We recognize all the evangelical branches of the great Protestant Church as fellow-laborers in the same mission; we open to them our hearts and pledge them our fellowship and fidelity as we stand shoulder to shoulder in the great conflict.

Still, it must be remembered that we are Presbyterians, and that this is a Presbyterian Council inviting a representation of delegates from all the branches of the great family of the Reformed Churches holding to the Presbyterian polity and doctrine.

These Churches have been raised up by Divine Providence to do a peculiar work. They have a record of labor, struggle, victory and blessing, which is written in the history of almost every land. With this record, peculiar and distinctive in the past, and with the trophies of success before our eyes and the tokens of blessing in the memory of the world, we assemble in this crisis to ask, What is our mission now? How shall we do our part in conquering the world for Christ?

Our future must link itself with the past. If Divine Providence has shaped our work and given us characteristics of usefulness and efficiency in the past, then our advance must be in the same line and our progress an increase in consecration and action. The first thing, therefore, is to understand ourselves.

What has been our work? What are our characteristics? What is the image and superscription which Divine Providence has stamped upon us? In one word, What has been our mission in the past? What should be our mission in the future?

In looking back it strikes us:

First. That one prominent characteristic of the great family of Presbyterian Churches is loyalty to the person of Jesus Christ. This is the centre from which all our theology starts, the foundation from which we draw all our inspiration. We do not claim this as a distinction peculiar to ourselves, but we point to it as a characteristic that needs

to be emphasized. Jesus Christ stands out before us as a great historical character. It is a simple fact that he is the greatest personage in the world's history, the mightiest force in the world's action, the grandest influence in its civilization. Hence the inquiry, Who is he? is the question that is back of all other questions. The answer to this, by each individual, determines his own personal experience and character. The answer to this by a Church or denomination of Christians determines the value of the religion which it teaches and the measure and character of its efficiency in the world.

If you give the Arian or Socinian answer, which denies his divinity, even though it accredits him as the highest of created beings, or as a divinely endowed man, you have a religion which leaves man in a state of sin without a Redeemer, under a consciousness of guilt without an atonement, and with no incentive but that of a pure humanitarianism to raise him to something higher and better.

If you take the Gnostic answer, which denies his humanity, or the Apollinarian answer, which denies him a rational spirit—the place of human intelligence being supplied in him by the eternal Logos, then you have a religion which brings us in contact with the divine without a single element of human comfort or consolation. We have no “days-man” to represent our nature in any form of mediation between God and man, no form of humanity to bear the burden of our guilt, no brother or friend to open to us a heart of sympathy or to soothe the bitterness of human woe.

Or if, advancing to later times, you take the answer of Schleiermacher or any of the more advanced theories of philosophic speculation which regard Christ as the ideal man, the one man in whom the ideal of humanity comes to its fullest realization, and he the source of new life to others by awakening in them the same God-consciousness, then you have a religion in which Christ is lost in humanity, and the glorious person of the God-man Mediator is shrouded in mystery and lost to the view of faith.

But if, turning from all these hidings of his power and glory, we take the answer of Nathanael: “Thou art the Son of God; Thou art the King of Israel;” or of Peter: “Thou art the Christ, the Son of the living God;” or of Martha: “I believe that thou art the Christ, the Son of God, that should come into the world;” or of Thomas: “My Lord and my God;” or of Paul: “In him dwells all the fullness of the Godhead bodily;” or of John: “And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth”—then you have standing out before your apprehension a glorious person—God, yet man; very God, yet very man—God and man in one person, that, by the mysterious union of their two natures in one person, he might reconcile God to man by making expiation, and man to God by making intercession for him.

This is the glorious person to whom the Presbyterian heart and the Presbyterian faith have ever been loyal. It was in the light of this

wonderful person that Augustine interpreted the Scriptures and drew out that marvellous Christo-centric system of theology that has guided the Presbyterian faith, and has shed its light of hope and peace all down the ages.

It was this gracious person who, enshrined in the hearts of the Vaudois and Waldenses, enabled them to preserve the light of truth through the dark night of the Middle Ages, to enkindle again the torch of the reformation.

