

THE CHURCH

AT HOME AND ABROAD.

OCTOBER, 1898.

CURRENT EVENTS AND THE KINGDOM.

Christianity in Japanese Politics.—

In his article in the *Independent* on this subject, the Rev. M. L. Gordon mentions the fact that the president of the Diet, Mr. Kenkichi Kataoka, a well-known member of the Presbyterian Church, has since his election, with Mr. Soroku Ebara, an earnest Methodist, and a few other Christians, kept up a prayer meeting. Mr. Kataoka testifies that in the discharge of his duties as presiding officer he daily sought and, he believes, received divine help. After the dissolution of the Diet and the resignation of Marquis Ito, the management of the new Constitutional party, formed by the union of the Liberal and Progressive parties, was committed to four party leaders, two of whom were Mr. Kataoka and Mr. Ebara. As a result of the recent election, 258 out of 300 members of the Diet belong to the Constitutional party. Several Christians were elected, among them Mr. Saibara and Mr. Nakamura, two well-known and trusted members of the Kumi-ai Church.

The Future of the Soudan.—The carefully planned campaign of Gen. Sir Herbert Kitchener, extending through more than two years, has resulted in victory for the Anglo-Egyptian army. This campaign was undertaken to regain control of the territory in the eastern Soudan once under the government of the Khedive of Egypt, but lost by the revolt of the Mahdi in 1882, and thus protect Egypt from the possibility of Dervish raids, and also guard her water supply. Another motive was the lessening of the slave trade. The utter rout of the Khalifa's forces and the occupation of Omdurman and Khartoum will result in better government for all that region. Gen. Kitchener now calls upon the British public

to subscribe \$300,000 to establish at Khartoum, in memory of Gen. Gordon, a college and medical school, where the sons of sheiks may receive an education which should qualify them to hold government positions.

The Indians at Omaha.—By invitation of the Indian Office at Washington, the representatives of forty different tribes of North American Indians are attending the Trans-Mississippi Exposition in Omaha. They are to be housed in native habitations, and will from time to time participate in festivities peculiar to their tribes. In this manner religious and social rites are to be illustrated, affording students of ethnology and sociology a rare opportunity for study. The contrast between the present coming of a thousand Indians to Omaha, and the threatened invasion of that town by Sioux warriors thirty-five years ago, emphasizes what has been accomplished in the effort to civilize and Christianize these wards of the Nation.

Christianity in Spain.—Now that the outlook of peace with America is so bright, we may look forward to advance in the growth of evangelical Christianity in Spain. If only Protestantism in that priest-ridden land had a free hand its success would be assured. We must not suppose, however, that the light of gospel truth is utterly extinguished. In the entire country to-day there are fifty-six Protestant pastors, thirty-five evangelists and 116 places for public worship. The number of regular communicants is 3442, and regular attendants reach 9194. These may seem very small numbers for the whole of Spain. It is certainly a day of small things for Protestants as yet.

THE WESTMINSTER STANDARDS AND THE FORMATION OF THE AMERICAN REPUBLIC.

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[This address in full and as a separate publication can be had from the *Presbyterian Board of Publication and Sabbath-school Work*.]

The predominant influence in the history of mankind has always been that resident in ideas. All forms of human organization, religious, social, political, are the outgrowth of the ideas which constitute their formative principles. This is true whatever the character of the organizations, whether they be societies, communities, nations, or churches. The State as well as the Church, empires equally with republics, tyrannies equally with popular governments, are the results of the dominance of ideas in the human mind. It is this fact which gives to truth its supreme worth, and which confers upon all sacrifices made for principle an inestimable value.

The power resident in ideas finds marked illustration in the Protestant Reformation, which began its beneficent revolutionary work in the early years of the sixteenth century. That Reformation took as formative truths the sovereignty of God over human affairs, the sovereignty of the Holy Scriptures as God's law over faith and conduct, the direct responsibility of the individual to God, and the fact that in his dealings with men God is no respecter of persons. Further, truth, when accepted, affects all the interests of men, material, mental and political, as well as spiritual. The cardinal tenets of the Protestant Reformation became, therefore, irrepressible and aggressive political forces, maintaining and securing the rights of man to equality before the law, to liberty, and to a voice in the government under which he lives.

