

Scotch-Irish Presbyterianism
in History.

Address by

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at the

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ADDRESS.

Mr Moderator, Ladies and Gentlemen: Scotch-Irish Presbyterianism in History is, indeed, a very large part of history, and particularly of the history of English-speaking people for more than three hundred years. There has not been a great achievement in arms, literature, science, government or legislation with which it has not been associated in some influential degree. The uncompromising enemy of superstition and priestcraft, the patron of letters, the teacher of a saving faith in the eternal verities, the very sanctuary of Truth, it has been a dominating force in the elevation of the world of thought and impulse and feeling above the miasma of ecclesiastical ignorance into the perfect light of intellectual freedom. Call the roll of the most illustrious martyrs for conscience-sake and Scotch-Irish Presbyterians will answer. The faces of the dead on every battlefield of three centuries, where the contest was waged between Right and Wrong, Truth and Falsehood, Freedom and Oppression, testify the devotion of these people to their faith and duty. In the cold of winter, the heat of summer, hiding in caves and dens of earth, starving in the wilderness, languishing in prison, burning at the stake, it must have been such as they that St John saw in his Apocalyptic vision coming up out of great tribulation into the inheritance of the saints in light.

Presbyterianism is a system of pure representative government, says the Rev Dr Breed in his work on "Presbyterianism and the Revolution;" has always been particularly odious to tyrants, was the first to raise its voice in favor of breaking away from British control, and was largely instrumental in influencing the American colonies to form the Confederation of States and then the American Union. It is not true that the Federal Constitution was fashioned after the Presbyterian form of Church government—it is true, however, that while strong, earnest and courageous men of other communions aided in the work of forming the Union and contributed each in some degree to the most perfect system of human government that was ever devised, the makers of the Declaration and the Constitution were affected deeply in their deliberations and conclusions by the Presbyterian spirit, then as now exercising a powerful influence upon the leaders of public sentiment in this land.

"The American form of civil government," says Dr Briggs, "was a happy combination of some of the best features presented in Presbyterianism and in Congregationalism. There is no reason to doubt," Dr Briggs continues, "that Presbyterianism influenced the framers of the Constitution in their efforts to erect a national organization—a constitutional republic;" but it was not the only factor in the making of the Republic. It vaunted not itself upon its achievements, it was not puffed up; but it was one of the chief factors in planning the deliverance of the colonies from the oppression of absentee landlordism and foreign domination, and in finally winning victory. The hands that cleared the wilderness and subdued the savage were strong enough to build out of varied masses of differing peoples a government that, in spite of its many disappointments and failures, is still the wonder of the world.

It was the Presbyterians of Mecklenburg and Westmoreland who sounded the notes of defiance to King George and his counsellors. As the Rev Dr Quigg said in a notable address at the dedication of a Presbyterian church in Lexington, Georgia, "Presbyterianism stands for a free church polity, simple worship, spiritual life, intellectual vigor, the nursery of schools and fountain of civil and religious liberty." The first contest for liberty of speech and freedom of conscience was made in this country by the Scottish Attorney General of Pennsylvania, Andrew Hamilton, aided by two Presbyterian lawyers of New York, James Alexander and William Smith. The *casus belli* was John Peter Zenger, the publisher of the New York Journal, in which were printed some criticisms of William Cosby, the Royal Governor of the Province. His defence was undertaken by the Presbyterian Junta of New York, and in spite of the adverse rulings of the Court and its determination to convict, so powerful was the presentation of the case that Zenger was acquitted by the jury.

without division or hesitation. So great was this Presbyterian triumph that Gouverneur Morris declared that "the trial of Zenger in 1735 was the germ of American freedom—the morning star of that liberty which subsequently revolutionized America.

