MEMORIAL ADDRESSES

DELIVERED BEFORE

THE GENERAL ASSEMBLY OF 1886,

ON OCCASION OF THE

QUARTER-CENTENNIAL OF THE ORGANIZATION

OF THE SOUTHERN ASSEMBLY, IN 1881.

Published by order of the General Assembly.

RICHMOND, VA.: PREBOSTERIAN COMMITTEE OF PUBLICATION. 1886.
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1886.
EXPLANATORY PREFACE.

The General Assembly of the Presbyterian Church in the United States, when met at Houston, Texas, in May, 1885, instructed a committee of its own members "to arrange for quarter-centennial services commemorative of the organization of the General Assembly." Upon the recommendation of this committee, it was unanimously resolved that such services be held in May, 1886, in connection with the proceedings of the Assembly of that year; and that the Rev. Dr. B. M. Palmer, the Rev. Dr. J. N. Waddel, and the Rev. Dr. Joseph R. Wilson, surviving officers of the first Assembly, of 1861, be requested to deliver addresses appropriate to the occasion.

Accordingly, the twenty-fifth Assembly, convened, as the first was, in the First Presbyterian Church of Augusta, Georgia, designated the 25th day of May, 1886, for the services indicated; and the addresses were uttered in the order in which, by direction of the Assembly, they are now published.
MEMORIAL ADDRESS,

BY

JOSEPH R. WILSON, D. D.,

PROFESSOR OF THEOLOGY IN THE SOUTHWESTERN PRESBYTERIAN UNIVERSITY,
CLARKSVILLE, TENN.
MEMORIAL ADDRESS.

My Honored Brethren:

WERE this the 4th day of December, 1888, it would be just one quarter of a century since the first of our Southern General Assemblies met—met in this charming city of Augusta, whose generous homes were then, as they are now, abounding with hospitality—met within this same spacious sanctuary, whose venerable walls still expand with those embraces of welcome which the lapse of time has not wearied. This surrounding grove, too, has remained unaltered, except that some of its ancient oaks have yielded to yonder ample building, which, even more than the wide foliage it has displaced, is thought to decorat the ground.

It is surely fitting that at this time, on this historical spot, with these memorable surroundings, there should be some signalization of the origin of our highest Church court, by this its twenty-fifth successor. Of its origin, do I say? In a very important sense—No, but rather its continuation under new and unprecedented conditions; for who of us is willing to allow that the year 1861, a period so comparatively recent, marks the beginning of our existence as a portion of the American Presbyterian Church? For our ancestry on this continent we can look back to a date prior to that which records the establishment of any other ecclesiastical body with which we might care to own a family relationship. Almost two hundred years ago—not later certainly than the opening of the eighteenth century—that mother Presbytery from which we derive our immediate lineage, was constituted. But how, from
a small seed, the prolific Church of our forefathers grew until its fruitful limbs overspread and blessed all the land. I need not stop to describe, nor to tell with what gratitude we of the South were wont to count the bulwarks of our mighty Zion, as, in the sweep of a vast Christian commonwealth, they served to shelter many myriads of Christ's true people, and to defend those doctrines of our priceless faith which are as old as the decrees of God. In the sacred memorials of that time-honored church we still share a goody heritage which we and our children after us can never afford to surrender. Her Biblical institutions, the sainted names that illustrate her annals, her spiritual conquests, her entire testimony as the witnessing Bride of her risen Lord, are securely our own in which to rejoice, to say nothing of that steadfast Confession and those sanctified Catechisms, handed down from ancestors who, when occasion called, knew how to die for their imperishable truths, as by them they had also known how to live.

But still we have an origin that is peculiar to ourselves; for there came a day—or was it a night, sad and dark, yet not without its stars?—in which, one by one, a minority of the old Presbyteries, so long articulated as members of a common body, felt themselves compelled to separate from the others, the justifying causes of which divisive act were useless at this time to discuss. When, however, in the irresistible providence of God, the dislocating wrench was made, it left forty-seven of the constituent parts of the now disrupted whole scattered over eleven States. And these it was which, not content to remain isolated, as untrue to their ingrained and mutually attractive Presbyterianism, came, by their representatives, to the place where we now sit, to be reunited in that new and narrower General Assembly which they simultaneously concerted to inaugurate, and thus to signalize at once their reserved independence and their reciprocal accord. A to what has since occurred in the way of attempting to restore in part the sharply-severed intercourse with those whom we thus left, nothing may now be said, except that we are always at liberty to reaffirm our Christian good-will to God's people everywhere, to the great mass of whom we have, from the first, sought to cultivate the sympathy of a kindred fellowship.

