

✓
CENTENNIAL

HISTORICAL DISCOURSES

DELIVERED IN THE CITY OF PHILADELPHIA, JUNE, 1876,

BY APPOINTMENT OF THE

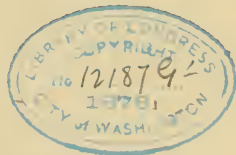
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH

In the United States of America.

WITH THE

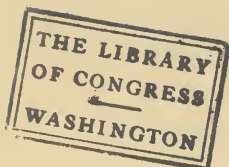
MODERATOR'S SERMON

BEFORE THE GENERAL ASSEMBLY OF 1876.



PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION,
No. 1334 CHESTNUT STREET.

BX8935
C4



Entered according to Act of Congress, in the year 1876, by
THE TRUSTEES OF THE
PRESBYTERIAN BOARD OF PUBLICATION,
In the Office of the Librarian of Congress, at Washington.

WESTCOTT & THOMSON,
Stereotypers and Electrotypers, Philada.

THE PERIOD FROM THE
ADOPTION OF THE PRESBYTERIAN FORM OF GOVERN-
MENT TO THE PRESENT TIME.

BY THE
REV. SAMUEL J. WILSON, D.D., LL.D.,
PROFESSOR OF BIBLICAL AND ECCLESIASTICAL HISTORY, WESTERN
THEOLOGICAL SEMINARY.

CONTENTS.

	PAGE
Independence Achieved.—Presbyterian Patriots.—Suffered in the War.—The First General Assembly.—Its Men.—A Common Bond of the Church.—Its Action.—Shock of the French Revolution.—Impiety Abounding.—The Clouds scattered by Revivals.—1781 to 1787.—Prayer-Meeting in Hampden-Sidney College.—Spread of the Work.—Kentucky.—The Year 1800.—Froth.—Schism leading to Formation of Cumberland Presbyterian Church.—North Carolina.—Virginia.—Western Pennsylvania.—New Jersey.—Cheering Reports of 1803-1812.—Extension of the Work Northward and Eastward.—From the First a Missionary Church.—Aggressive Agencies.—The Indians.—Presbyterianism a Promoter of Learning.—Vital Forces.—The Plan of Union.—Antagonisms.—Division of 1838.—The two Bodies.—Civil War.—Drawing Together. The Issues settled.—Reunion.....	151-215

FROM THE ADOPTION
OF THE
PRESBYTERIAN FORM OF GOVERNMENT
TO THE PRESENT TIME.

A MERICAN independence has been achieved. The colonies have taken their place as free and independent States among the nations of the earth. In bringing about this the most momentous political event of the last century the ministry and laity of the Presbyterian Church bore an essential and a conspicuous part. These men were the descendants of the Huguenots whose blood, shed in the cause of religious freedom, had baptized almost every acre of France; of the Dutch, who under William the Silent, had struggled and fought against civil and religious despotism amidst the dikes of Holland; of the Scotchmen who signed the Covenant with the warm blood of their veins, and who had fought to the death under the blue banner of that Covenant; of the heroes whose valor at Londonderry turned the scale in favor of the prince of Orange and secured the Protestant succession in

England—sons of the women who, during that memorable siege, carried ammunition to the soldiers, and in the crisis of the assault, sprang to the breach, hurled back the assailants and turned the tide of battle in the critical, imminent moment of the conflict.

These were not the men to be dazzled by specious pretexts, or to stand nicely balancing arguments of expediency, when issues touching human freedom were at stake. These were not the men to barter away their birthright for pottage. They who had endured so much in the cause of freedom in the Old World, who, for its sake, had left all and braved the perils of the ocean to seek a refuge in the forests of an unbroken wilderness, were not the men tamely to submit their necks to the yoke, how smoothly soever it might be fitted for them by the deft hands of king, Church or Parliament. Consequently, the Presbyterians in the colonies were almost to a man, and to *a woman*, patriots “indeed, in whom there was no guile.”

In a Presbyterian community not far from the spot where the first blood of the Revolution was shed, in a Presbyterian convention which had for its presiding officer a ruling elder, was framed and promulgated the Mecklenburg Declaration, which embodied the spirit and the principles of the Declaration of Independence, and which

antedates that document by the space of a year and more; and even earlier than this, within the bounds of old Redstone Presbytery, the "Westmoreland Declaration" was made at Hanna's Town, in Western Pennsylvania.

None in all the land better understood the nature of the struggle, or more thoroughly appreciated the importance of the issue, than those men. They saw in the impending conflict more than a tax on tea or a penny stamp on paper—more even than "taxation without representation." In addition to political tyranny they perceived the ominous shadow of spiritual despotism, which threatened to darken the land to which they had fled as an asylum, and they esteemed their fortunes and their lives a cheap sacrifice at which to purchase for their posterity in succeeding generations the blessings of religious freedom.

Into the struggle, therefore, they threw themselves heart and soul. With enthusiastic devotion, they put at the service of their country the last penny of their substance and the last drop of their blood. Wherever a Presbyterian church was planted, wherever the Westminster Confession of Faith found adherents, wherever the Presbyterian polity was loved and honored, there intelligent and profound convictions in regard to civil and religious liberty were developed as nat-

urally as the oak grows from the acorn, and there, when the crisis came, strong arms and stout hearts formed an invulnerable bulwark for the cause of human freedom. As the Spartan defended his shield, as the Roman legions fought for their eagles, as a chivalrous knight leaped to the rescue of his sweetheart, so our Presbyterian ancestors, with a prodigal valor and an unquenchable ardor, sprang to the defence of their sacred rights.

An adequate history of their services, their sacrifices and their sufferings has never been written, and, alas! never can be written now. No monuments have been left from which such a history can be compiled. In the pulpit, in the halls of the provincial and the Continental Congresses, in the army as chaplains and as soldiers, the ministers rendered invaluable service by their eloquence, their wisdom, their learning, their courage and their example, while the laity took into the ranks a heroism as stalwart as that of the Ironsides of Cromwell. Presbyterian blood from shoeless feet tracked the snow at Valley Forge. From the Schuylkill to the Chartiers pulpits rang with utterances which were at once scriptural and patriotic, and which were so sound and fearless and inspiring that they deserve to take rank in the series of kindred testimonies in the Scottish Church borne by such men as Knox,

Buchanan, Rutherford, Brown of Wamphry, Cargill and Renwick. These utterances embodied principles which, emanating from the republic of Geneva, consecrated by the holiest blood of Scotland, sheltered and defended by more than Spartan heroism and endurance in the forests of America, now underlie the institutions of every free government on the face of the whole earth.

Republicanism is Presbyterianism in the State; so that in the victory of our Revolutionary forefathers there was a triumph of principles in defence of which our ancestors in the ecclesiastical line had for generations poured out their blood like water. These principles could find no hospitable or congenial home in Europe, and had fled for refuge to the great ocean-bound wilderness as their last hiding-place. A few half-clad, half-starved and not half-equipped regiments of provincial militia bore the ark which contained the charter of freedom for the nations. They bore it bravely and well, and when the clouds of war drifted away, lo! there stood on these shores, disclosed to the gaze of the world, a Christian republic which, as a pharos, flings its light across the ocean to guide the footsteps of nations in the path of liberty, of progress and of universal brotherhood. Every civilized nation on the globe has felt the throb of our free life. Over

the ark of our liberties dwells the political shekinah of the world, to which all the oppressed shall look, and guided by which they shall at last be led into a large and goodly Canaan of civil and religious freedom.

But the war is over. The transcendent achievement has been won. After seven years of fierce and bitter struggle, dove-eyed Peace has spread over the land her shadowing wings, dripping with celestial benedictions. The inchoate elements of national life have crystallized into a compact and symmetrical republican government. The colonies have become States and the Constitution of the United States has been adopted.

Owing to their pronounced and intense patriotism during the war, the Presbyterian ministers and churches had borne the brunt of the fury of the enemy. Pastors were driven away from their flocks, churches were turned into barracks or stables, and in many instances were torn down or burned. Congregations left without pastors, and exposed to all the deleterious influences of war, were scattered as sheep without a shepherd. Many churches could adopt the refrain of the prophet, *Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste.*

But as soon as the sword was returned to its scabbard the Church addressed herself to the task of restoring her broken walls, building up her waste places and gathering her scattered sheep to the fold again. With a sublime faith and an unerring intuition she divined the future greatness of the nation, and hastened to make such adjustments in her polity and organization as would enable her to meet worthily present and prospective responsibilities.