There can be no question that liberty of conscience and freedom of speech were established in the New World by men of Scottish blood. In 1754 the formal protest against taxation without representation was made by Benjamin Franklin, a Presbyterian, who attended the ministry of Samuel Hemphill in Philadelphia and sustained him when he was charged with plagiarizing his sermons, on the ground that he would rather sit under the preaching of a minister who could steal a good sermon than under the preaching of one who could not write a good sermon. In 1760, more than ten years before the battle of Lexington, the Scotch-Irish of Pennsylvania rose up in arms against the principle of taxation without representation or protection. No provision was made by the Government to guard the settlements in Western Pennsylvania, Maryland and Virginia against the atrocities of savage warfare, and the Scotch-Irish in Lancaster and Cumberland counties, Pennsylvania, provided for their own defence by the organization of several companies of Rangers, which inflicted terrible punishment upon the savage foe and restored peace to a desolated region. It is noted by Hanna that probably the first instance of the operation of lynch law in America occurred when the Paxtang Rangers forced the jail at Lancaster and massacred every Indian confined there, fourteen in number. Twenty years later the Scotch-Irish of Washington County, Pennsylvania, murdered in cold blood ninety men, women and children of the Moravian Indians. These bloody reprisals were defended on the ground that the law was not strong enough for the protection of the people. The Captain of the Paxtang Rangers was the Rev John Elder, minister of Paxtang and Derry congregations, who tried to restrain the bloodthirstiness of his people without avail, and who afterwards defended their course as "one of those youthful ebullitions of wrath caused by momentary excitement, to which human infirmity is subjected." It is of personal interest to me that the Rev John Elder was succeeded in the pastorate of the Paxtang congregation by the Rev Matthew Lind, my great-grandfather.

The spirit of resistance to foreign oppression, which was first manifested by the Scotch-Irish of Pennsylvania and New York, was the spirit which animated these liberty-loving people in the Carolinas and in the colonies, wherever they had established communities. They acknowledged final allegiance only to the King of Kings; and remembering their own deliverance from bondage and desiring that the freedom which they possessed should be extended in larger measure to their posterity, and preserved forever, they were the first to declare themselves free from British dominion, pledging to the maintenance of this solemn covenant their lives, their fortunes and their sacred honor. This declaration was made at Charlotte, North Carolina, in May, 1775, more than a year before the Declaration at Philadelphia. It was drafted by Ephraim Brevard, a ruling elder in the Presbyterian Church, and of the convention which adopted the Declaration one-third of the members were ruling elders. In the seven years war which followed, the Scotch-Irish Presbyterians were faithful unto death and in every battle of the Revolution fought with unsurpassed devotion for the freedom of the Colonies.

"Driven from their adopted home in the North of Ireland by English persecution," says Douglas Campbell in "The Puritan in Holland, England and America," "there was burned into their very souls the bitter recollection of English ingratitude and English broken faith. They were un-English in their origin, and they came to America, which they have always looked upon as their own country—hating England, her Church, and her form of government with the intensest hatred." "They were fitted to be Americans from the very start," says Theodore Roosevelt in "The Winning of the West," "they were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own Bible and held for a divine right the election of their own clergy. For generations their whole ecclesiastic and scholastic system had been fundamentally democratic." "Kinsfolk of the Covenanters?" They were the Covenanters themselves, many of them at least, all of them, in fact, in spirit, if not in name, were of that uncompromising stock who "drew the blood from their arms to furnish ink for their pens to sign the solemn league and covenant." In his history of Hopewell Associate Reformed Presbyteri-

an Church, the Rev Dr Lathan says: "John Hemphill, the father of the second pastor of Hopewell, was a Covenanter, and in the Covenanter faith and practices he educated his children. . . . John Hemphill in common with the Covenanters, regarded the crown of England as stained with the blood of the "Reforming Fathers." When John Hemphill, (the second pastor of Hopewell,) left Ireland he was a member of the Covenanter Church, but on coming to America he connected himself with the Associate Reformed Synod. He modelled his sermons in accordance with the system of sermonizing common with the old Covenanter preachers and Secession fathers.