It was this truth, the person of Jesus Christ and the love of God in him, that inspired and guided the reformation. It was heart loyalty to the person of Christ that enabled John Knox, as the English ambassador testified, "to put more life into his hearers from the pulpit in one hour than 600 trumpets." It is this truth that leads the van of our doctrinal beliefs, and all else follows in its train. It has stood foremost in the confessions and symbols of our churches age after age, until at length it found its simplest and most perfect expression in the Westminster Catechism—"The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, by taking to himself a true body and a reasonable soul, and so was and continues to be God and man in two distinct natures and one person forever."

Here is the person of a living Redeemer, around whom our affections may cluster, who has the worth of divinity to give value to his sacrifice, the form of humanity to suffer the law penalty which humanity has incurred—a wealth of love to challenge our affection and a motive to service which binds us to him with the bands of a man and cords of love. Such is the religion that a proper apprehension of the person of Christ must ever produce. A stalwart religion, that grasps by faith the arm of a mighty Redeemer; a strong love, that holds him in a steadfast embrace; a warmth of devotion, that counts all things as loss for Christ; and a courage that smiles at the stake and triumphs in a martyr's victory. Obscure the glory of that person and the Church sinks into imbecility.

Be assured that no Church can ever bear an effectual part in the conquest of the world but a Church that is loyal to the person of Jesus Christ.

Second. A second distinction of our Presbyterian Churches in the past is their character as witness-bearers. We should certainly fail to understand ourselves, or to appreciate our mission in the future, if we should let this fact drop from our memories, or fail of its realization in our consciousness as we prosecute our work.

"Ye are my witnesses, saith the Lord" (Isaiah xliii. 10). "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). These, and similar scriptures, seem from the beginning to have taken a deep hold upon the Presbyterian heart, and to have come to a vivid realization in the experience of the whole Church. Accordingly the long line of our past history is strewn with testimonies, confessions

and witnesses to the truths of God, written in symbols, delivered in pulpits, illustrated in glorious and illustrious lives, uttered amidst the flames and sealed with blood. Hence, as we look back, we are compassed about with a great cloud of witnesses—Paul witnessing against the Judaizing tendencies of the carnal heart which afterwards effloresced in Romanism, and against a philosophy, falsely so called, which has only now reached its ultimate evolution; Augustine witnessing for the sovereignty of God and the doctrines of grace, when the Pelagian heresy threatened to pale their glory; the Waldenses witnessing, midst sword and flame, for freedom of thought and the right of private judgment, and for the precious doctrines of the Cross, when the light of these truths was almost extinguished by the overlaying of vain traditions, and the smothering accretions of Romish superstition. Then again we have the witnesses of the great family of the Presbyterian Churches of the reformation to the absolute sovereignty of the Bible, to its immediate and plenary inspiration, to its all-sufficiency and infallibility as the only and authoritative rule of faith and duty against the Romish doctrine of tradition as a co-ordinate rule of faith, and against the presumptuous claim of the Papacy to be the infallible teacher of the true faith and the final judge of all controversies. It was this witness that broke the chain that bound the Scriptures in the cloisters of the Romish monasteries and opened the truth of God to the people. Then came the voices of witness-bearers like the sound of many waters testifying to the contents of heaven's precious message to man. They witnessed to a salvation only effected through the blood and sacrifice of Jesus Christ—not by human merit, not by works of righteousness which we have done, not by penance or self-sacrifice, as the priesthood taught, nor yet by the life of Christ as a model for imitation, charming us to a better life and lifting us to the realization of an ideal humanity, as rationalism suggested then and is urging now, but by the efficacy of an atonement which expiates sin by satisfying the penalty of the broken law, and secures a free pardon and a gracious acceptance for fallen man. It was this effective witnessing to the love of God in the atonement of Jesus Christ that broke the fetters of spiritual despotism and produced the reformation. As benighted men who had trembled under the idea of God as an inexorable Judge, lifted their eyes to the face of a Father in heaven whom they felt sure loved them, they adored, worshipped and believed. No less powerful was their witness to the doctrine of justification by faith alone, and to the efficacy of divine grace in the regeneration and sanctification of the soul. We cannot follow in detail the long line of witnesses. But among all these witnesses one voice, clear and strong, falls upon our ears. It comes to us like the shout of a king.