The complete constitution of the Presbyterian Church in the United States of America, containing the Confession of Faith, the catechisms, the government and discipline, and the directory for the worship of God, was finally ratified and adopted by the Synod of New York and Philadelphia in the year 1788; and at the same meeting the necessary steps were taken toward the formation of a General Assembly by dividing the synod into four synods, and by ordering that a General Assembly, constituted out of the "said four synods," should meet in Philadelphia in May of the following year.

Thus organized and equipped, the Church stands abreast of the new era, "her loins girt about with truth, her feet shod with the preparation of the gospel of peace," in her hand "the sword of the Spirit" and with her face set toward the West.

The first General Assembly of the Presbyterian Church in the United States of America met in the Second Presbyterian church in the city of Philadelphia on May 21, 1789, and was opened, according to the appointment of synod, with a sermon by Dr. Witherspoon.

In fancy let us visit this small but august body of men.

In the moderator's chair is the courtly Dr. Rodgers, and at the clerk's table sits the chivalrous Duffield—whose ancestors, reaching America by way of England, Scotland and Ireland, had their Huguenot blood enriched with Puritanic and Covenanting ingredients—who during the war had preached under fire, and who, along with Beatty, had braved the perils of the wilderness in crossing the Alleghenies, in order to set up the standard of Presbyterianism on the banks of the Monongahela, the Allegheny and the Ohio, and to proffer the blessings of the gospel to the Indians on the banks of the Muskingum. On the floor is Dr. Witherspoon, of distinguished presence and of still more distinguished achievement, the eminent divine, the able statesman, the pure and valiant patriot, who shone alike conspicuously in the pulpit, on the floor of Congress and in the president's chair, in whose veins ran the blood of John Knox, and whose whole life proved him to be a worthy descendant of the

great Scottish Reformer. Beside him, and coming from the same presbytery (New Brunswick), and destined to be his successor in the presidency of the College of New Jersey, is the eloquent and learned Dr. Stanhope Smith, the founder of Hampden-Sidney College, now in the fullness of his marvelous powers and at the zenith of his splendid fame, whose oratory recalled the grandeur of Davies and did not suffer in comparison with that of Patrick Henry.

There, too, is the polyhistoric, the encyclopædic scholar, the profound divine, the accomplished provost of the University of Pennsylvania, Dr. Ewing, who on an hour's notice could lecture on any subject in the curriculum of the university, who was the peer of Rittenhouse in mathematics, and who in conversation could keep old Dr. Sam Johnson at bay. From Baltimore comes the renowned Dr. Patrick Allison, who went to that place when it contained only thirty or forty houses, and in a log hut had preached to a congregation of six families, but whose usefulness and reputation grew with the growth of the city, until, as a preacher, a presbyter and an accomplished and fearless controversialist, no one stood above him, and of whom Dr. Stanhope Smith said, "Dr. Allison is decidedly the ablest *statesman* we have in the General Assembly of the Presbyterian Church." There, too, is Cooper,

one of the Apostles of the Cumberland Valley, a valiant military as well as spiritual leader; and the ungainly but saintly Moses Hoge, of Virginia, who, destitute of the natural gifts and graces of oratory, so moved men by his "blood earnestness" that John Randolph said, "That man is the best of orators;" and McWhorter, who had been the chaplain of Knox's brigade, and who in the darkest hour of the Revolution hastened to headquarters to encourage the commander-in-chief; and Azel Roe, who inspired a cowardly regiment with courage and then led them into battle, and who was as full of humor as he was of courage and patriotism; and Latta, who with blanket and knapsack had accompanied members of his church to the camp and the battle-field; and Dr. Sproat, in the pastorate the successor of Gilbert Tennent and the predecessor of Ashbel Green; and Dr. Robert Smith, who at the age of fifteen, having caught the spirit of Whitefield and having consecrated all the strength of a vigorous body to the work of preaching the gospel, was abundant in labors, and with his hand on the plough never once looked back; and Dr. Thomas Read, whose extensive missionary labors in the wilds of Delaware gave him so accurate a knowledge of the roads, paths and bypaths of the region, that he was the only man who could extricate Washington and his army from the perilous position which they occu-

pied at Stanton, before the battle of Brandywine, so that the modest pastor of Drawyer's Creek may be denominated the saviour of his country; and the genial Dr. Matthew Wilson, who was both a divine and a physician and eminent in both professions,—good men and true, all of them, who had “endured hardness as good soldiers” both in the cause of Christ and for their country.

In point of numbers this assembly was not large, there being on the roll only thirty-four commissioners, representing thirteen presbyteries, but in point of dignity, learning, ability, zeal and experience it compares favorably with any of its many illustrious successors. An able committee, raised for the purpose, reported fifteen rules for the government of the body, which have since been supplemented but never improved, so that substantially these are the rules by which, to this day, the General Assembly has been governed. Drs. Witherspoon, Allison and Stanhope Smith, the ablest committee which the Assembly could command, drew up an address to George Washington, President of the United States, which address, as a document, is worthy of the genius and eloquence of these three illustrious men, and which, while it has nothing in it of the cringing servility and sycophancy which are begotten of the adulterous union of Church and State, is yet, at the same time, a dignified and

loyal acknowledgment of the "powers that be" as "ordained of God."

Regarding with apprehension the fact that many of the presbyteries had failed to send commissioners, and thoroughly comprehending the importance of holding together the widely-separated parts of the Church by a common bond, and being as jealous against schism as the Israelites were when they went posting to Shiloh to demand of the trans-Jordanic tribes an explanation of the altar of witness, the Assembly adopted a circular letter "urging in the most earnest manner the respective synods to take effectual measures that all the presbyteries send up in due season their full representation," so that the scattered tribes of this Israel might, through their representatives, appear together once a year before the Lord at the sanctuary. Nor was the deplorable and pitiable condition of the frontiers forgotten or neglected, but received, as it deserved, most earnest and solemn attention. On a report of Drs. Allison and Stanhope Smith, the synods were requested to recommend to the General Assembly at their next meeting, two members, well qualified, to be employed in missions on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the religious state of these parts, and proposing the

best means of establishing a gospel ministry among the people; and in order to provide necessary funds the presbyteries were enjoined to have collections made and forwarded with all convenient speed. This action was in full accord with an unbroken line of deliverances stretching back to the very beginning of organic Presbyterianism in this country. The Church of our fathers was poor of purse, but rich in faith; and though "little among the thousands of Judah," she had a heart big enough to take in the world. From the first she has been a missionary Church. Woe be unto her if she lose that spirit!

Desirous, moreover, to spread the knowledge of eternal life contained in the Holy Scriptures, the Assembly adopted measures by which to aid the publication and dissemination of an American edition of the Bible, thus indicating the genuineness of their Protestantism by their love for and attachment to the word of God pure and simple.

Adam Rankin, from the presbytery of Transylvania, who, like the thief in the Gospel, seems not to have "entered by the door," but to have climbed up some other way, brought before the Assembly a portentous overture to the effect that the Church had fallen into a "great and pernicious error in the public worship of God by disusing Rouse's versification of David's Psalms

and adopting, in the room of it, Watts' imitation." Mr. Rankin being heard patiently "as long as he chose to speak," which was at "great length," an able and judicious committee was appointed to confer with him privately; but efforts toward relieving his mind proving futile, he was earnestly "recommended to exercise that Christian charity toward those who differed from him in their views on this matter which was exercised toward himself, and he was guarded to be careful not to disturb the peace of the Church on this head." These reasonable and fraternal recommendations were disregarded by him, however; and returning home, by a fierce and fanatical agitation of the subject, he produced in the Church in Kentucky a schism which for years entailed lamentable disaster upon the cause of Christ in that State. The temper and action of the Assembly in the premises show that the policy of the Church on the question of psalmody was settled.

In answer to an overture as to whether the "General Assembly would admit to their communion a presbytery who are totally averse to the doctrine of receiving, hearing or judging of any appeals from presbyteries to synods or from synods to General Assemblies, because in their judgment it is inconsistent with Scripture and the practice of the primitive Church," it was

said "that although they consider the right of appeal from the decision of an inferior judicature to a superior one an important privilege, which no member of their body ought to be deprived of, yet they at the same time declare that they do not desire any member to be active in any case which may be inconsistent with the dictates of his conscience." This does not prove or argue that the Assembly, which was almost entirely composed of Scotchmen and Irishmen or those of Scotch-Irish extraction, held or sympathized with lax ecclesiastical views, but it only shows that in peculiar and delicate circumstances the Assembly acted cautiously, prudently and charitably. It would have been marvelously strange if, after all her testimony and all her sufferings in defence of her principles, the Church should at this point have tamely repudiated these principles. The very calmness and mildness of the answer rather show the firmness of her convictions and the strength of her position.