But, leaving these reflections aside, I turn to a view of that initial Assembly with which we are to-day more particularly and warmly concerned. It convened, as you all remember, under extraordinary circumstances, when the opening roar of such a civil war as the world had not hitherto beheld was causing all the land to quake with indefinable apprehensions. A striking contrast that with the scene which now presents itself; we being here amid the whisperings of an assured peace—self; which blesses the once belligerent States as, for long years, they had not thought to be again possible; so that are this, that fearful time which now seems so far off, might have gone almost out of mind, except for the tremendous changes, both political and domestic, it has wrought, to say nothing of the many personal bereavements which still haunt the shrinking memory. Nevertheless, this child of history which, in us, has reached its majority—although born of sorrow and baptized as at a fount of blood—has gathered strength out of its very hindrances. These institutions which trembling hands here framed, when there was almost no material out of which to give them substance, have, despite many drawbacks, become firmly established; their benefits have, over these Southern States, been spread far and wide; their benign influence is felt in distant nations, and the integrity of the great gospel principles they represent has been maintained as by no other agency would perhaps have been possible. So that, whatsoever else was lost underneath the waves of contention which so lately swept through our homes, the Church we love survived, still endures, and continues to face the future with eyes of hope. And when our children shall celebrate what most of us cannot live to see—the fiftieth anniversary of our Assembly's existence—then, the twentieth Christian century well advanced, as the kindly sun of May, 1911, shall contribute to swell the completed song of spring upon the ear of a church's gratitude, let us think that not the least of the sources of her thankfulness will be found in the fact that, unalarmed by fears and undis-
a small seed; the prolific Church of our forefathers grew until its fruitful limbs overspread and blessed all the land, I need not stop to describe, nor to tell with what gratitude we of the South were wont to count the bulwarks of our mighty Zion, as, in the sweep of a vast Christian commonwealth, they served to shelter many myriads of Christ's true people, and to defend those doctrines of our priceless faith which are as old as the decrees of God. In the sacred memorials of that time-honored church we still share a goodly heritage, which we and our children after us can never afford to surrender. Her Biblical institutions, the sainted names that illustrate her annals, her spiritual conquests, her entire testimony as the witnessing Bride of her risen Lord, are securely our own in which to rejoice, to say nothing of that steadfast Confession and those salutary Catechisms, handed down from ancestors who, when occasion called, knew how to die for their imperishable truths, as by them they had also known how to live.

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mayed by foes, she shall have been permitted to carry forward with a persistency that had never flagged, and to more and more glorious issues, what is now so well begun. Once more, however, recalling our tempted thoughts, let them again definitely revert to that original Assembly of which I have spoken in a general way. Its sessions, as some of you will call to mind, were preceded by an initiative convention of ministers and ruling elders, held, during a few days of the previous summer, in the neighboring city of Atlanta. And it was in response to a request on the part of this exceptional body of trusted brethren that all the Presbyteries addressed—not one excepted—were here, not many months afterwards, regularly represented in accordance with the ancient forms, and in every instance, by a delegation of ministers, in whose number there was not a single blank, as also, save in the case of a few of the far-distant constituencies, by a full commission of ruling elders, making altogether an authorized membership of ninety-three, and possessed, as a whole, it soon became apparent, of an unusually high average of Christian character and mental ability, whilst some of them, conspicuous above the many, would have adorned the Church in any age or country.