The people in that day were not raised on chalk water and skim milk, the revival machinery of modern up-to-date religion, the hand primary, so to speak, the "Restoration Host" had not been invented then. The people were not flooded with the cheap literature of the present time. Says Dr Lathan: "They had treatises on Justification, on Adoption, on Sanctification, on Original Sin, on the Attributes of God, on Predestination, in a word, on all the cardinal doctrines of the Christian religion. They were read and reread in the societies. When one individual became tired reading, another took his place. Not unfrequently some old man would stop reading by asking a question, to which some other old man would give an answer. This often gave rise to the most profound discussion of some important Bible doctrine." Old folks and young were grounded in the Scriptures and in the Catechisms of the Church, which contain its testimony to the truths, the understanding of which is essential to salvation.

In his book on "Presbyterianism, the Revolution, the Declaration and the Constitution," the Rev Dr Smyth reviews the active part taken by Presbyterian elders in the Province of South Carolina. The battles of the Cowpens, King's Mountain and Huck's defeat turned the tide of victory to the Patriot arms. Gen Morgan, who commanded at Cowpens, was a Presbyterian elder, and nearly all the men under his command were Presbyterians. "In the battle of King's Mountain, Col Campbell, Col James Williams, Col Cleaveland, Col Shelby and Col Sevier were all Presbyterian elders, and the body of their troops were gathered from Presbyterian settlements. At Huck's defeat in York Col Bratton and Major Dickson were both elders in the Presbyterian Church." Major Samuel Morrow, who served under Sumter, was a ruling-elder in the Presbyterian Church for fifty years.

"Concerning the patriotism of the Scotch-Irish," says Hanna, "the general testimony of contemporary and later writers is to the effect that there were no Tories among them, and that they were uniformly arrayed against the British." The exceptions only proved the rule that these people were faithful in their allegiance to the cause of civil and religious freedom which they espoused and for which they were ready to die. It was the Presbyterian elders who fought the decisive battles of the War for Independence; and to the Scotch-Irish Presbyterians this country and the world are indebted for the great leaders in American politics who laid the foundations of our institutions so firmly and have ever contended valiantly for the faith of their fathers. What a galaxy is from American history. Hanna, to whom I am indebted for so much information upon the subject under consideration, says: "Of the State Governors from 1789 to 1885 the Scotch furnish to Pennsylvania nearly one-half her Chief Executives; to Virginia nearly one-third; to North Carolina, more than one-fourth; to South Carolina, nearly one-third; to Georgia, more than one-half; to Alabama, more than one-fifth; to Mississippi, about one-fifth; to Louisiana, more than one-fifth; to Texas, about one-third; to Tennessee, nearly one-half; to Kentucky, about one-third; to Ohio, one-half; to Indiana, more than one-third; to Illinois, nearly one-third; to Missouri, nearly one-half." In statesmanship, in war and literature and business, the Scotch and Scotch-Irish have held first place in American achievement. In politics and statesmanship, there are John C. Calhoun, Alexander H. Stephens, James Buchanan, Alexander Hamilton, Jeremiah S. Black, Howell Cobb, James K. Polk, Stephen A. Douglas, William McKinley, Theodore Roosevelt, Marcus A. Hanna, Arthur P. Gorman, and a host of others whose names are written imperishably in the records of the country. Andrew Jackson, Winfield Scott, Zachary Taylor, Stonewall Jackson, J. E. B. Stuart, James Longstreet, Nathan B. Forrest, John Paul Jones, Oliver Hazard Perry, Franklin Buchanan and a glorious company

of other great fighters and strategists have added lustre to the military prowess of this country on land and sea. Washington Irving, Edgar Allan Poe, Gilbert Stuart, J. Q. A. Ward, Joseph Henry, Thomas A. Edison, John Ericson, Robert Fulton, Alexander Graham Bell, Asa Gray, A. T. Stewart, Peter Cooper, Andrew Carnegie and John D. Rockefeller, all of Scotch birth or Scotch ancestry, have illustrated in their achievements in business and literature and art and science and invention and in works of benevolence the strength of their stock and the mastery which has come to this masterful race because of the simplicity of its faith and its abiding trust in God. It will not be claimed for a moment that all Scotchmen and Scotch-Irishmen—and they are just the same with the slightest advantage possibly with the Scotch-Irish blend—are Presbyterians; but all of those named were either brought up in the nurture and admonition of the Lord according to Presbyterian standards or gained something of moral and spiritual strength from association with those who had been so fortunate.