The Church at this time consisted of four synods, sixteen presbyteries, one hundred and seventeen ministers and four hundred and nineteen churches, two hundred and four of which were vacant. Single presbyteries embraced whole States and indefinite expanses of territories besides. Pastors had parishes as large as England, Scotland and Ireland all put together.

The shock of the French revolution was felt on these shores. Infidelity in France, in the name of liberty, equality and fraternity, had committed atrocities for which human speech has coined no fitting or adequate terms. In its wanton, blasphemous impiety it had violated all sanctities, it had desecrated all shrines, it had trampled upon all rights, human and divine, it had christened the dreadest instrument of modern times the "holy guillotine," it had striven to quench the light of hope in the heart of man by decreeing that "there is no God" and that "death is an eternal sleep," it had wreaked its direst vengeance on the living, and then, hyena-like, had rifled the grave that it might dishonor the bones and dust of the illustrious dead. It has left its track on the page of history as the trail of a filthy snake, in orgies of lust and in carnivals of blood. The mephitic atmosphere of its licentious and ribald atheism was wafted across the ocean, and threatened to blight with a curse the virgin life of the young republic. If the principles of French infidelity had fairly taken root in American soil, they would have produced a harvest of anarchy, lust and carnage such as they had produced in their native soil; and for some time after the Revolutionary war it seemed that such a catastrophe as this awaited the nation.

During the war France was our ally, and thus

the sympathy between the two countries was close and responsive. French fashions, French manners and French modes of thought and of living dazzled the minds of many. Some of the leading statesmen of the time and many of the lower politicians were avowed infidels. French infidelity was discussed around the camp-fires, in legislative halls, in social circles, at the Federal capital and in the backwoods of remote Western settlements. War, too, had left its dregs and débris of vice, idleness, drunkenness and debauchery. The very air was heavy with the poison of deadly error, and the Church itself felt its paralyzing influence. Formalism, indifference and skepticism prevailed among professing Christians, while many of the pastors were mere "hirelings who cared not for the sheep." The foundations of religion, morality and of social order seemed to be giving way. In view of this state of things, the General Assembly, in the year 1798, issued a pastoral letter which to this day sounds like the blast of a trumpet. The letter speaks eloquently and solemnly of the "convulsions in Europe" and of the "solemn crisis" in this country; it points with alarm to the "bursting storm which threatened to sweep before it the religious principles, institutions and morals of the people;" it frames a dreadful indictment against the age, charging it with corruption of manners, prevail-

ing impiety, horrible profanation of the Lord's day, contempt for religion, abounding infidelity, which assumes a front of daring impiety and possesses a mouth filled with blasphemy ; and it declares that among ministers of the gospel and professors of Christianity there was a degree of supineness, inattention, formality, deadness, hypocrisy and pernicious error which threatened the dissolution of religious society. A dark picture, truly, but not a whit darker than the subject which it portrayed.

Nor were such views and forebodings confined to the clergymen. Patrick Henry, in a letter to his daughter, says, "The view which the rising greatness of our country presents to my eyes is greatly tarnished by the general prevalence of deism, which, with me, is but another name for vice and depravity."

The clouds which thus lowered over the new States and threw their black shadows of evil portent far into the future were scattered by the breath of the Spirit of God going forth in powerful and widespread revivals of religion. During the Revolutionary war, on the borders of Western Pennsylvania, in a rude fort into which had been driven the scattered families of a sparse neighborhood, and in which they were held besieged by bloody savages, through the modest, earnest conversations of one layman, the mighty work began

which for ever settled on these shores the issue as between the gospel and French infidelity. It was "an handful of corn in the earth," in a strange seed-plot, but the fruit thereof to-day, in all these States, and far hence to the Gentiles, "shakes like Lebanon." "It is the Lord's doings, and it is wondrous in our eyes." From the year 1781 to the year 1787 there was almost a continuous effusion of the Holy Ghost in marvelous power upon the churches in Western Pennsylvania. Souls were drawn as by an irresistible magnet to the pulpit, and held for days and nights under the power of the truth in its enlightening and saving efficacy. To measure the results of such a work at such a time, in a society which was in a formative state, is as impossible as it would be to estimate the contents of the covenanted blessings of Abraham. From that rude fort "their line is gone out through all the earth."

When the work had gone on for five years in Western Pennsylvania, there might have been found across the Blue Ridge, one Saturday afternoon, in a dense forest, a mile from Hampden-Sidney College, four young students holding a prayer-meeting. For the first time in their lives they opened their lips in prayer in the presence of any except their God. Hidden in the deep recesses of the woods, they stammered forth their broken petitions, but no prayers uttered beneath

the domes of grand cathedrals and in the presence of thousands of rapt worshipers were ever more efficacious. The next meeting of these students was appointed in one of their rooms in the college, and behind bolted doors and in suppressed voices they began to sing and pray; but the news of the strange proceeding spread rapidly through the college, and soon a mob was collected at the door of the room, whooping, thumping, swearing and threatening vengeance; nor was the riot quelled until two of the professors appeared upon the scene and vigorously exercised their official authority. *A prayer-meeting raised a riot in Hampden-Sidney College!* If we take into account the additional fact that outside of this little praying circle there was not a copy of the Bible among the students, we can form an idea of the degree to which the leaven of infidelity had infected the minds of the young men of that generation. From that little prayer-meeting in the woods began a precious work of grace which spread through the counties south of the James River and swept up and down the great valley of Virginia, baptizing in its course the two literary institutions, Hampden-Sidney College and Liberty Hall Academy, which afterward became Washington College, and giving to the ministry such men as Drury Lacy, with "the silver voice and the silver hand," William Hill,

Carey Allen, Nash Legrand, James Blythe, John Lyle, James Turner and Archibald Alexander. Thus the proud, vaunting speculations and blasphemous scoffings and swollen insolences of infidelity were silenced in Virginia by the power of the Holy Ghost exhibited in the conversion of souls.

Such power as this was not pent up within State lines. The venerable Patillo came up from North Carolina to see the wonderful works of God, and returning home with mind and heart aglow finished his ministry in a blaze of religious fervor. A young man who years before had left North Carolina in order to seek an education in Western Pennsylvania, and who in the mean time had been converted under the preaching of Rev. Joseph Smith, and who was among the first of those who were educated under Dr. McMillan, having been licensed by the presbytery of Redstone, started southward to visit his kindred, and on the way stopped at Prince Edward and caught the holy contagion of the revival there, was the means under God of arousing the churches from a deathlike stupor and of diffusing the spiritual awakening from the Dan to the Catawba. With intense convictions, a fearless and merciless reprovcr of sin, a pitiless scourger of formality and hypocrisy, with an impassioned manner and a voice like seven trumpets, Rev. James McGready

flashed the terrors of the law into the minds and hearts of men until the stoutest quailed. After some years of most arduous and fruitful labor in North Carolina he removed to Kentucky, where his searching, discriminating preaching became the means of the great awakening in that State, the mighty influence of which, in a reflux tide, swept over Tennessee, the Carolinas, Virginia and Western Pennsylvania.

The revival in Virginia and North Carolina had brought into the ministry a band of young men whose hearts God had touched in a signal manner. Never was a knight of the cross more eager to encounter hardship and peril in the rescue of the Holy Sepulchre from the hand of the infidel than were these young soldiers of the Lord Jesus eager in their flaming zeal to engage in arduous and perilous enterprises for the glory of their Master. In order to furnish them a suitable field, the Synod of Virginia, in the year 1789, organized a committee on missions, which from year to year sent forth these young heralds to carry the gospel to destitute places. Among these went forth such men as Nash Legrand, an Apollo in physical grace and proportion, with a voice whose modulations were as pleasing as the dulcet notes of a lute, and "whose labors were more extensive in spreading the revival than any other agent employed in the work;" William Hill, one of the im-

mortal four who held the prayer-meeting in the woods at Prince Edward; the eccentric, witty, brilliant, genial and eloquent Carey Allen, "whom the common people heard gladly," and whose intense ardor soon consumed his physical life; Robert Marshall, who, spared through six hard-fought battles of the Revolutionary war to become a soldier in a holier war, enlisted all the enthusiasm of his impulsive nature in the work of preaching the gospel with earnestness and startling directness; Archibald Alexander, whom to name is to eulogize; William Calhoun, the companion of Carey Allen in his missionary toils and perils; the brilliant, able and scholarly John Poage Campbell (a lineal descendant of the seraphic Rutherford), whose sledge-hammer logic dashed to pieces the Pelagianism of Craighead, and who wielded a pen which was at one time as keen as a Damascus blade and at another as terrific and crushing as the battle-axe of a mailed knight; the praying Rannels; James Blythe, whose room had been the rendezvous of the praying students at Hampden-Sidney College; and Robert Stuart, the laborious missionary, the accomplished educator, the faithful pastor, a Melancthon in council, but a Luther in battle. Of this number some labored in Virginia and some went to Kentucky. These were the young guard of Presbyterianism, who, snatching up the drooping standards of the

sacramental host, with a holy chivalry bore them onward through teeming dangers and sore privations, to plant them firmly and conspicuously on outpost and picket-line. These were the youthful heroes whose clarion voices, tuned to the love of Jesus, called the Church from out her entrenchments, in which she had for long been cowering, and made her aggressive in her whole mien, attitude and spirit, and led her forward to victories which rendered the spiritual opening of the nineteenth century as bright as "another morn risen on mid-noon."