On a mild Tuesday, though it was now the beginning of winter, this novel assemblage was, at eleven in the morning, "called to order" by one of the most dignified of its members, but of whom, being here present, I may not, without indelicacy, say anything further—the Rev. Dr. John N. Weddell, and who, you have been glad to know, is expected to take a leading part in these memorial services. He, with two others, (the Rev. Dr. John H. Gray and Dr. Joseph Jones,) had, with well-directed judgment, been named by many of the Presbyteries, as likewise by the Atlanta Convention, to constitute the Committee of Commissions; and as chairman of this Committee, it became his pre-arranged duty to utter the inceptive words of organization. And upon his motion the Rev. Francis McFarland, D. D., one of the most venerable commissioners present, and who, five years before, had been the singularly

* See note at end of this address.
McNeil Turner as Temporary Clerk, the first Assembly was duly and fully organized. And now the three who occupied part, by direction of the Assembly of 1853, in these commemorative exercises, the then Permanent Clerk having been appointed to preside therein by reason of the fact that he was also at that time the pastor of this Augusta Church, and whose pleasing duty it was to act the host for nobler guests than any king has ever entertained. You may be sure that it is with emotions of no ordinary tenderness he finds himself once more amid these familiar scenes, endeared by so many delighting recollections, to the melting power of which he would not at this hour dare to yield, even were it becoming to obtrude personal feelings upon the scene of a public duty.

Let me, then, proceed with my narrative, as constituting the ground of a far larger interest.

The organization of that memorable Assembly having been secured, a motion was offered, the object of which was to assign a permanent denomination to the now separated Church. It was tendered by the Rev. Dr. James H. Thornwell, "Hujus clarissimun nomen fruid," and in the form of a resolution was unanimously adopted, viz.: "That the style and title of this Church shall be "The Presbyterian Church in the Confederate States of America." And, as belonging to the same resolve, it was ordered, "That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the term Confederate States for United States." Then, (I again quote from the minutes,) in order "to set forth the causes of our separation from the churches in the United States, our attitude in relation to slavery, and a general view of the policy which, as a Church, we propose to pursue," a committee, consisting of

one minister and one ruling elder from each of the eleven Synods, was appointed to prepare "an address to all the churches of Jesus Christ throughout the earth." Of this committee Dr. Thornwell, the mover, was made chairman; and it was he who, as the author of its report, laid before the Assembly the reading of whose bold and eloquent testimony for the truth fairly electrified all who heard it. Indeed, the thrill of that hour, as I call it to mind, is upon me now. The house was thronged, galleries and floor. The meagre person of the great intellectual athlete occupied a small space immediately in front of the pulpit, and as near as to gain from its frame the smallest light of the spell; and whilst, for forty historic minutes, this Calvin of our Church poured forth a stream of elevated utterance such as he of Geneva never surpassed—in whispered feebleness at first, but with kindling fire as he went on—there was not, I think, a pulse which was not quickened to a higher throb, nor a cheek which was not flushed with a warmer color, or perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear. The paper itself I perhaps moistened by a sympathetic tear.
per with which he recognized his brethren's independence, even when he was a temporary sufferer therefrom, ranked him amongst those lofty souls who, because they are superior to the narrow control of egotism, know how to yield to the wider demands of a self-suppressing love for others. And when discussing legal points with Chancellor Job Johnstone—as on one notable day he did, in the matter of the Church's prospective chartered rights—it was quite beautiful to see how promptly he let go his own convictions, that they might give place to the more complete technical knowledge of that experienced jurist, whose modest decisions were equalled only by Dr. Thornwell's cheerful submission to their conclusive force. To the memory of this unsurpassed thinker and unequalled theologian, of this polished polemic and princely preacher, our Church has never proposed to erect a costly sculptured column of marble, because, deserving it so conspicuously, he therefore needed none, she herself serving indeed as his monumental pillar; for, under God, it was he who, most of all, moulded her infant frame, gave firmness to her early steps, and impressed direction upon her maturer movements.