It is worth noting here, probably, that the Scotch-Irish are really Scotch. "The Scotch-Irish are the people who came through Ireland to America," Dr Quigg has explained. "The phrase 'Scotch-Irish' is unknown in Ireland, Canada or Australia and is peculiar to the United States." The Rev Dr Hall, of New York, bore this testimony upon the question of the identity of these people: "I have sometimes noticed a little confusion in relation to the phrase 'Scotch-Irish,' as if it meant that Scotch people had come over and intermarried with the native Irish and that a combination of two races, two places, two nationalities had taken place. That is by no means the state of the case. On the contrary, with kindly good feeling in various directions the Scotch people kept to the Scotch people; and they are called Scotch-Irish from purely local, or geographical reasons, and not from any union of the kind I have alluded to. I haven't the least doubt that their being in Ireland, and in close contact with the native people of that land, and their circumstances there, had some influence in the developing of the character, in the broadening of the sympathies, in the extending of the range of thought and action of the Scotch-Irish people; but they are Scotch through and through, they are Scottish out and out, and they are Irish because in the providence of God they were sent for some generations to the land that I am permitted to speak of as the land of my birth."

"In the country districts," (of Ulster,) says Hanna, "the peasant still retains the Scotch 'bur' in his speech; devoutly believes in the doctrines of John Calvin and John Knox; is firmly committed against everything allied with Popery or Prelacy, and usually emphatic in his claims to a Scottish and his disavowal of an Irish descent."

There can be no question of what the Scotch-Irish achieved in the struggle for American independence. Seven of the first Governors of the thirteen colonies were of Scotch-Irish blood. Eight of the most conspicuous generals in the army of freedom were Scotch-Irish. The Royal Government in London was informed by the Royal Governors in America that "the Presbyterian clergy were to blame for bringing about the Revolution. Patrick Henry in Virginia; David Caldwell, Ephraim Brevard, Alexander Craighead and others in North Carolina; the Rutledges and Tennant in South Carolina; Duffield, Wilson, Thomas Craighead in Pennsylvania; Smith, Rodgers and Livingston, in New York; the Rev Dr Witherspoon, in New Jersey, who challenged the Continental Congress to do its duty by his declaration that he would infinitely rather that his grey hairs should descend to the sepulchre "by the hand of the executioner than desert at this crisis the sacred cause of my country;" all these illustrious men and many other of the same blood and faith arrayed themselves on the side of freedom. "At that period," says the Rev Dr Bryson, "no single agency in the country had such tremendous power as the pulpit. The ministry were universally a highly educated class. They were Calvinists in their creed, and they had learned their principles of liberty from the Word of God." "He that will not honor the memory and respect the influence of Calvin," says Bancroft, "knows but little of the origin of American independence." "Calvin was the founder of the greatest of republics," says Daubigne. At the time of the American Revolution the Scotch-Irish people must have formed near one-third of the entire population of the colonies;" and to the end of the struggle they fought on the side of freedom, sustained by

unflinching trust in God and cheered on to ever greater sacrifices by brave-hearted women who had brought with them to this country the recollection of terrible tragedies through which they had passed. To these quiet, patient, sublime sufferers, Dr Bryson pays this eloquent tribute:

"What shall be said of the women of the Scotch-Irish blood? Glorious women are they. They suffered; they endured they toiled; they struggled; they encouraged; they prayed; they comforted; they were wounded; they were sabbared; they were murdered; they died like heroes; they were faithful to their sires, their husbands and their sons. They have made Scotch-Irishmen the best blood in the world."