The last century drew to its close amidst dense spiritual darkness in Kentucky. The rapid increase of population had far outstripped the supply of ministers and the multiplication of the means of grace. The labors of Father Rice and a few men of kindred spirit were wholly inadequate to meet the demands of the times. Amidst the contagious spirit of land speculation and the exciting scenes and incidents of border life, many who at their former homes had been exemplary Christians forgot their vows, struck their colors and went over to the ranks of the enemy, while those who, although not professors, had been respecters of religion, became open scoffers, and open scoffers grew more and more bold in iniquity. Mammon, rum and mad adventure ruled the hearts of men with despotic sway. Infidelity,

vice and irreligion came in like a flood, wave on wave, threatening to overwhelm and sweep away the foundations of all social, civil and ecclesiastical institutions. "*The people sat in the region and shadow of death.*" In the perilous crisis many of the ministers of the gospel grew faint-hearted, and through cowardice or apostasy betrayed the cause which they were sworn to defend. A stiff and stark formalism, and the unhappy controversy and schism on the subject of psalmody, had wellnigh destroyed all piety in the Church, while in the walks of public life infidelity prevailed and among the masses abominable and high-handed crime abounded.

Such was the desperate condition of things in Kentucky when the young missionaries from Virginia and North Carolina entered it and began to preach the gospel with such a fullness of conviction and with so awful vividness that all classes of men, from the philosophic skeptic to the red-handed desperado, were swayed by its power as the fields of headed grain bend before the sweep of the wind or as clouds marshal to the step of the storm.

The revival began in the year 1797 in the churches which were under the pastoral care of Rev. James McGready, who preached the most vital and solemn doctrines of the gospel with prodigious force and startling directness. The relig-

ious interest thus begun extended and deepened until, in the year 1800, on sacramental occasions, thousands came from far and near, bringing with them provisions and conveniences for temporary lodging. This was the origin of camp-meetings; and when once inaugurated, they became a distinctive feature of the times and constituted a marked agency of the work as it was carried on. When the camp was established, it became, for the time being, the centre of all life and interest. The plough rusted in the furrow, the sickle was hung up even in the time of harvest; all ages and all classes swelled the crowds which poured in from all sides, as the tribes of Israel converged by all paths to the tabernacle. Thousands of vehicles, with their thousands of neighing horses, filled the groves and gave the appearance of an army encamped. Men, women and children, old age with its staff, the child with its rattle, the invalid with his bed, the matron with her cares, the maiden in the freshness of her beauty, the young man in the glory of his strength, were there by tens of thousands.

From the moving, teeming multitudes the hum of voices arose like the distant roar of the sea. Now the volume of praise arises as the "voice of many waters," and now all is hushed except the impassioned tones of the preacher, which, magnetized by the burden of the message and by

intensity of emotion, kindle to a flame the hearts of the breathless throng as when the wind drives to race-horse speed the leaping flames on a dry prairie. The spectacle at night, with the scattered tents and wagons, and the multitudes of men, women and children and horses, all dimly revealed by camp-fires, torches, lamps and candles, and the deep, dark, silent forest around, made up a scene fit for a Raphael to picture in colors or for a Milton to paint in words. Amidst scenes and incidents so wild and strange and impressive, with so many inflammable elements commingling and with so many intense influences and forces co-operating to produce the deepest conviction of sin on the one hand and to excite the most ecstatic devotion on the other, it need not be a matter of astonishment that lamentable extravagances both of sentiment and of conduct were developed; but these extravagances formed no essential part of the revival, and are to be carefully discriminated from it. Some of the ablest and wisest pastors who were engaged in the work solemnly protested against the "bodily exercises" and all their unseemly concomitants. The Lord sent a gracious revival, but through the folly and vanity of man it was marred and disfigured by abominable excrescences; or, in the language of the venerable Father Rice, "it was sadly mismanaged, dashed down and broken to pieces,"

so that the work which began under auspices so bright ended in disastrous fanaticism, heresy and schism. When the Spirit of God moved the waters which had been so long stagnant, profuse froth and scum were thrown to the surface in the form of New Lightism, Universalism, Arianism and fanaticism.

The New Light schism in its brief and fitful career swept up the cast-off skins of errors, new and old, as they lay strewn along the track of time all the way from Gnosticism to Shakerism, and was at last merged into that creedless Babel of theological opinions founded by Alexander Campbell.

The widespread religious interest created a demand for ministers of the gospel, and at the same time begat a desire to preach the gospel in the minds of many who had no academical or other training to fit them for the sacred office. The licensing and ordaining such men, in utter and high-handed defiance of the requirements of the Book of Discipline, both in regard to literary qualifications and to the adoption and subscription of the Confession of Faith, led to the schism which resulted in the organization of the Cumberland Presbyterian church.

From these conflicts the Church emerged greatly reduced in numbers and resources, it is true, but, nevertheless, purer and more compact

than before. Amidst the fierce storms she preserved her standards intact, vindicated the cause of theological education, resolutely refused to abate an iota of the conditions of subscription of the Confession, and demonstrated to all the world that in times of high-wrought excitement it is safer to stand on the rock of principle than to drift with the eddying currents of expediency.

Notwithstanding these deplorable fanaticisms, apostasies and lamentable schisms, there was a genuine and extensive work of grace throughout the churches in Kentucky and Tennessee. The bodily exercises were no part of the work of the Holy Ghost. The revival was a work of God notwithstanding the bodily exercises. In the prolonged and intense excitement the infirmities of human nature threw to the surface a great many irregularities and extraordinary physical phenomena which, to a degree, obscured the real work in its progress and results. The winnowed wheat glides quietly into the garner, while the chaff and mildew darken and pollute the air.

In the second year of the present century the revival began at Cross Roads, in Orange county, North Carolina, and from that centre radiated its spiritual quickening light and power through a wide circle. Such was the interest in hearing the gospel from the living teacher that thou-

sands, in the depth of winter, stood listening the livelong day in drenching storms of rain, sleet and snow. Meetings were continued through the whole night to the breaking of the day, and then were resumed at nine o'clock on the next morning. The infidel, the scoffer, the formal professor, the drunkard, the debauchee, the giddy youth, the hardened criminal, the learned, the ignorant, the bond, the free, the master, the slave, were all brought under the resistless influence and were made one in Christ Jesus. No barriers erected by Satan were sufficient to arrest the progress of the work; but purged to a great extent of the extravagances and excrescences which had been so prolific of mischief in Kentucky, it gained thereby in depth and power, and has left in the Carolinas spots as marked in the memory, and as dear to the hearts, of Presbyterians, as the moors and mountains of Scotland are sacred in the eyes of the Covenanters.

In Virginia the revival began in a little prayer-meeting of private Christians among the mountains where there was no stated ministry—another instance of proof that genuine revivals are not produced by blowing trumpets or by the impressive marshaling of great crowds. Now, as ever, the Lord is not in the storm nor the earthquake nor the fire, but in the “still small voice.” The more quietly and obscurely a revival begins, the

greater is its real power. The influence of that little band of praying disciples among the mountains, not one of whom probably could construct a half dozen consecutive sentences of good English, rose like the little cloud which the servant of Elijah saw from the top of Carmel, and descended in copious showers of blessing throughout the State for many years thereafter.