The ideas which caused and controlled the Reformation found expression two hundred and fifty years ago in the Westminster Standards. Doctrinally, the system of thought found in them bears the name of Calvinism, from its chief theologian, John Calvin of Geneva. Politically, the system is the chief source of modern republican government. That Calvinism and republicanism are related to each other as cause and effect is acknowledged by authorities who are not Presbyterians. Isaac Taylor calls republicanism the Presbyterian principle. Bishop Horsley declares that "Calvin was unquestionably in theory a republican," and adds that "so wedded was he to this notion, that he endeavored to fashion the government of all the Protestant Churches upon republican principles." This thought is still further carried forward by Bancroft when he speaks of "the politi-

cal character of Calvinism, which with one consent and with instinctive judgment the monarchs of that day feared as republicanism." Leopold Von Ranke, the German historian, gives his weighty judgment in the words, "John Calvin was the virtual founder of America." Lord Macaulay writes that the ministers of the Church of Scotland inherited the republican opinions of Knox, and also states that the Long Parliament, which was controlled by Presbyterians, "is justly entitled to the reverence and gratitude of all in every part of the world who enjoy the blessings of constitutional freedom." The Long Parliament was the body which gave existence to the Westminster Assembly, and Macaulay's testimony therefore points to the intimate connection between Calvinistic doctrine and constitutional government. These extracts from the writings of men who were not themselves Presbyterians indicate clearly the political influence of the doctrinal ideas contained in the Westminster Standards.

The Westminster Standards were the common doctrinal standards of all the Calvinists of Great Britain and Ireland. The English Calvinists commonly known as Puritans, early found a home on American shores, and the Scotch, Dutch, Scotch-Irish, French and German settlers, who were of the Protestant faith, were their natural allies. It is important to a clear understanding of the influence of Westminster in American Colonial history to know that the majority of the early settlers of this country, from Massachusetts to Delaware inclusive, and also in parts of Maryland, Virginia, and the Carolinas, were Calvinists. They brought with them to this land those doctrinal ideas which exalt in the human mind the sovereignty of God, which bring all lives and institutions to the test of the Holy Scripture, which teach that the divine being is no respecter of persons, and which lead logically to the conclusion that all men are born free and equal. Further, the early British settlers, whether Presbyterians or Puritans, were all believers in the Westminster Confession. The Congregationalists of New England adopted it for doctrine in 1648, one year after its completion at London; the Baptists also adopted it in 1677 except as to Baptist peculiarities; the Presbyterians always maintained it vigorously for both doctrine and government; and the Reformed Dutch were in full sympathy with

the Presbyterians. To put the situation concisely, about the year 1700 the American Colonists were divided into two great sections, the one Episcopalians and Monarchists, the other Calvinists and believers in popular government. From Boston to the Potomac, Puritan and Presbyterian Calvinists were in the ascendant, and from the Potomac southward the majority of the people were of opposite tendencies. Naturally between these parties conflicts arose, caused by their fundamental differences in religion, in church government, and in the views which they held of the rights of the people. Into a lengthy and adequate consideration of these differences the limits of space forbid entrance. A concise statement of several particulars, each of which is intimately connected as a fundamental factor with the formation of the American Republic, must suffice for present purposes.

One of the initial points of difference between the Calvinists and other of the early American settlers had to do with popular education. We to-day believe that the education of all citizens is fundamental to the welfare of the Republic. This principle, however, it should be understood, is a logical result of Calvinistic thought and practice. Calvinists, taught by the Holy Scriptures, made religion a personal matter, not between man and the Church, but between the soul and God, and necessitated personal knowledge on the part of human beings of God's Word as the law of faith and life. Education in religious truth became therefore a cardinal principle of the Calvinists, and the steps were easy and swift from it to secular and popular education. This logical connection between Calvinism and education is acknowledged by our historian Bancroft, who says that Calvin was the "first founder of the public school system." It is also shown by the history of popular education. A high authority states that Presbyterian Scotland "is entitled to the credit of having first established schools for primary instruction to be supported at the public expense." The Scotch system of free education was founded in 1567, fifty years before the American Calvinist colonies had been established. Presbyterian Holland followed closely in the footsteps of Scotland, and the first settlers in New England and the Middle States, being themselves Calvinists, naturally proceeded at once, like their European brethren of similar faith, to care for the interests of education. Harvard, Yale, and Princeton Universities were all founded by men who believed in the Westminster Confession, and as early as 1647 Massachusetts and Connecticut established public school systems. In some

other colonies, however, a very different state of affairs was to be found. An Episcopal governor of Virginia, in 1661, thanked God that there were in that region neither "free schools nor printing." Steadily year by year, however, the belief in popular education, nurtured by our Calvinistic ancestors, by men who believed in the Westminster Confession and in the canons of the Synod of Dort, spread throughout the colonies, and to-day the right of all persons to become through instruction intelligent citizens is everywhere recognized in this great republic. Is education one of the foundation stones of the nation? Then honor to whom honor is due, to the men who believed in the application of Calvinistic principles to secular education.