Now, however, without fatiguing your attention with the minuter details of the measures adopted by our nascent Assembly, or with prolonged descriptions of the departed men who composed that body, I hurry on to complete my sketch, by noting what else it did of permanent interest, and then by speaking a few further words touching the character of some of its actors who have not yet been named. It certainly achieved one work which is deserving of special record, and this not alone by reason of its intrinsic importance, but also because it was of the nature of a decided innovation. I allude to the peculiar structure of those agencies of the Church since become familiar to us all under the title of "Executive Committees," and upon the right conduct of which so much of our aggressive efficiency depends. The era that had preceded was, in this respect, one of incorporated "Boards," which had an existence whose activity was not wholly subject to the will of the Assembly—often acting as independent heads rather than as subordinate arms moved by a single controlling will, thus, contrary to their design, becoming not unfrequently a re-

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than. Now there pressing hindrance instead of a relieving help. Not Commissions, but was to be witnessed a radical change. Not Commissions, but Committees should be the intermediate servants of the Church, with no manner of discretion except within strictly prescribed limits. Every year, after giving an account of their regulative limits. Every year, after giving an account of their regulative limits.

The same rule was made also to apply to the several sides. The same rule was made also to apply to the several sides.

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Christ. Some of you will remember, as I do, that serene face of his, which shone as is wont to shine the face of one who habitually converses with God. He it was who, on one en-
riching night, addressed us on the subject of the religions in-
struction of the colored people, in whose especial behalf he had long been successfully laboring. And his oration, although ut-
ered in a sitting posture, partook nothing, you may be sure, of the bodily infirmities which authorized the unusual indu-
thought as to constrain a unanimous request for its publication. Dr. Jones had few cotemporaries who excelled him in perspi-
cacious thought, or in practical sense, or in purity of pur-
pose, or in plentifulness of direct speech.

The Committee on Foreign Missions had for its spokesman the Rev. Dr. James B. Ramsey, of whose solid worth and eminent graces and Biblical scholarship, Virginia had, and still has, reason to be proud—a man, moreover, whose retiring mo-
desty, when he was not compelled to the front, was equalled only by his conspicuous and frank intelligence in the crisis of acknowledged duty. Associated with him on this Committee was another whose character, as to certain of its leading features, resembled that of Dr. Ramsey, yet one whom I can hardly ven-
ture to do more than mention, unless by departing from my design to speak only of the deceased. But inasmuch as he was, through so many eventful years, the prominent head of our Foreign Missions enterprise, and to whom all the Church long looked with a confidence that, from the first, has had no draw-
back or abatement, I could not be pardoned were I not at least to name him in connection with a subject with which, almost more than any other living American, his usefulness has been identified. I of course refer to J. Leighton Wilson; and how gladly, could I properly do so, would I go further, and attempt to pay to this retired chieftain the tribute that is due to his worth!

The convener of the Committee on Publication was the Rev.
Dr. James A. Lyon, who, two years afterwards, was chosen Moderator of the Assembly, and who, less than four years ago,
was summoned to the General Assembly above. On his outer
person was stamped almost every superscription of a comely
manhood, and in his mental structure might be traced many
of the best elements which serve to complete the idea of a
bold and chivalrous leader. As true to his well-considered com-
victions as he was honest and artless in affirming them, Dr.
Lyon was a much-regarded man in that assembly of marked
forcefulness as a debater and his forbearance as an antagonist,
whilst in closeted conference with his brethren, in respect to
what might be best done in any emergency, his sagacity went
tear to his memory, as to one the sweetness of whose private
character I still taste, and the guileless intrepidity of whose
public character I shall always honor.

The fourth of these committees, that on Education, was di-
rected by the Rev. Dr. Drury Lacy, who was greatly revered
by all the commissioners whose happiness it was to be in any
way affiliated with him, and whose name only quite recently
dropped from our ministerial roll, continued until the period
of his decease to be known as a synonym for whatsoever is
lovely and of good report—a mirror of gentle manners, a model of gracious counselling, and a master of many hearts.