In the autumn of the year 1802 there were marvelous displays of divine grace in the pastoral charge of Rev. Elisha McCurdy, consisting of the churches of Three Springs and Cross Roads in Western Pennsylvania, in which churches a praying band had for some time before been observing a concert of prayer on each Thursday evening at sunset. The gracious influences thus kindled soon spread to the congregations of Cross Creek, Raccoon, Upper Buffalo and Chartiers, whose pastors were respectively Rev. Thomas Marquis, Rev. Joseph Patterson, Rev. John Anderson and Rev. John McMillan. The interest and power of this revival culminated at the "great Buffalo sacrament," in November, 1802, at Upper Buffalo, Washington county, Pennsylvania. Vast crowds attended this meeting, and religious services were continued almost without interruption from Saturday noon to Tuesday evening, and all these exercises were accompanied with marvelous displays of divine power. During

the progress of this meeting Rev. Elisha McCurdy preached his celebrated "war sermon," under the power of which, according to eye-witnesses, it seemed that every tenth man had been smitten down. Rarely in the history of the Church have such ministers labored together in a revival as met in this one—Patterson, "full of faith and the Holy Ghost," Marquis of the silver tongue, Anderson, whose searching discourses penetrated the hidden places of the human heart as a surgeon's probe goes to the bottom of a festering wound, and the lion-like McMillan, whose thunderous tones in preaching the terrors of the law made sinners feel that the trumpet of the archangel was sounding. Under the preaching of such men began the wonderful work of grace which in its progress reached and blessed "every Presbyterian congregation west of the mountains in Pennsylvania."

Nor were these outpourings of the spirit confined to the south and the west. In the eastern part of the Church the revival influence was not so mighty nor so extraordinary in its phenomena, yet it was no less genuine or precious or far-reaching in its influence and results. In the year 1802 a deep and continued work of grace began in the First church of Newark, New Jersey, which was then under the collegiate pastorate of Dr. Alexander McWhorter and Rev. Edward Dorr

Griffin. The ministry of Dr. McWhorter had been a series of revivals, and the history of this ministry had a brilliant continuation under Dr. Griffin, a physical and intellectual giant, whose splendid endowments were consecrated without reserve to the service of his Lord and Master; and whether preaching in a metropolitan pulpit or in a school-house or in a cramped and dingy town-hall, these endowments were all brought into play with all their overpowering effulgence. His wonderful endowments both of body and of mind, his majestic presence and his magnificent oratory, place him conspicuously in the front rank of the preachers of all the ages; and a revival of religion was the occasion on which he seemed to be most at home and on which his faculties worked most harmoniously and most brilliantly.

While in commanding ability and Demosthenic eloquence Dr. Griffin was without a peer, there were colaborers of his who were not a whit behind him in devotion and in influence. Such were Rev. Henry Kollock, upon whom the mantle of Whitfield seems to have fallen, Dr. James Richards, afterward the successor of Dr. Griffin in the First church of Newark, New Jersey, Rev. Asa Hillyer, whose every instinct was evangelistic, and whose thoughts and prayers accompanied his gifts to the ends of the earth, the witty and genial Armstrong (Amzi, D. D.), the amiable

Perrine (Matthew La Rue, D. D.), Robert Finley, "the father of the American Colonization Society," who, in his enthusiasm for the cause which he had espoused, brought the mightiest minds of the United States Senate to sit at his feet. These brethren, quickened by the spirit of revival, went forth two by two through the destitute portions of New Jersey, in quest of "the lost sheep of the house of Israel," and in these missionary tours they were greatly blessed. Preaching to the miners among the mountains they saw, as Whitfield in England had seen, the tears of penitence wash white furrows down the begrimed and hardened cheeks of these men. The work was quite general throughout the State, and persons of all ages and of all ranks and classes were brought to Christ.

From the year 1803 to the year 1812 the narratives on the state of religion which were adopted by the successive General Assemblies are almost uniformly cheering and inspiring by their intelligence of revival, of victory over infidelity, which had been so much dreaded, of steady, healthful growth and increasing aggressive power on the part of the Church. One year brings the news that "there was scarcely a presbytery under the care of the General Assembly from which some pleasing intelligence had not been announced, and that in most of the northern and

eastern presbyteries revivals of religion of a more or less general nature had taken place." In the following year we hear of remarkable outpourings of the Spirit of God over the "vast region extending from the Ohio River to the lakes, which region a few years before had been an uninhabited wilderness," as well as in the Synods of New Jersey, New York and Albany. Then again the glad tidings come up from Long Island, from the banks of the Hudson and from the "newly-settled regions in the western parts of the State of New York," which desert, under the auspices of grace, promised to become as the garden of the Lord; and at another time these glad tidings come from Philadelphia, Cape May, Baltimore and Washington City. From time to time the delegates from the Congregational churches of New England brought good news of revivals in Connecticut, in Yale College, in Vermont, New Hampshire, Massachusetts and Maine. From the Merrimac to the Mississippi, from Cape Fear to Cape Cod, from the Chesapeake to the lakes, came year after year tidings of revival, of the conversion of sinners, of the discomfiture of infidelity, and of the triumphs of grace, which were more glorious than any that were ever bulletined by martial heroes from Nimrod to Moltke. In all this wide circle the General Assembly from its watch-tower "could

trace the footsteps of Jehovah," could perceive distinctly amidst the tumultuous strife the progress of the triumphal chariot of the Lord of hosts, and could see the pillar of cloud and of fire going before the people as they penetrated the great Western wilderness. With the smoke of the "clearing" rose the incense of prayer and praise. Thus into the foundations of our national institutions went the tempered mortar of sound theology and of vital godliness. With these fathers religion was not a theory or a philosophy, but a life.

The narratives on the state of religion frequently and eloquently refer to the conquests of grace over infidelity and false philosophy. They tell how these opposing forces were by the power of God driven from the field, and how their champions were either converted or else covered with confusion. They also repeatedly rejoice in the fact that the educated mind of the nation was turning more and more to the cross of Christ. When we remember the widespread prevalence of infidelity in the latter part of the eighteenth century and the front of brazen-faced assurance which it put on, and when we think of the persistent and malignant efforts which were made to brand Christianity as a vulgar delusion, utterly unworthy the consideration of an intelligent mind, and when we consider how this seductive

infidelity, under the guise of philosophy and respectability, had poisoned the political and social life of the nation,—we can understand the solicitude of the Church in the solemn crisis, and know why it was that she so rejoiced when she saw the banner of the cross lifted up and advancing, while the standards of the enemy went down amidst the panic-stricken ranks of unbelief.

Thus by the power of the Holy Ghost the gates of the new century on this continent were swung open. The Sun of righteousness arose, and the sentinels, from Plymouth Rock to the peaks of the Cumberland Mountains, passed the watchword, "*The morning cometh.*"

The first pulsations of organic Presbyterianism in this country were the throbbings of missionary zeal. As early as the year 1707 the presbytery ordered that "every minister of the presbytery supply neighboring desolate places where a minister is wanting and opportunity of doing good offers." The entire ministry of the Church was thus organized into a missionary corps. Like the children of Issachar, they were "men that had understanding of the times to know what Israel ought to do." They divined the coming grandeur of the empire which, springing up in the forests of America, was to stretch "from sea to sea," and

they recognized clearly and felt profoundly the supreme necessity of laying the foundations of this empire in the principles of the word of God, so that it might be able to withstand the winds and floods and earthquake shocks which it must encounter in its march down the centuries. The Church and country greatly needed godly and faithful ministers, and also the means by which these ministers could be supported. Earnest and repeated cries for both men and money were sent to England, Scotland and Ireland, and any favorable response to these entreaties awakened the liveliest sentiments of gratitude in the hearts of these laborious, self-denying servants of God, who, with scanty material resources, but with a marvelous wealth of faith, were humbly and heroically discharging the obscure duties which belong to the "day of small things."

At the first meeting of the Synod of Philadelphia an overture was adopted to the effect that the several members of the synod "contribute something to the raising of a fund for pious uses." These ministers gave of their poverty, and according to the spirit of the overture, it was only after they had thus given, that they might "use their interest with their friends on proper occasions to contribute something to the same purpose." They did not merely inculcate benevolence, "as the manner of some is," but gave a

practical exemplification of it. They not only pointed out the way to their flocks, but led them in that way. As I may not traverse this part of the field, which has been so thoroughly canvassed, let it suffice to say that the Presbyterian Church in this country, from the very first, has been in heart and soul, in body and spirit, in life and limb, a missionary organization.

The General Assembly took up and carried forward the work which had been inaugurated by the presbytery and the synod. At its first meeting this subject occupied the earnest thought and care of the General Assembly, and the synods were enjoined to furnish, through the presbyteries, suitable missionaries, and the churches were urged to take collections for the cause, that thus both men and means might be furnished for the establishment of churches on the frontiers.

In the next year (1790) the Synod of Virginia, not having received the official action of the General Assembly, organized a very efficient "Commission of Synod," which sent its missionaries from the "bay shore to the Mississippi." I have in another connection spoken of the Commission of the Synod of Virginia, of the remarkable band of missionaries which that Commission sent forth, and of the great work which these missionaries accomplished within the borders of Virginia and in Kentucky and Tennessee.

The Synod of North Carolina also inaugurated measures of its own for advancing the picket-line along the extensive frontier. These synods were to report their operations to the General Assembly.