It was the custom among the old-time folk to attend church for an intellectual, as well as a religious purpose, and it was expected that the attentive hearer would be able to give some account of the sermon. Ian Maclaren tells about a very good woman in the Church at Drumtochty.

"It was the birthright of every native of the parish to be a critic and certain ones were allowed to be experts in special departments—Lachlan Campbell in doctrine and Jamie Soutar in logic—but as an auld round practitioner Mrs Macfadyen had a solitary reputation. It rested on a long series of unreversed judgments, with felicitous strokes of description that passed into the literary capital of the Glen. One felt it was genius, and could only note contributing circumstances—an eye that took in the preacher, from the crown of his head to the sole of his foot; an almost uncanny insight into character; the instinct to seize on every scrap of evidence; a memory that was simply an automatic register; an unflinching sense of *æsa ætneardur ætneardur ætneardur* subject.

It goes without saying that Mrs Macfadyen did not take nervous little notes during the sermon—all writing on Sabbath, in kirk or outside, was strictly forbidden in Drumtochty—or mark her Bible, or practice any other profane device of feeble-minded hearers. It did not matter how elaborate or how incoherent a sermon might be, it could not confuse our critic.

When John Peddie, of Muirtown, who always approached two hours, and usually had to leave out the last head, took time at Drumtochty Fast, and gave it full length, his famous discourse on the total depravity of the human race, from the text: "Arise, shine, for thy light is come," it may be admitted that the Glen wavered in its confidence. Human nature has limitations, and failure would have been no discredit to Elspeth.

"They were saying at the Presbytery," Burnbrae reported, "that it hes mair than seeventy heads, coontin' pints, of coorse, and a' can weel believe it. Na, na, it's no tae be expect it that Elspeth cud gie them a' aifter ae hearin'."

Jamie Soutar looked in to set his mind at rest, and Elspeth went at once to work.

"Sit doon, Jamie, for it canna be dune in a meenut."

It took twenty-three minutes exactly, for Jamie watched the clock.

"That's the laist, makin' seeventy-four, and ye may depend on every ane but that fourth pint under the sixth head. Whether it was the 'beginnin' o' fiath' or 'the origin,' a' canna be sure, for he cleared his throat at the time."

Peter Bruce stood helplessly at the Junction next Friday—Drumtochty was celebrating Elspeth—and the achievement established her for life. Probationers, who preached in the vacancy had heard rumors, and tried to identify their judge, with the disconcerting result that they addressed their floweriest passages to Mistress Stirton, who was the stupidest woman in the Free Kirk, and had once stuck in the "chief end of man." They never suspected the sonsy, motherly woman, two pews behind Donald Menzies, with her face of demure interest and general air of country simplicity. It was as well for the Probationers that they had not caught the glint of those black, beady eyes."

Elspeth Macfadyen was a type of the women of the Associate Reformed Presbyterian Church. Some of us have known them, and how much this Church is indebted to them for all its glorious history.

It is difficult to speak of the Scotch-Irish and their achievements in terms of moderation; and it would be vain to attempt on such an occasion as this anything more than the briefest and most unsatisfactory mention of what they have done for the benefit of humanity and to the glory of God. They were strong and undismayed and unconquerable here because, here as there, they believed that resistance to tyrants was obedience to God. They triumphed in America because they had suffered in Scotland and Ireland, suffered as few other people had ever suffered for Christ's sake, not from savage tribes, as they suffered in this country, but from two of the holy and Apostolic Churches which sought to make converts to Christianity by wheel and faggot and bloodshed and confiscation and outrage, rather than by the ministry of peace. We do not value the blessings we

enjoy because they have come to us without privation or discomfort or struggle. We do not remember the martyrs, we forget that—

"There blows no rose so red,
As where some buried Caesar bled,"

and lest we should shock the susceptibilities of the moral invertebrates of this age, we pack away the old pictures in the attic and forget the testimony of the fathers. It is well that we should remember the way we have come into our present beatitude of sweetness and light; through what dark caverns the road hither hath run, across what raging torrents, around what bloody angles, through what fierce flames, under the shadow of how many crosses and over the graves of how many of the slain for God's sake!