It is a sound that made thrones rock and monarchs tremble. It comes from the misty hills of Scotland. It is the voice of John Knox, witnessing to the kingship of Jesus Christ, that he alone is the King and Head of the Church. The Church is Christ's house, Christ's kingdom. He alone has the right to fix her institutions and appoint

her ordinances. He alone is her Supreme Head and Governor. Hence we can acknowledge no pope; can bow to no potentate; and when a civil ruler dares to plant his foot within the Church to claim dominion over the consciences of Christ's people and assert the possession of a power which the King of kings has not given him, it must be a violation of Christ's crown rights and a usurpation of Christ's prerogative. Nor was this a solitary voice. A long line of witnesses repeated the testimony. It was uttered by petitions, by remonstrances, by solemn leagues and covenants—in councils, in convocations, in parliaments—and proclaimed by the cannon's roar upon the battle-field. It was a witness that disenthralled Scotland and secured its chartered freedom.

As we assemble to-day the voices of all these witnesses are sounding in our ears. They recall our history. They remind us of our ancestors. They shame our imbecility. They confront us with these blood-sealed testimonies of heroic devotion to Jesus Christ. They call us to repeat the same witness, to give up no principle, to surrender no truth. They point to the coming contest and call us "to fight a good fight," "to stand in the evil day, and having done all to stand."

Again we notice that a *third characteristic of Presbyterianism is its catholicity.*

We do not claim to be the Catholic Church, nor a Catholic Church; for this at present is an impossibility. No Church can be Catholic until its doctrine and polity have been preached and accepted throughout the whole world. Yet, strange to say, this appellation, Catholic, has been appropriated by many claimants—by the ancient Arians, by the Greek Church, by the Roman Catholics, and even by the Donatists, the most narrow and exclusive of the Separatists. We make no such absurd pretension. We are not Catholics, but Catholic. We are not *the* Catholic Church, but a part of the great Universal Church of Jesus Christ, which has many members, who bear many names. Our name is Presbyterian. As another has expressed it, "Christian is our name, Presbyterian our surname." We are Presbyterian Christians—Christians, because we belong to Christ; Presbyterians, because we believe that the true original Apostolic Episcopacy was Presbytery. Our principles and polity and methods of operation are all catholic, and may be reduced to practice with a wonderful facility under any circumstances and in any nationality. Our Presbyterianism, for example, is catholic in its idea of the Church.

As defined in the Westminster confession, the Church "consists of all those throughout the world who profess the true religion, with their children." Here is a definition as wide as universality itself. It unchurches no one, but comprehends the whole world of believers in the amplitude of its charitable embrace. Again, our system is also catholic in its polity. It is not founded, like the papacy and prelacy, upon the narrow and exclusive model of the Jewish temple, but upon the free, popular and catholic system of the synagogue worship. Its

first principle is the rights of the people. Church power does not rest in the clergy. The people are not subject to popes and prelates, but have a right to a substantive part in the government of the Church. It affirms the universal priesthood of believers, which makes them all equal; also the parity of the ministry—they all stand upon equal footing. Upon this basis of free and equal rights the Ruling Elder, the representative of the people, joins with the minister in all acts of judicial authority. These, then, are principles of a far-reaching and catholic sweep. They are capable of an application to people of all classes, to every form of national government, and under all the circumstances in which human life is cast.

Again, our Presbyterianism is catholic in the spirit of love with which we can co-operate with evangelical Christians of every name in works of faith and labors of love. We have no peculiarity, no prejudice, no hobby, to dig a chasm of separation between us and other servants of our common Master. To all who love the Lord Jesus Christ we can open our hearts in the warmest affection; to all who are building the walls of Zion we can offer a helping hand, and our only contest is who shall build the walls strongest and highest. We can recognize the ordination of the Episcopalian and the baptism of the Baptist. We can respond with all our hearts to the "Amen" of the Methodist and join with our brethren in any psalmody that puts the crown upon the brow of Jesus. Thus it is that our system, whether viewed in detail or regarded as a whole, is catholic in all its features and is capable of an expansion to the uttermost circumference of our humanity.