By these different agencies and from these different centres the aggressive work of the Church was pushed vigorously forward. The missionaries were itinerant, traveling over fields immense in extent and bristling with difficulties and dangers. The General Assembly sent its missionaries mainly to Central New York, Northern Pennsylvania and to the Eastern Shore of Maryland. One circuit extended from Lake George to the north-western frontier of Pennsylvania. Another stretched from Northumberland county along the branches of the Susquehanna, and beyond the head-waters of that river northward to Lake Ontario and westward to Lake Erie. At the beginning of the century the Synod of North Carolina had sent its missionaries, in connection with the missionaries of the General Assembly, westward to the Mississippi and southward wellnigh to the Gulf of Mexico.

In these aggressive movements of the Church the Indians were not forgotten; the work of "gospelizing" them occupied the early and earnest attention of the General Assembly. Abun-

dant and urgent incentives to such an enterprise were found in the condition and necessities of these savage tribes, while splendid examples of devotion and success in this field were on record as a sanction and an encouragement in the undertaking. The immortal author of *The Treatise on the Will*, "the greatest divine of the age," had spent the fullest and the ripest of his years among the Indians at Stockbridge, Massachusetts; and Brainerd, by his labors and apostolic zeal among the same people on the Delaware and the Susquehanna, had given to Christendom new ideas on the subject of missionary consecration and enthusiasm, and on the power of the gospel as a saving and civilizing agent among the lowest and most degraded classes. Under the power of such incentives, and in the light of these great examples, the gospel was preached to the Indians along the frontier from the Hudson to the Mississippi. Our forefathers, with their trusty rifles as a defence in the one hand, held out with the other the Bread of Life and the blessings of civilization and education to their treacherous and bloody foes. The dreadful war-whoop was answered by the trumpet of the gospel of peace. The Church kept bravely abreast of the line of population as it advanced westward. The watchmen of Zion, seeing the standards of the sacramental host borne steadily

onward over mountains, across rivers, through difficult and perilous places, and planted amidst the log cabins of the frontiersmen and the wigwams of the Indians from the St. Lawrence to the Gulf of Mexico, could have taken up the shout of the mediæval poet :

“The royal banners forward go,
The cross shines forth with mystic glow.”

Presbyterianism has always been the patron and promoter of learning. An open Bible, an enlightened intellect and an unfettered conscience have ever been her watchwords. Whithersoever she has gone she has borne the torch of learning along with her. Her goings forth have been attended by an illumination like to that which attended the steps of Milton's Raphael in Eden. The pioneers of American Presbyterianism, true to the traditions of the past, carried the lamp of learning with them into the wilderness. Under the bare and rude rafters of log cabins they held converse with the mighty spirits of Greece and Rome, and within sound of the Indian war-whoop and within sight of the council-fires of savage tribes they laid the foundations of literary institutions whose influence has had a wider reach and a deeper current than ever belonged to the doctrines of the porch or the academy.

The log college of Tennent on the banks of

the Neshaminy first gave the distinctive stamp to American Presbyterianism, and that of Blair at Fagg's Manor (Pa.) was scarcely less influential, and shall ever have a secure place in its unique historic niche so long as it can be said, "Samuel Davies was educated here and went forth into the world an exponent and exemplar of his *Alma Mater*;" while that of Finley at Nottingham, Md., sent forth such men as Dr. Waddell, the immortal blind preacher, whose eloquence William Wirt has made familiar to every schoolboy.

In Western Pennsylvania, as early as 1782, Rev. Thaddeus Dod opened his log academy on Ten-Mile Creek; Rev. Joseph Smith, at Upper Buffalo, appropriating his kitchen for the purpose of a Latin school, gave it the dignified and classical title, "The Study;" while even earlier than this Dr. McMillan, on the banks of the Chartiers, laid the foundations of Jefferson College.

The same policy was pursued in North Carolina. The self-educated Patillo taught a classical school at Granville; Dr. Hall had his famous "Clio's Nursery" at Snow Creek, and his "Academy of the Sciences," with its philosophical apparatus, at his own house; the flaming evangelist McGready opened a school at his house; Wallis had a classical school at New Providence, McCorkle at Salisbury, and McCaule at Centre. Patillo and Hall not only taught, but wrote text-books. The spirit of

these men is indicated by an incident in the life of Patillo. Once, in his absence from home, his house was burned; and the first question on meeting his wife was, "*My dear, are my books safe?*"

Down the beautiful valleys of the Holston and the Clinch, in Tennessee, emigration poured from North Carolina, Virginia, Pennsylvania and New Jersey. The first settled minister in this region was Rev. Samuel Doak, who built a log college, which in 1788 was incorporated as Martin Academy, the first literary institution established in the valley of the Mississippi, and which afterward, in 1795, became Washington College. Subsequently removing to Greene county, Mr. Doak opened his "Tusculum," an academy to prepare young men for college. This institution also developed into a college. A small library procured for Washington College in Philadelphia was carried to Tennessee in sacks on pack-horses. In five years after the first settlement of the State by Daniel Boone steps were taken toward the founding of a seminary of learning in Kentucky. The originators and promoters of this scheme were Presbyterians, and the school, the first in Kentucky, was opened in the house of Father Rice.

Presbyterianism is an Aaron's rod which always buds with intellectual as well as with spiritual

life. The Graces and the Muses, in chaste and modest fellowship with Christian virtues, dwelt in the Western forests. Beside the fires on the altars of pure religion burned the lamp of sound learning. "The church, the school-house and the college grew up with the log cabin, and the principles of religion were proclaimed and the classics taught where glass windows were unknown and books were carried on pack-horses."

Devotion to freedom, profound conviction of duty, staunch and unswerving loyalty to truth, stern adherence to principle, catholic charity, an active benevolence, love of learning, the spirit of missions and the power of revival,—these were the vital forces of early American Presbyterianism; and these forces had as the theatre of their operation the republic of the United States, with its vast and unsolved problems and its untold possibilities of wealth and power, whilst as the epoch of their development these forces had the nineteenth century, with its teeming enterprises, its concentrating energies, its momentous conflicts and issues.

Having thus endeavored to set before you clearly, in its distinctive characteristics, the Presbyterian Church of America during the last decade of the eighteenth century and the first decade of the nineteenth century, and having endeavored to place the Church fairly abreast of

the mighty current of modern history, the rest of my task must be despatched more summarily. In the execution of it I shall give only broad outlines and shall deal with forces rather than with facts.

The work of revival, the power of which had been felt from the St. Lawrence to the Mississippi, had evoked the spirit of missions, and the spirit of missions had enlarged the views and broadened the sympathies of Christians and of churches, and in this way different denominations had been brought together in friendly co-operation. In the year 1802 the General Assembly adopted the Plan of Union, under which a Presbyterian church might have a Congregational pastor or a Congregational church might have a Presbyterian pastor, these pastors retaining their respective ecclesiastical relations. The motives which prompted this action were in the highest degree laudable and honorable, but the practical operation of the plan was beset with difficulties, and these difficulties soon began to manifest themselves. Swift currents were now sweeping the Church out into untried waters. New elements, new forces and new issues entered into the history year by year. The incidents of the drama thicken. Events hasten; the tide of mingling peoples rolls westward; the steps of divine Prov-

idence will not tarry; States in the South and in the West rise as by magic; along new lines of trade and travel cities spring up in a night; vast and important mission-fields are rapidly opening, and the Church has neither the men nor the means with which to occupy these fields.

In the year 1806 the late Dr. James Hoge, of Columbus, Ohio, was sent as a missionary to "*the State of Ohio and PARTS ADJACENT.*"

As the new age, with its tumultuous and mingling elements and its pressing demands on Christian activity, hurried on, it developed difference of views and of policy where unanimity of both had prevailed before. In pushing forward the cause of evangelization there were two antagonistic theories according to which the work was conducted. One theory multiplied voluntary and irresponsible societies in different localities, and operated from various centres without unity of purpose or of government. The other theory strove to unify the benevolent work of the Church and to bring it within the metes and bounds of ecclesiastical control. In the slow but steady working out of this latter theory the committee on missions, which was raised by the General Assembly in 1790, became a stated committee, the stated committee became a standing committee, and the standing committee passed into the Board of Missions in the year 1816.

In the same way successive efforts in behalf of ministerial education resulted at last in the Board of Education in the year 1819.