Another cardinal principle of the government of this American nation is the separation of Church and State, with its resulting absolute religious freedom for the individual. This characteristic of the organization of the republic is also a logical outcome of Calvinistic doctrine. Establishments of religion are found in Europe, even in such Presbyterian lands as Scotland and Holland, but they are survivals from a past age, and are not a rightful development from the great Calvinistic principle, that "God alone is Lord of the conscience." This was seen clearly in the American colonies first by the Dutch settlers in New York, who were Presbyterians, then by the Baptists, who equally with the Presbyterians are Calvinists. The English-speaking American Presbyterians quickly recognized the full force of the principle, and as early as 1729 the General Synod of the Presbyterian Church declared that the Church should be independent of the State. This Scriptural position was antagonized, however, at the first by the Congregationalists in New England, and then by the Episcopalians in all the colonies where they were in authority. Gradually, however, the principle of untrammelled religious liberty won its way to recognition in New England, and the acknowledgment of it, there and in other parts of the country, was hastened by the attempts made from 1750 onward to establish the Episcopal Church in the colonies. United resistance to such attempts was first organized in 1766, ten years prior to the Declaration of Independence, and in part by the General Synod of the Presbyterian Church. A petition had been sent by Episcopalians, in the year just named, from a convention held in New York, to the British government, for the appointment of bishops for America. Presbyterians and Congregationalists, Dutch, German and French Protestants, had experienced the baneful power of established Epis-

copal Churches on the other side of the Atlantic. American Calvinists could not forget the awful butcheries of the Spanish tyrants in the Netherlands, the terrible devastation wrought in the valley of the Rhine, the 100,000 victims of the massacre of St. Bartholomew, or the 18,000 covenanters who in Scotland, during a few brief years, were either massacred by dragoons or executed by the agents of ecclesiastical tyranny. The moment, therefore, that religious liberty was seriously threatened by the schemes of a Church which at that time was ultra-loyal to the British crown, American Calvinists joined forces, and from New England to South Carolina never wavered a hair's-breadth from a thoroughgoing devotion to the cause of religious liberty. They stood shoulder to shoulder in opposition to ecclesiastical tyranny, and their courage and high intelligence secured for the republic that religious freedom which is now a leading characteristic of our national life.

Having dealt with religious liberty, it is natural now to turn to the consideration of the specific relation of the American Presbyterian Church to the civil liberty which was secured by the independence of the United States. The opening of the Revolutionary struggle found the Presbyterian ministers and churches ranged solidly on the side of the colonies. In 1775 the General Synod issued a pastoral letter, an extract from which indicates the spirit prevailing in the Church, and reads, "Be careful to maintain the union which at present subsists through all the colonies. In particular, as the Continental Congress, now sitting at Philadelphia, consists of delegates chosen in the most free and unbiased manner by the people . . . adhere firmly to their resolutions, and let it be seen that they are able to bring out the whole strength of this vast country to carry them into execution." Contemporary with this letter of the Synod was the famous Mecklenburgh Declaration of Independence, renouncing all allegiance to Great Britain, passed by a convention in western North Carolina, composed of delegates nearly all Presbyterians, and forestalling the action of the Colonial Congress in the same line by more than a year. Further, in the sessions of the Continental Congress, the influence of no delegate exceeded that wielded by the Rev. John Witherspoon, president of Princeton College, the only clerical signer of the Declaration of Independence. Under his leadership the American Presbyterian Church never faltered in her devotion to the cause of the independence of these United States. So resolute and aggressive were its members in their opposition to the Eng-

lish government, that the colonial cause was repeatedly spoken of in Great Britain as the Presbyterian Rebellion. At the close of the war, in 1783, the General Synod addressed a letter to its churches, congratulating them on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind." What was true of the Presbyterian was true of the other Calvinistic Churches of the land, of the Congregational and also of the German and Dutch Reformed. It is estimated that of the 3,000,000 Americans at the time of the American Revolution, 900,000 were of Scotch or Scotch-Irish origin; that the German and Dutch Calvinists numbered 400,000, and the Puritan English 600,000. If the believers in the Westminster Standards and cognate creeds had been on the side of George III in 1776, the result would have been other than it was. But they stood where thoroughgoing Calvinists must ever stand, with the people and against tyrants, and therefore under the blessing of God the American colonies became free and independent States.