To no one of these countries—Holland, France, England, Scotland and Ireland—was the Presbyterian Church in America so largely indebted as to the North of Ireland, says Craighead, and it was here that under Henry VIII, and Edward VI, and Mary, and Charles I, these devoted people were subjected to persecutions at the hands of the Roman Catholics and Episcopalians, which chill the blood with horror even after the lapse of nearly three hundred years. The Presbyterians would not conform to Prelacy or confess to Rome, and they were pursued with a fiendishness of cruelty of which we cannot now conceive. In the days of the Irish Rebellion and up to the death of Charles I, the Presbyterians passed through the very fires of hell. The principle object of this Rebellion, which was planned and encouraged by authority was the destruction of Protestantism. Orders were given to "spare neither man, woman nor child." An universal massacre followed. The murdered victims were not buried in many places and pestilence attended murder. In four months 6,000 died in Coleraine; in Carrickfergus, 2,500; in Belfast and Malone and Antrim about 6,000. The carnage rivalled that of St Bartholomew. In a small part of Ulster thirty Protestant ministers were murdered and a large number died in wretchedness and poverty." In this war of extermination the Episcopalians suffered more severely than the Presbyterians, and after this persecution as over the Presbyterians who survived united with the returning refugees from Scotland in re-establishing the Presbyterian Church in Ireland.

The two great enemies of the Church were Popery and Prelacy, and the persecutions by the Catholics were only equalled in atrocity by the persecutions by the Episcopalians—

But yet at length out of them all
The Lord did set them free.

It was because of their terrible experiences under ecclesiastical domination that the Scotch-Irish settlers resisted every attempt at religious establishments in this country and maintained that the mental and moral freedom of its people depended upon the complete separation of Church and State. "From their entrance into this country," says Dr Craighead, "as may be seen by their conduct in Virginia and New York, they opposed everything that looked like a union of Church and State, or any dependence of the Church on the arm of civil power. . . . In the long contest between these monarchical governments and their subjects, the natural and constant allies of despotism were the Romish and Episcopal hierarchies. These were ever the most dangerous, as well as the most inveterate, enemies of the Non-Conformists when they were resisting tyrants. Presbyterians, at least, had most to dread from Episcopal Prelates and from them they suffered most. The Episcopal Church was more frequently in the ascendant and had much the greater influence with civil rulers. This influence it almost invariably used to oppress all outside of its communion."

In South Carolina, as in Ireland and Scotland, the Established Church sought to dominate not only the political conduct of the settlers in the back districts, but to exact tithes from them for the support of the Establishment. "The parish was the basis of the civil as well as the religious organization of the Government," under which the Scotch-Irish settlers in the up-country were expected to live. The liberty, which was permitted them, served only to emphasize their real subjection to the Church; a condition which, it might have been expected, they would endure only so

long as resistance was impossible. To what extent the proscription of these people would have gone is somewhat a matter of opinion and conjecture, but the first steps that were taken in this colony to unite the civil and the ecclesiastical power were not reassuring to those who had sought freedom of worship in this New World. The spirit which controlled the Church people in the old country manifested itself here in a number of ways and in none more clearly than in the law declaring that all marriages performed by other ministers than those of the Established Church were null and void, and that the children born of such marriages were illegitimate. It is true that this manifestation of religious prejudice was speedily overcome, and that the obnoxious Act was repealed, but its passage showed to what extent the spirit of persecution existed in this colony in the beginning.

In the "Ravenel Records," by Henry Edmund Ravenel of the Spartanburg Bar, it is said that within the space of ten years preceding December 31, 1775, something over £164,000 were advanced from the public treasury for the support of the Church in this colony. "The estate of the Episcopal Church, drawn more or less from all denominations by law, was computed in 1777 to amount to £330,000; and the sum paid by Dissenters to this Church in the ten years previous to 1775 was stated to be more than £82,013 10 shillings. The whole number of the Established Churches in 1777 was twenty, while those of the Dissenters were seventy-nine in number, and in general were much larger than the others."