Having now consumed well nigh the time allotted to these
reminiscences, I must haste to their close, without touching
those who composed it, but who are for ever gone. Wm. H.
Foote, one of the most useful, energetic and scholarly of our
ministry, and who, as a historian, has a great name in uncounted
homes; A. W. Leland, who in many ways was so large a figure
in the eyes of an admiring Church, and of whom I should like
in the mouths of our assembly to say much; N. A. Pratt, to whom numbers of us are grate-
fully indebted for high example; John S. Wilson, whom Georgia
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fearlessness and fire; R. B. McMullen, so full of integrity and influence; R. H. Morrison, with his co-presbytery, H. H. Chapman, both of whom are deserving of larger mention; R. W. Bailey, one of the earliest of those Texans who left their deep impress upon the character of that now great State; and Robert M. Loughridge, the esteemed missionary—these amongst the ministers, of whom there are others whose names could well be added, such as John I. Beazer, Hillery Moseley, W. D. Moore, W. C. Emerson, John A. Smylie. In the eldership was that princely physician and earnest Christian, J. H. Dickson, who the following year fell a martyr to his devotion to the sufferers from yellow fever in a city which continues to mourn its irreparable loss; W. L. Mitchell, who did such faithful work in his generation; J. T. Swazey, a renowned judge and man of God; David Hadden, who was always ready for whatsoever might advance the Redeemer's cause; J. G. Shepherd, that most delightful of jurists, to whom it was every one's pleasure to hearken—to add nothing further as to the great Job Johnston, or do other than barely indicate such worthies as Thomas C. Perrin, and W. P. Finley, and Samuel McCor- bie, and Thomas E. Parkinson. Think of such men as these assembling here from day to day, and patiently remaining through a session of two weeks, whilst the burning zone of war was preparing to girdle the country with flames; and transacting the business that had called them together, almost within hearing of the hoarse cannon of Sumter echoing in response to the thunder of the blockading fleet at Charleston; accomplishing that service for the kingdom of peace, the results of which are this day inheriting and enjoying. It reminds one of Leyden when fierce Spain was at her water-bound gates, but yet with her untiried citizenry engaged in laying the foundations of her great university. Or, if this be too bold a comparison with which to illustrate the circumstances of the first of our Assemblies, seeing that it met when only the outer edge of the gathering storm had begun to drop its baleful shades, it is certainly justified in the case of three of that Assembly's immediate successors, which (at Montgomery, at Co-

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mbling, at Charlotte) convened amid the very whirlwind of the fierce tempest, to carry forward what had been here commenced, until at Macon, in 1865, there was beheld, rising above the ashes of our stricken towns and habitations, and surrounded by the silent graves of our unnumbered dead, that structure which, out of a poverty that seemed hopeless, came ere long to have upon its battered walls the golden light of God's own smiling face!

As then, in '61, it was my privilege, as its welcomer hither, to hail the advent of what may now be styled the antediluvian assembly, so is it my happiness again, the great flood having swollen and subsided, to extend to you, not indeed an enterprising but to the fathers of the Church, an humble God speed!

Note.—The Convention of Delegates from the various Presbyteries (eleven in number) which met in Atlanta, and is referred to in the text of Dr. Wilson's address, was held in the First Presbyterian Church of that city on the 15th, 16th and 17th of August, 1861. After much consideration touching the state of the Church, the following recommendations were, on the third day, unanimously adopted, viz.:"
effect a union in a General Assembly with their sister Presbyteries, and in defence against threatened invasion of barbaric character, the Assembly assumed the right of determining the political status in the South.

"2. That these Presbyteries send commissioners, according to the former rule of representation, to a General Assembly, to be in the State and not in the Church; and in the assumption of this right enjoined upon said members the performance of acts which held in the city of Augusta, in the First Presbyterian Church, on the 4th day of December next; and that the Rev. Dr. B. M. Palmer, as principal, or the Rev. Dr. Wilson, (pastor of said church,) be requested to preach the opening sermon, and to preside until the Assembly be organized and a moderator and clerk be chosen.

"3. That the Rev. Dres. Waddel and Gray, of the Presbytery of Memphis, and Dr. Joseph Jones, of Augusta, Ga., ruling elder, be a committee of commissions to examine the credentials of all who may present themselves at that meeting; and that these brethren be requested to be present, in the First Presbyterian Church in the city of Augusta, on the evening previous to the meeting of the General Assembly.

"4. That the Presbyteries which have passed an act renouncing the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America, do declare that in that act they did not design to withdraw from their sister Presbyteries in the South, nor to disavow their Synods.

"That all the Presbyteries in the Confederate States send up their records to their respective Synods, for review, and that the Synods confirm the action herein proposed."