We pass now to a fact which in connection with the influence of the Presbyterian Church upon the republic is quite as important as any yet dealt with, the position of the Church for three-quarters of a century as the sole representative upon this continent of a representative popular government as now organized in this nation. From 1706 to the opening of the revolutionary struggle, the only body in existence which stood for our present national political organization was the General Synod of the American Presbyterian Church. It alone among ecclesiastical and political colonial organizations exercised authority, derived from the colonists themselves, over bodies of Americans scattered through all the colonies from New England to Georgia. The colonies in the seventeenth and eighteenth centuries, it is to be remembered, while all dependent upon Great Britain, were independent of each other. Such a body as the Continental Congress did not exist until 1774. The religious condition of the country was similar to the political. The Congregational Churches of New England had no connection with each other, and had no power apart from the civil government. The Episcopal Church was without organization in the colonies, was dependent for support and a ministry on the Established Church of England, and was filled with an intense loyalty to the British monarchy. The Reformed Dutch Church did not become an efficient and independent organization until 1771, and the German Reformed Church did not attain to that condition until 1793. The Baptist

Churches were separate organizations, the Methodists were practically unknown, and the Quakers were non-combatants. But in the midst of these disunited ecclesiastical units one body of American Christians stood out in marked contrast. The General Synod of the Presbyterian Church was not dependent for its existence upon any European Church, was efficiently organized, and had jurisdiction over churches in the majority of the colonies. Every year Presbyterian ministers and elders from the different colonies came up to the cities of Philadelphia or New York, to consider not only the religious interests of their people, but likewise educational and at times political questions. It was impossible, at that date, it must be remembered, to separate these latter issues from the affairs of the Church, for the country was under the English government, the Episcopal Church was the only Church to which that government was favorable, and Christians of other beliefs were compelled to act vigorously and unitedly in the maintenance of both their religious and secular interests. And the Presbyterian Church, filled with the spirit of liberty, intensely loyal to its convictions of truth, and gathering every year in its General Synod, became through that body a bond of union and correspondence between large elements in the population of the divided colonies. Is it any wonder that under its fostering influence the sentiments of true liberty, as well as the tenets of a sound gospel, were preached throughout the territory, from Long Island to South Carolina, and that above all a feeling of unity between the colonies began slowly but surely to assert itself? The United States of America owe much to that oldest of American Republics, the Presbyterian Church.

The influence of the Presbyterian Church was zealously employed, at the close of the war for independence, to bring the colonies into a closer union. The main hindrance to the formation of the Federal Union, as it now exists, lay in the reluctance of many of the States to yield to a general government any of the powers which they possessed. The Federal party in its advocacy of union had no more earnest and eloquent supporters than John Witherspoon, Elias Boudinot, and other Presbyterian members of the Continental Congress. In this they were aided by many who had come to the views which they as Presbyterians had always maintained. Slowly but surely ideas of government, in harmony with those of the Westminster Standards, were accepted as formative principles for the government of the United States, and that by many persons not con-

nected with the Presbyterian Church. Among these were the great leaders in the Constitutional Convention, James Madison, a graduate of Princeton, who sat as a student under Witherspoon; Alexander Hamilton, of Scotch parentage, and whose familiarity with Presbyterian government is fully attested, and above all George Washington, who, though an Episcopalian, had so great a regard for the Presbyterian Church and its services to the country, that he not only partook of holy communion with its members, but gave public expression to his high esteem. Indeed, at one time so marked was the respect for the Church during revolutionary days, that it was feared by Christians of other denominations that it might become in America, what it was in Scotland, the Established Church, and so widespread was the feeling of alarm that the General Synod felt compelled to pass a deliverance setting forth its views in relation to religious freedom. Great, however, as was the influence of the Presbyterian Church in those trying times, its ministers and members were always true to their own principles. Presbyterians both in the Old World and the New had been accustomed to representative government, to the subordination of the parts to the whole, and to the rule of majorities for more than two centuries prior to the American Revolution. They knew the value of unity to popular government, and they labored earnestly and persistently until their governmental principles were all accepted by the American people, and the divided colonies became the United States of America. It is not that the claim is made, that either the principles of the Calvinistic creed or of the Presbyterian government, were the sole source from which sprang the government of this great Republic, but it is asserted that mightiest among the forces which made the colonies a nation were the governmental principles found in the Westminster Standards. Our historian Bancroft says, "the Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster." The elements of popular government were, without question found in many of the colonies, especially in New England, but the federal principle, whose acknowledgment resulted in the American nation, through the adoption of the Constitution of 1788, was found previous to that year in full operation upon this continent only in the American Presbyterian Church, and had in it its most practical and successful advocate. Chief among the blessings which