The Huguenots, we are told by Edward McCrady in his History of South Carolina Under the Royal Government, had no disposition to quarrel with the administration of the Government, nor had the German settlers on the Edisto, or the Swiss on the Savannah. "But the case was very different with the Scotch-Irish Presbyterian who was now coming into the Province. The Church had held out no kindly hand to him. On the contrary, it had rewarded his zeal and heroism in the Protestant cause with oppression and wrong. It had not sheltered him as a refugee as it had the Huguenot in the crypt of Canterbury and in St Mary's Chapel of St Patrick's Cathedral, Dublin. On the contrary, it had driven him from his home. The Huguenot did not object to a liturgy; he was accustomed to use one. But this the Scotch-Irish Presbyterian could not endure, for that had been one of the points upon which Knox had differed with the English Reformers. He had left Ireland because he would not use it; was he to do so now in the wild woods of Carolina? Then the system of government was based here, as it had been in the old country which he had left, upon the Church of England. He could only be represented in the Assembly by having the lands which he and his people had taken up made into a township and then into a parish. All this was the more distasteful to him because his own social and civil system was itself based upon an ecclesiastical idea—a church polity of its own. If the old St Philip's Church was a part of the Constitution of South Carolina as Westminster Abbey was of the British Constitution, so around the 'old Waxhaw Church' in Lancaster—the first church above Orangeburg—was formed the settlement which gave tone and thought to the whole upper country of the State."

Conditions have changed, and, thanks to the Scotch-Irish Presbyterians, and their religious congeners, it is hardly possible that the world will again be cursed with Popery and Prelacy as it was in the days of the martyrs. To the Presbyterians, as we believe, have been committed the oracles of God: the Church which has come down in unbroken lines from Moses to Christ, and from the Apostles to this day. Said Bishop Lightfoot, of Durham, "the most learned of all the Bishops of the Church of England," in his essay on the Epistle to the Philippians that, "the early constitution of the Apostolic Churches of the first century was not that of a single Bishop, but of a body of pastors indifferently styled Bishops or Presbyters, and that it was not until the very end of the Apostolic age that the office which we now call Episcopacy gradually and slowly made its way into Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery. . . . These were, from the commencement of the Middle Ages down to the Reformation, large exceptions from the principle of Episcopal government, which can be called by no other name than Presbyterian."

In essentials the great Presbyterian family are of one mind. There are differences among them on some minor points of doctrine or practice, perhaps—on the question of Psalmody and as to the use of instrumental music in the service of the Church,

etc; but on the fundamentals of their faith, though many as the billows they are one as the sea. Under the Presbyterian system the Church is regarded as a spiritual commonwealth, not as a political power. Its theology is Augustinian, as elaborated by John Calvin. All the Reformed Churches, as Dr Quigg has explained, were Calvinistic in creed. "Each movement of the Reformation, though self-originated, was thoroughly Calvinistic, simply as the result of Bible study. The Reformed Church was Presbyterian. The French Church as much as the Kirk of Scotland. In 25 years after Calvin began his work there were 2,000 places of worship with nearly half a million of worshippers in France alone." Ambrose Willie preached to a congregation of 20,000 people in France in 1556. In the same year Peter Gabriel spoke to tens of thousands. "In less than half a century this system had gained nearly one-half of France, embracing every great mind in the land." Whitefield "was called the Calvinistic establisher of Methodism." "Calvinism and Methodism were, for a time, synonymous terms, and the Methodist was called another sect of Presbyterians." The theology of the Episcopalians is Calvinistic in some measure, and before his recent death Pope Leo XIII declared that the events of Providence were ordered and what had been ordained would come to pass.