There is a Persian fable which tells of a young prince who brought to his father a nutshell, which, opening with a spring, contained a little tent of such ingenious construction that when spread in the nursery the children could play under its folds; when opened in the council chamber the king and his counsellors could sit beneath its canopy; when placed in the court-yard the family and all the servants could gather under its shade; when pitched upon the plain where the soldiers were encamped the whole army could gather within its enclosure. It possessed a quality of boundless adaptability and expansiveness. This little tent is the symbol of our system. It is all contained within the nutshell of the gospel. Open it in the nursery, and the parents and children will sit with delight beneath its folds. Spread it in the court-yard, and the whole household will assemble for morning and evening worship beneath its shadow. Open it in the village, and it becomes a church and the whole town worships under its canopy. Pitch it upon the plain, and a great sacramental army will gather under it. Send it out to the heathen world, and it becomes a great pavilion that fills and covers the earth.

But in this endeavor to understand our mission in the past, we cannot omit to notice that a *fourth characteristic of our Presbyterianism is its intimate connection with civil liberty.* This is certainly one of our historic distinctions, but we have time only for a passing glance at it.

It is a simple fact that Calvinism has always been hated by infidels and Presbyterianism by tyrants. King James I. said at the Hampton Court conference, "Ye are aiming at a Scots' Presbytery, which agrees with monarchy as well as God and the devil." By monarchy James doubtless meant his own will, which was tyranny. To that great-hearted Presbyterian, Melville, he said, "There never will be quiet in this country till half a dozen of ye be hanged or banished." "Tush, sir," replied Melville, "threaten your courtiers in that manner; but, God be glorified, it will not be in your power to hang or exile his truth." "The doctrine" (that is, the doctrine of the Presbyterians), said Charles I., "is anti-monarchical." "I will say," he continued, "that there was not a wiser man since Solomon than he who said, 'No bishop, no king.'" It was doubtless a wise saying.

Civil and religious liberty are linked together. If there is liberty in the Church, there will be liberty in the State—if there is no bishop in the Church there will be no tyrant on the throne. This brings us to the very centre of truth upon this subject—civil liberty springs out of the very core of Presbyterian doctrine and polity. One of the great truths asserted and established by the Reformation was "the kingship of all believers;" they are all equal and all kings. This is just the first principle of our Presbyterianism—"the rights of the people." In whom does Church power rest, in the people or in the clergy? When you settle this question you decide the question of the civil liberty of the nation. If you decide that the power rests in the clergy, then you establish a principle which by an inevitable analogy associates itself with the principle that the civil power rests in kings and nobles.

But if you settle, as Presbyterians do, that Church power rests in the people, in the Church itself, then from this principle springs the other, that civil power rests in the people themselves, and that all civil rulers are the servants of the people.

Accordingly, Dr. Schaff in his history of creeds says that "the inalienable rights of an American citizen are nothing but the Protestant idea of the general priesthood of believers applied to the civil sphere or developed into the corresponding idea of the general kingship of free men." Hence it is that history shows that from the underlying principle of our Presbyterianism has sprung the civil and political freedom of many nations. The *Westminster Review*, which certainly has no leaning toward Presbyterianism, says: "Calvin sowed the seeds of liberty in Europe and evoked a moral energy which Christianity has not felt since the era of persecution."

"The peculiar ethical temperament of Calvinism," it continues, "is precisely that of the primitive Christianity of the catacombs and the desert, and was created under the same stimulus." Again it says, "Calvinism saved Europe." The eloquent Roman Catholic historian, Bossuet, speaking of the General Synod of France in 1559, says: "A great social revolution has been effected. Within the centre of the French monarchy, Calvin and his disciples have established a spirit-

ual republic." Macaulay has shown that the great revolution of 1688, which gave liberty to England, was in a great measure purchased by the labors, sacrifices, treasure, and blood of the Presbyterians of Scotland. But the most conspicuous illustration of this principle was the birth of the American Republic. Our national historian, Bancroft, says, "He who will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

Dr. Schaff, the honored historian of our creeds, says: "The principles of the republic of the United States can be traced through the intervening link of Puritanism to Calvinism, which, with all its theological rigor, has been the chief educator of manly character and promoter of constitutional freedom in modern times." Chief-Justice Tilghman says, that "The framers of the Constitution of the United States borrowed very much of the form of our republic from that form of Presbyterian Church government developed in the Constitution of the Presbyterian Church of Scotland." But time will not permit us to pursue the thought. Enough has been said to remind us of our history and to assure us that the Church of the future, the Church that is to be most effective in conquering the world for Christ, will be a Church that is loyal to the great principle of civil and religious freedom.