Besides these antagonistic views and policies in respect to the benevolent work of the Church, questions arose under the operation of the Plan of Union which touched the vital principles of Presbyterianism. There was no dispute as to what Presbyterianism was, but as to how far its fundamental principles might be ignored or suspended for the sake of expediency. These questions and the differences which arose out of them became more and more emphasized each succeeding year. By some the Plan of Union was put above the constitution of the Church. By others the Plan of Union was regarded as a masterly device for congregationalizing the Church, or else for destroying both Presbyterianism and Congregationalism and producing a hybrid monstrosity of ecclesiasticism which would be a caricature of both. The differences were deep, striking down to the roots of the Presbyterian system, and were consequently irreconcilable.

In addition to the differences in regard to policy and polity, there were deeper doctrinal controversies. The cloud which contained this storm came from New England. New measures and New Haven theology created a great amount of distrust and disturbance throughout the Church.

The very sincerity, earnestness and honesty of the men who were engaged on both sides of the controversy made the contest all the more determined and the excitement attending it all the more intense. Each succeeding year, with its discussions, conventions and trials for heresy, widened the lines of divergence and whetted the points of antagonism. With much of heroic devotion to principle as well as with much of mingled human infirmity and error on both sides, the contest waxed hotter and hotter, until it reached its culmination in the excruciating acts of 1837 and the division of 1838.

Of late years it has become quite the style to speak in a tone of deprecating pity of these ecclesiastical battles of forty years ago, as though they were mere quibbles about words or disputes about the tithing of the mint and the anise and the cummin, and to quote them as proofs of a very low state of piety and of the prevalence of a rabid spirit of scholasticism and of dead orthodoxy; but it becomes us to beware lest we fall into the condemnation of those who, "measuring themselves by themselves and comparing themselves among themselves, are not wise." Deep and strong convictions of truth and of duty, and a firm adherence to these convictions at any cost, can never be a just cause of reproach to Christian men. For such convictions believers in all

ages have been "tortured, not accepting deliverance," and have counted their blood as cheap as water when shed in such a cause. They "contend earnestly for the faith" because that faith is infinitely precious to them. A Church or a Christian without sharp and distinctive beliefs is a body without a spinal column, bones or marrow. If ever the time come when men shall not care to defend what they hold as Presbyterians or Methodists or Baptists or Congregationalists, the time will have come when men will not care to defend the truth of the gospel at all. If to be a Presbyterian makes a man any the less a Christian in any sense or in any particular, then let us burn our Confession of Faith and our Book of Government, let us tear down and tear up the banner which was carried by our forefathers through so many persecutions. But if Presbyterianism is scriptural in theory and holy in its practical results, then let us never be afraid or ashamed to avow it. A Church without a creed is to one which has a creed as the hyssop on the wall is to the cedar of Lebanon or as the jelly-fish is to the Nemean lion. The danger is not that we shall hold these doctrines too firmly or cherish them too sacredly, but that through remissness and indifference we shall let slip the precious trusts which have come down to us on rivers of martyr blood.

It is a significant and remarkable fact, and one which deserves especial emphasis at our hands, that those years of controversy and debate which preceded the division of 1837 were years of spiritual growth and prosperity in the Church, "the Holy Ghost this signifying" that the doctrines of the gospel are the wisdom of God and the power of God unto salvation even when preached in strife and debate. Better preached thus than not to be preached at all. We are not justified in passing judgment on these men of '37, some of whom linger amongst us, who, "firm in the right as God gave them to see the right," followed their convictions straight to the issue regardless of sacrifices or consequences.

The division of 1838 was followed by a period of tumult, litigation and readjustment. The ploughshare ran through most of the synods and presbyteries, and through many of the churches even. Certain loose elements which were set afloat by these riving processes oscillated between the two bodies for some time, but at last attached to one or the other of them, or else drifted away to other spheres of ecclesiastical attraction and affinity. When the dust and smoke of the conflict were dispelled, the view revealed two Presbyterian churches with the same Confession of Faith and the same Form of Government and the same Book of Discipline, working side by side in the

same field, yet having differences which were quite characteristic and distinctive.

The Old School Church was to a remarkable degree homogeneous in its constituent elements, and was distinguished for a rigid orthodoxy and a strict ecclesiasticism. The New School Church, on the other hand, was not homogeneous in its constituent elements, and was distinguished for a liberal construction of the standards, and for an ecclesiasticism which for the sake of the voluntary and co-operative system of beneficence put in jeopardy the interests of a just and necessary denominationalism. The Old School Church continued in its orbit, in possession of its titles, dignities and endowments, while the New School Church, against its will, was flung off into a new and untried sphere. The Old School church had a well-defined policy, and went right on in its course, with scarcely a jar or a jostle in its ecclesiastical operations. The New School party, stunned by the sudden and summary blow of excision, without a legal status and beyond the pale of its wonted ecclesiastical relations, was at first without a fixed policy; and through abounding magnanimity refusing to disentangle itself from incongruous alliances, was by these alliances seriously distracted and weakened. Its generosity, magnanimity and charity are beyond all praise, but unhappily these amiable and noble qualities

outran the less dazzling and sternèr attributes of wisdom, prudence and a just conservatism. The experiment of an amalgamated Presbyterianism, therefore, was made in propitious circumstances, under favorable conditions and by those whose sentiments and sympathies rendered the effort a sincere and cordial one ; yet the experiment failed, and the failure has gone into history. There is nothing in this which is derogatory to the party which made the experiment, but it is, on the contrary, in the highest degree honorable to it that in the circumstances the experiment was made ; yet the failure is none the less significant and instructive.

The changes which were made in the constitution by the New School Church were soon discovered to be disastrous to the interests at stake and to the efficiency of ecclesiastical operations, and the mistake which had thus been made was speedily rectified by restoring the "Book" to its original form and by reinstating it as the constitutional law of the Church both in the letter and in the spirit of it. In the violent agitations and amidst the swift and turbulent currents which succeeded the division the Church had been swept somewhat from its moorings, but as soon as the storm had subsided it swung back to the safe harbor and the strong anchorage of constitutional Presbyterianism.

The theory of co-operation and of undenominationalism, in spite of the most unselfish and liberal efforts in its behalf, gradually broke down, and the pitiless logic of facts forced the Church to adopt a policy against which her charity and her sympathies reluctated, but which the solemn calls of duty and the urgent exigencies of the times not only justified, but rendered imperative. She undertook to educate her own ministry, to create and disseminate her own literature and to conduct her missions in her own fields in her own way; and when to a well-defined task she set her hand, the work glowed beneath her touch. A new energy thrilled along every fibre of her organic life. Full of hope and zeal and enthusiasm, with a united and inflexible purpose, she entered upon a new era in her history which was as radiant with promise as the roseate sky mantling with the blushes of the morning. She had come at length to a clear conception of her mission. She saw her work distinctly and emphatically outlined in a field which suggested and invited boundless effort; and to that work she went with heart and mind and soul exulting in the free play of her untrammelled individuality.

The Old School, at the time of the division, had a wonderfully homogeneous constituency, a clearly-defined theology, a pure Presbyterian form of government, a fixed policy, an enthusi-

astic unanimity of sentiment, leaders of consummate ability, the prestige which accrued from its legally-recognized status, an ecclesiastical machinery ready to its hand, a definite work to do and an entire singleness of purpose in the prosecution of that work. The Board of Missions (domestic) and the Board of Education had already been organized and in operation for a score of years. In the stormy year of 1837, amidst the tumults of excision and division, the Board of Foreign Missions was organized, and into this board was at once merged the Western Foreign Missionary Society, which had been formed and operated by the synod of Pittsburg for six years previous to this date; and thus "the wall was built even in troublous times." Nor did this old church, even amidst the absorbing interest and excitement of such a crisis as that of 1837, forget for so much as an hour that "the field is the world." The Board of Foreign Missions, which was then constituted, has continued to this day to be a source of steadily-increasing power and blessing, and on its records are the names of as heroic men and women as ever planted the cross among savage men or amidst "the pestilence that walketh in darkness," and its martyrology is as glorious as that which was enacted in the Coliseum or in the imperial gardens of Nero.

With a full recognition of the power of the

press and of the supreme importance of a sound theological literature, the Board of Publication was organized in the year 1838. Out of the work of Domestic Missions grew the Church Erection Fund of the New School Church and the Board of Church Extension of the Old School Church, both of which were merged at the reunion into the Board of Church Erection. Nor has the Church forgotten her worn-out veterans and their widows and orphans, and her efforts in their behalf resulted in the Board of Ministerial Relief. The benevolent agencies of the Church are not cunningly-devised frameworks of abstract and finely-spun theories, but each one of them has arisen out of the actual necessities of the work and the urgent, emphatic demands of the times. They are a growth, a development, not an invention.