"John Calvin's emphasis upon God's holiness," says the Rev Dr McGiffert, "made his followers scrupulously, even censoriously pure; his emphasis upon God's will made them stern and unyielding in the performance of what they believed to be their duty; his emphasis upon God's majesty, paradoxical though it may seem at first sight, promoted in no small degree the growth of civil and religious liberty, for it dwarfed all mere human authority and made men bold to withstand the unlawful encroachments of their fellows. Thus Calvin became a mighty force in the world."

Last month the two hundredth anniversary of Jonathan Edwards's birth was celebrated at Stockbridge, Massachusetts, with imposing services and in many churches throughout the country the most eloquent eulogies were paid to the memory and achievements of this great man. "He borrowed the essential features of his theology from Calvin, as Calvin had borrowed them from Augustine and Augustine had borrowed them from the Roman law. But to their interpretation and defence," says Dr Lyman Abbott, "he brought a mind of singular acuteness, a philosophical scholarship extraordinary for his time if not for any time, an intellectual courage rarely equalled and never surpassed by any religious teacher in the history of the Church." In the opinion of one of his commentators "he that would understand the significance of later New England thought must make Edwards the first object of his study." There have been many and wide departures in New England from the stern and unyielding faith taught by Jonathan Edwards. Universalism. Unitarianism. Mormonism, Mary Baker G. Eddyism are possibly the protests of wicked and forward generations against the system of religion represented by this uncompromising interpreter of the justice and majesty of the Almighty.

The meat was too strong for the so-called "Reformers" who had neither the understanding ear nor the applying conscience. It is claimed that the Edwards' system of theology "has now only an historical existence;" that "no minister preaches it; no Church believes it; no theological seminary teaches it, except with modifications which Edwards would have rejected with indignant disdain." However that may be, diligent search would fail to discover any improvement in the theology of morals of present-day believers. If the preachers of this "outworn creed," as it is called by the ungodly, would shock society and the clubs of our day and time by declaring the penalties of the law for its violation, nevertheless their preaching exercised a powerful influence in moulding the civilization of our country.

The Calvinistic system was made for men of sound understanding, not for the mentally infirm. The mastery of the text books of the Church—the Catechisms, Confession and the Scriptures—required a particularly alert intelligence. There is no modern method of mnemonics that compares with the system in which Presbyterians of earlier generations were trained. "The first book of discipline drawn up by John Knox provided that a school be erected in every parish for the instruction of youth in religion, grammar and the Latin tongue, and also that a college in every notable town should be established." In these schools and colleges the mental and

moral faculties were thoroughly educated, and this instruction was supplemented by the school of the family and the school of the Church.

"God did from all eternity of His sovereign pleasure, and by the most wise and holy counsel of His own will, unchangeably ordain all things that come to pass God's decree fixes the eternal destiny of angels and men, but on principles strictly just and benevolent. Good angels are predestinated to life, evil angels to destruction. A part of our apostate race are, of the riches of God's grace, predestinated to obtain life eternal through the mediation of Christ; while the rest are, for their sin, predestinated most justly, as all might have been, to everlasting death."

That is the faith of the Associate Reform Presbyterian Church. It is the faith in which the prophets and preachers and evangelists and martyrs believed, the faith which has sustained this venerable body since its organization one hundred years ago, through all the mutations of time and against all the enemies who have sought to sap its foundations and impeach its testimony. It is a glorious faith. What has it not accomplished for the elevation of the human race, for the inspiration of the living, for the comfort of the dying, for the consolation of the bereaved! Surely this Synod is compassed about by a great cloud of witnesses. Who are they that join in the singing of the Psalm, "Lift up your Heads, O, ye Gates, that the King of Glory may come in?" Who are they, indeed, but the holy men of God, by whose labors have we been brought into this goodly place? What a grand company it is! The Boyces and Griers and Presslys and Hemphills and Youngs and Flennikens and Brices and Sloans and Bonners and Millers and Galloways and Hunters and McDonalds, and a host of those to whom they ministered faithfully here, now numbered together among the saints in glory everlasting. What an inheritance we have who live after them! What an inspiration we should find in this holy place and in such spiritual company for loftier conceptions of duty, for deeper consecration to higher living!