V. Again, if time had permitted, I had thought to mention as another characteristic of our Presbyterianism, *its educational character*. Our historian, Bancroft, says, that "Calvin was the father of popular education, the inventor of the system of free schools." However this may be, it is certain that home education, instruction in the Bible and Catechism, has been a characteristic of our Presbyterian families, and that wherever our Churches have gone they have carried with them the school, the academy, and the college. From no quarter, therefore, could a protest come with more propriety than from this Council against the godless secularity which characterizes so much of the boasted education of the present time.

VI. Again, I had thought also to point your attention to *the missionary character of our whole family of Churches*. But the simple mention of this fact suffices, as we now pass in conclusion to our second question:

What should be our mission in the future?

The answer is simple and brief. "To stand in our lot;" to repeat the same record; to follow on in the same line; to cultivate the same characteristics; to aim at the same distinctions. Let our hearts cleave to the person of Jesus Christ, with a loyal affection and devoted service. Let us, like our fathers, be intrepid witnesses for the truth of God amid a crooked and perverse generation. Let us stand fast by the principles of religious liberty, which have given the boon of civil and political freedom to the world. Let us maintain our principle of liberality, which brings us into co-operative unity with other Christians in the whole work of the Master's kingdom. Let us assert our catholicity before the world, that ours is a system adapted to a world-

wide efficiency and capable of a universal prevalence. Let us cultivate the spirit of missions, and catching our inspiration from the cross of Christ, let us work on in the confidence that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

There is nothing in our past record that we could wish changed—no characteristics that we could improve by alteration. We need no changed plans, no novel principles, no new creeds. Our system contains all the elements of efficiency which in times past have proved to be the power of God, and all the elements of blessing which have gladdened the world. Our polity, as administered by our fathers, has been a benediction to the world, and we need not fear that it will fail of the same result in time to come. This is an age of progress. Let us progress—not by changing God's truth, not by altering a system which has been baptized by the unction of the Holy Ghost, but let us progress in all holy activities, in all Christian work, in our love for the souls of men, and in the intelligence and ardor of our zeal for the glory of God and for the cause and kingdom of Jesus Christ. Let us progress in an intelligent appreciation of the significance of our past history and of the promise of the future which it embodies. What God did in time past for our fathers is but the type and promise of what he will do for us now. The Lord God of Elijah will be the God of Elisha. Let us seize the falling mantle, and as by faith we smite the waters let us cry: "Where is the Lord God of our fathers?" We should train our children in the memory of their mighty acts. The historian Sallust tells us that the Roman mothers trained their children in the presence of the busts and statues of their ancestors. In like manner we should train our children and our rising ministry, as it were, in the presence of their forefathers, in all the memories of our past history, and urge them, as the Roman mothers did, never to be satisfied whilst the virtues and victories of the past were more numerous or more glorious than those of the present.

But how are these results to be attained? By unity of action. By bringing together these Presbyterian bodies from every part of the world, not in an organic union, but into such oneness of thought and sympathy that they shall act in a co-operative unity, like several armies moving against a common enemy, animated by the same spirit and aiming at the same result. But again the question returns: How shall this be done? How shall this unity be secured? Not by resolutions; not by the decrees of Councils; not by ecclesiastical pressure; but by the power of warm Christian affection. The unity must not be from without, but from within; it must be from that love which unites heart to heart, until the bond encircles the whole family. The smallest Presbyterian body struggling under discouragement in the most distant country must be made to feel that it does not stand alone, but is linked in effective sympathy with a great family of vigorous Churches who feel for them and will act with them in their time of need. No Church must be permitted to have a feeling of