In both branches of the Church during the separation the subject of slavery produced earnest discussion and deep, widespread agitations. In the New School Church the deliverances on the subject by the General Assembly became more pronounced from year to year. The Northern portion of that Church became gradually but surely more emphatic in its anti-slavery convictions and utterances, while at the same time the Southern portion, through a variety of potent and subtle influences, was quietly slipping away from

the testimonies of the Church against slavery and assuming the position that slave-holding was sanctioned by the Bible and was an institution not only to be tolerated but defended. Of necessity the breach between the parties became wider and wider each succeeding year. Their views were so divergent and so utterly irreconcilable that there was no hope or possibility of a compromise. The crisis came in the year 1857. The Southern synod withdrew. The debates preceding the schism were candid and fraternal, and the parties separated without bitterness and with sincere mutual respect and love.

In the mean time, the political horizon grew black with angry and portentous clouds, and muttering thunders gathered to a storm in which not only churches went asunder, but in which States which were knit together by ties of brotherhood "were rent with civil feuds and drenched with fraternal blood." Amidst the trooping furies of an awful civil war the Old School Church was riven asunder, the split following the line which separated the loyal States from those which were in rebellion against the Federal government.

At this point a word is necessary in regard to the attitude and the teaching of the Church on the subject of slavery. The testimony of the Church on this matter has always been clear and

explicit. In the year 1787 the synod of New York and Philadelphia "highly approved of the general principles in favor of universal liberty that prevail in America, and the interest which many of the States had taken in promoting the abolition of slavery," and "recommended to all their people to use the most prudent measures, consistent with the interest and the state of civil society in the counties where they lived, to procure eventually the final abolition of slavery in America." This action was reaffirmed in 1793. In the year 1815 the General Assembly "declared their cordial approbation of those principles of civil liberty which appear to be recognized by the federal and State governments in these United States," and urged the presbyteries under their care "to adopt such measures as will secure at least to the rising generation of slaves within the bounds of the Church a religious education, that they may be prepared for the exercise and enjoyment of liberty when God in his providence may open a door for their emancipation," and the same Assembly denounced "the buying and selling of slaves by way of traffic, and all undue severity in the management of them, as inconsistent with the spirit of the gospel."

The immortal paper upon the subject which was adopted by the General Assembly in the year 1818 begins with these ringing words: "We

consider the voluntary enslaving of one portion of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them;'" and the entire paper is in the tone and spirit of its initial sentence. The action of 1845 deals with the single and specific question as to whether slave-holding *per se* and "without regard to circumstances is a sin and a bar to Christian communion;" and that action did not in any way or to any extent nullify or invalidate the former deliverances of the Church courts on the subject. The General Assembly of 1846 declared that in its judgment the action of the General Assembly of 1845 was not intended to deny or to rescind the testimony often uttered by the General Assembly previous to that date. Upon the deliverance of 1818 the Church as a body has always stood. To have abandoned that ground would at any time have rent the Church in twain.

Up to the time of the division the united Church occupied that ground. After the division in 1837, the utterances of the New School Church on the subject grew clearer and sharper every

year. During the same time the Old School Church, while she was not aggressive on the subject, but for the sake of peace and charity was conservative, yet stood firmly by her past testimonies, so that even during the civil war and after the abolition of slavery she had not to change a sentence or a letter in her record, nor to adjust in the slightest her attitude so as to put herself in line and sympathy with the moral forces of the times. While the General Assembly thus held the ground of 1818, it must nevertheless be confessed that a rapid change of sentiment was going on in the Southern portion of the Church, until finally the bold position was assumed that slavery as an institution was right politically and morally, and as such was to be defended and conserved, but the Church as a Church never held nor sanctioned such views. The spirit of both the Old and the New School Churches was to bear unequivocal testimony against the system of slavery as an institution, and yet at the same time to exercise the largest charity toward those who, through no fault of their own, were involved in the evils of that system. If, therefore, the Church committed an error, the error was on the side of charity; and if there were those who proved recreant to her testimonies and who abused the "charity that hopeth all things," the fault was theirs, not hers. Whatever may have been

the errors of individual members or of portions of her communion, I am bold and proud to say that there is nothing in her records on the subject of slavery of which she need be ashamed or for which she need offer an apology.

Amidst the fearful throes of rebellion both Churches were in full sympathy with the government in its efforts to restore order and to preserve the integrity of the nation, making their voices heard and their influence felt in favor of supporting the "powers that be as ordained of God," and both Churches rejoiced and sang hallelujahs when, in the providence of God, slavery, the cause of the rebellion, was utterly overthrown and ground to powder. Neither, in their ardent loyalty to their country, did they forget their allegiance to their Lord, nor were they even in these perilous times derelict in carrying forward the standard of the cross.

In the suspense and danger and agony which attended the ravages of war, Christians of all denominations were drawn closer to each other. Great union associations, such as the Christian Commission, threw different Churches into contact and sympathy. This was specially the case with the Old and New School Presbyterian Churches. In the furnace of affliction their hearts were fused and mingled. They began to

look each other in the face, to take each other by the hand, and in doing so they found that their hands were warmed by the same Presbyterian blood, and that their pulses beat to the same Christian hopes and purposes. They found that they had imperceptibly come together, that they were standing on common ground, that God had been leading them by a way which they knew not.

Each Church in its own sphere and in its own way had been working out important problems under the guidance of divine Providence. In its own sphere and according to the laws of its inner life the New School Church had freed itself from alien elements and entangling alliances, and had become a homogeneous Presbyterian body both in doctrine and government. The Old School Church, straining her conservatism to the utmost tension, hoped and prayed that the dark and perplexing problem of slavery might be solved in peace and charity and without the stern arbitrament of the sword. But God willed otherwise. The fetters of the slave must be dissolved in blood. Standing bravely by her testimonies against slavery and bearing her witness against treason and rebellion, the Old School Church calmly awaited the decisive events of Providence; and when the schism of the Southern Church came, taking from out her

pale the slavery issue, she felt herself relieved of a weight which had grievously beset her for years.

Thus God in his wise and mysterious providence had settled the issues between the two Churches. All that was left was for them to acknowledge and accept what God had done. The union of the two bodies was consummated on November 12, 1869, in the city of Pittsburg, Pa., and the two Churches became organically one on the basis of the standards, pure and simple, and under the title of the Presbyterian Church in the United States of America, forming, as we trust, a true Church of Christ, whose uplifted banners shall become a rallying-point for all Presbyterians on the continent, where they may meet and settle all differences in a way which will be honorable to all parties, where the scattered Presbyterian tribes may flow together as the tribes of old Israel poured to Zion, and shall become one, and shall be to all the world the best representative of a true unity which is not formed by external appliances, as though bound by hoops of steel, but a unity which is developed and strengthened by a conscious and intelligent oneness of intellectual belief and spiritual life—one not as a wired skeleton is one, but as a living man is one; a broad Church not in the sense of being latitudinarian, but broad in Christian

sympathy and in the worldwide scope of Christian effort.

Since the reunion the progress of the Church has been steady, harmonious and rapid. With past alienations, feuds and bitternesses buried utterly out of sight and out of hearing, united, hopeful and "strong in the Lord," bound by indissoluble ties of brotherhood and fellowship to those of our own household of faith, and with ardent and ample charity for all others, we stand on the threshold of the new century, and with devout thanksgiving to God for the past and for the present we hail and welcome the great future.

Such is the past. Its perils, its toils, its journeyings, its disasters, its achievements, its conflicts, its discouragements, its declensions, its revivals, its mighty sermons, its high debates, its struggles, its privations, its sacrifices, its rewards, its failures, its successes, its hopes, its disappointments, its divisions, its reunions, its unheralded and unrequited labors,—have all gone into their place, and have performed their part in fulfilling the purpose of God toward this land and the world. They form a picture of surpassing interest—a picture strong in blended light and shadow, but having withal much more of light than of shadow. We have good reason to be proud of our Presbyterian ancestry, for what

they were, for what they achieved and for what they represented. We have a glorious heraldry, but we must not rest in these.

The great Roman satirist lashes with whips of scorpions the degenerate sons of the Curii and the Lepidi, who with dice and wine and soft voluptuousness melted away their dissolute lives in the statued halls of illustrious ancestors, where every tablet groaned with a wealth of genealogical lore and every wreath and chaplet was redolent with glorious memories. Let us be careful that we incur not such satire. We have been sitting beneath our genealogical tree and rejoicing in its staunch branches and in its capacious shade. We have been gathering up the articulate lessons and the solemn, inspiring voices of the century that is gone. Let these lessons and voices only quicken us to read aright the signs of the times, and to hear and to interpret rightly the voice of God as it comes to us in his word and his providence, that through watching and prayer, through faithfulness and self-sacrifice, the present may not be a lie and a slander on the past, but that it may be a consistent opening and preparation for a brighter and grander future.