Presbyterians aided in bestowing upon this country was and is the Federal Union.

Such is the relation of the Westminster Standards to our national life; such is the answer which as Presbyterians we give to the question, What have the principles of these Standards done for the Republic? To-day, as we look over our broad national domain, as we see the 70,000,000 of our inhabitants in the enjoyment of education, of religious freedom, of civil liberty, of the blessings which the Federal Union has secured to the nation, we can say, This hath Westminster, hath Calvinism wrought! This, too, is our answer to the assertion made by some ill-informed persons, in whose minds prejudice has usurped the throne of sound reason, the assertion that Calvinism is dead. Dead! Calvinism dead! The fundamental principles of Westminster are maintained to-day in this land not only by the Presbyterian and the Reformed Churches, but also by the Baptists, Congre-

gationalists, and many Episcopalians. The majority of American Protestants are Calvinists. Calvinism dead! It will cease to be both life and power only when popular education shall give place to popular ignorance, when civil and religious liberty shall vanish, when the Republic shall be shattered into separate and warring nationalities, and when the very life shall have perished from government of the people, by the people, and for the people. But never shall such changes be. Oh, America, America! The sovereign hand of the Almighty rocked thy cradle, the eternal purpose sustained and nurtured thy founders, and we believe that the unchangeable divine decree hath ordained thee to be an indestructible union of indestructible States, the leader of the hopes of mankind, the majority of thy citizens servants of God and lovers of humanity, until the hour when God shall in truth dwell with men, and all mankind shall be his people.

QUESTIONS FOR THE OCTOBER MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What work is our Church doing among the Indians in the Indian Territory? Page 326.
2. Describe the spiritual destitution among the whites in that Territory. Page 327.
3. What is the outlook for mission work in Porto Rico? Page 327.
4. The Mormon articles of faith are what? Page 329.
5. How many Mormons are there in Utah and vicinity? Page 330.
6. How are Mormon missionaries recruited? Page 331.
7. In what respects have the Mormons shown their lack of patriotism? Pages 331, 332.
8. How does a Sabbath-school missionary describe the hunger for the gospel which he found in New Mexico? Page 313.
9. What incident illustrates the character of the students at Poynette Academy? Page 319.
10. Why does the Freedmen's Board say No to appeals for help? Page 322.
11. What is said of the contributions last year to the cause of Ministerial Relief? Page 320.
12. Glean some facts regarding Church Erection from the tabular statement on pages 316, 317.

WORK ABROAD.

13. Where was the first band of Student Volunteers organized? Page 300.
14. Describe the origin and growth of the missionary training school at Cornwall, Conn. Page 301.
15. How did William E. Dodge earn money for this school? Page 302.
16. Why was the school finally discontinued? Page 303.
17. What was the influence of the Hawaiian, Obookiah, in this country? Pages 301-303.
18. What are the evidences of the weakness of China? Page 283.
19. In what is China strong? Page 283.
20. What real progress has China made? Pages 283, 284.
21. How does the tribal relation in Africa hinder the advancement of the Mabeya? Page 308.
22. Describe their lack of truthfulness. Page 309.
23. How did the Koreans in the city of Kimhai secure a house of worship? Page 310.
24. How does a missionary testify to the value of a student conference in Lahore? Page 310.
25. How did an elder in a Mexican village, on assuming the duties of local magistrate, honor the Bible? Page 312.
26. Describe the character and work of Christian Frederick Schwartz. Page 299.

THE CHRISTIAN TRAINING COURSE.

It has been decided to furnish for the Christian Training Course a series of articles on "How to Bring Men to Christ," for use instead of Mr. Torrey's book. These will be prepared by various pastors and will follow the topics already printed in the September number. This will make the purchase of the book unnecessary. The first article will appear in November.