solitary orphanage. The brethren must take home from this family Council the salutations of the Churches to each other, and such messages of love and sympathy as will make the discouraged lift their faces from the dust, and thank God and take courage. So, too, the Churches and brethren laboring in the great centres and bearing the burdens of heavy responsibilities must be made to feel that in this strain and struggle they have the support of brethren and Churches who feel and work with them and for them, and that from the vast family all over the earth prayers are going up for their success. But here, still, the question returns: "How is this to be effected?" Only by the presence and power of the Holy Ghost in all our Churches and in the hearts of all our ministers and people. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts." He is the spirit of love, who must bind all our hearts in unity; the spirit of truth, who must take the things of Christ and show them unto us; the spirit of courage, who must make us witnesses for Christ, and the spirit of power, who alone can give us the victory. As the disciples waited at Jerusalem, so we should wait here with one accord for the coming of the Holy Ghost, and as we separate carry the benediction with us to the ends of the earth.

And now, brethren, I have done. But I am reminded that a cloud of sorrow rests upon this assembly to-day. There are those absent whom we all miss—two eminent and beloved brethren of this city, of whom mention will be made this afternoon, and one other of whom it behooves me to speak, because it has fallen to my lot to stand in his place to-day. That venerated and beloved father in Israel, Dr. William Adams—who presided at the last session of this Council at Edinburgh, who uttered the last prayer, who pronounced the last benediction, under whose uplifted hands we had expected this morning to receive a fresh blessing, and whose skilful hand was to have struck the key-note of this Council—has passed from our loving fellowship to the joys of his Lord. He is there receiving the benediction that he would have asked for us; he is there striking the key-note of his everlasting song. He had a place in all hearts; perhaps no one man in the history of our American Churches was ever so universally loved. His life and influence was a golden clasp that bound together our Presbyterian Churches.

Had he been present to-day it was his purpose to have spoken to you upon what he regarded as the highest evidence of our religion, "the Spirit of God working by His truth upon our inner consciousness." His text would have been: "Until the day dawn and the day-star arise in your hearts." On him the day has dawned; and now may God grant that the day-star may arise in our hearts!

Dr. Paxton was assisted in the devotional services by the Rev. Principal Robert Rainy, D. D., of Edinburgh, Scotland, and by the Rev. John Jenkins, D. D., LL. D., of Montreal, Can-

ada. At the close of the sermon, Dr. Paxton constituted the Council with prayer; after which, on motion by the Rev. William P. Breed, D. D., of Philadelphia, an adjournment took place, until until 3 P. M., to Horticultural Hall.

3 P. M.

The Council reassembled at 3 o'clock, in Horticultural Hall, and was opened with prayer by the Rev. Dr. Paxton.

ADDRESS OF WELCOME.

The following Address of Welcome was delivered by the Rev. W. P. Breed, D. D., of Philadelphia:

Mr. President, and Fathers and Brethren of the Second General Council of those who throughout the world hold the Presbyterian system:

The Church in Philadelphia sets before you an open door, and in the providence of God it has become my privilege to point you to that door, and to the word "Welcome" carved deep and large on posts and lintel. We are bidden to entertain strangers, for so we may entertain angels unawares, but we are already aware whom we entertain. Ye are "the angels of the churches" which dot the globe over from China around again to China.

Man proposes. God disposes. We had proposed that you should now be listening to the voice of the beloved Dr. Beadle. God has ordered that voice away, to hymn his praises in the choir above. The place thus left vacant was to have been filled by the stately and venerable form of one to whose voice, for nearly a half century, Philadelphia listened as to a chime of silver bells—the form of Dr. Henry A. Boardman. His heart was in this Council. A few days before his death it became my duty to reply to a letter from him touching its interest and success. And lo! he, too, is not, for God has taken him! But if these departed worthies are no longer seen by us, are we not seen by them? As we breathe benedictions on their memories, are they not dropping benedictions on our heads?

Fathers and brethren, we greet you severally with the welcome due to your professional eminence, efficient service, distinguished ability, and high personal worth. And we greet you collectively as a Council representing "a great crowd of witnesses," 30,000,000—yes, 40,000,000—of them in every land, in every clime—those millions the children and successors of many legions more, seated now in the galleries of History's vast Coliseum, tier above tier, generation upon generation, of those who, through ages of toil, trial, and triumph, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the army of the aliens."