The Convention (in explanation of the motives for organizing a new Assembly) after quoting what is known as the "Spring resolution," adopted the following:

"By this act of the Assembly [at Philadelphia, May 1861] a large proportion of the Churches under its care felt themselves aggrieved, not because they disputed the right of the Assembly to give a delivery upon any question of duty growing out of their several relations, civil, social and ecclesiastical, but because, during a state of war between two sections of the confederacy formerly known as the United States of America, one of which had found it necessary to withdraw from the other, to establish an independent government of its own, and to resort to arms in maintenance of its rights,
CHRISTIAN EDUCATION:
A MEMORIAL ADDRESS.

BY
JOHN N. WADDEL, D. D., LL. D.,
CHANCELLOR OF THE SOUTHWESTERN PRESBYTERIAN UNIVERSITY,
CLARKSVILLE, TENN.
CHRISTIAN EDUCATION.

I. Introductory.

Fathers and Brethren:

On this deeply-interesting occasion, in compliance with a call which is always imperative, proceeding from my brethren, I appear before you to bear my humble part in the services and exercises of this memorial day. When this demand was communicated to me, and the fact made known that I, in association with two distinguished brethren, now present, had been nominated to perform part in this Quarter-Centennial of the organization of our beloved Southern Zion, by delivery of an address upon such topic as might seem to me appropriate, the question often so difficult to solve, "What topic shall I discuss?" presented no difficulty to my mind; it came to me spontaneously. The subject was Education. There was, however, a problem connected with it, and that was to adopt that method of treatment that might seem to be appropriate, when the general subject was one that had been worn threadbare, — that had been spoken of, written of, debated, abused, and misunderstood, insomuch that its familiarity had robbed it of all attractiveness for an audience so appreciative as that I should be called to address. The persistence with which this subject pressed its claims to my attention admitted of no rejection or dismissal; and you will pardon me when I say that the explanation of this fact is obvious when it is considered that I am, by honest descent, a practical worker in this field, and by long personal identification with the business of Education, it has become to me either a development of my natural aptitude, or it has revolutionized radically my whole natural constitution; so that nothing so readily and profoundly arrests my attention as any allusion to this important interest. To select
that mode of discussion which would elicit your attentive thought, and secure your cordial co-operation, was the great end in view in the performance of this service, undertaken at the request of my brethren.

II. A Review.

In order to the proper prosecution of my purpose, it is germane to the matter in hand that we should indulge in a cursory review of the history which has been made by our Southern Church during the quarter century, coupling with it a glance at our educational status previous to our separate organization. Not insignifient by any means are the benefits derived from such a review when its lessons are fairly acquired. We stand on an eminence commanding a view which embraces the progress which we have made, the triumphs we have achieved, and the defeats we have sustained. From this contemplation we may gather courage and wisdom, whereby we should renew our efforts; for even our temporary defeats shall teach us, by investigation of their causes, to avoid future failure. Now, while it is by no means censurable, as it is certainly very natural, for men, on such occasions as the present, to paint the past in roseate coloring, to indulge in jubilant glorification, and, where it is possible, to recount with pride and self-complacency the achievements of the past, yet to invest that past with a glory to which it is not entitled is only to deceive ourselves, and offend against that honorable candor which determines us to conceal nothing, and to analyze every feature of good and evil belonging to the history. Thus we shall be grateful for any success, however comparatively inconsiderable, and give full prominence, without exaggeration, to any failure which we may have encountered. Only in this way can we assuredly derive the advantages accompanying such a review as we are called upon to institute this day of the past twenty-five years.

III. The Status Before the Civil War.

The disastrous occurrence of the War between the States found the South in possession, and in hopeful prospect, of many valuable schools of the higher learning. We omit, in this enumeration, the State universities, and confine our attention to those institutions considered as under ecclesiastical supervision, together with others which, although not under strict control, were under Presbyterian influence, equally decided and undoubted.

Beginning with Virginia, three ancient seats of learning—the Union Seminary, Hampden Sidney, and Washington College—time-honored and illustrious for valuable services and contributions to the cause of a Christian ministry and to general education, performed the office of her diadem, to which Christian education, formed the jewels of her diadem, to which she may ever point with justifiable pride. So we find North Carolina rejoicing in her Davidson College, under Synodical control, accomplishing its noble work of ministerial and general training. Crossing the line into South Carolina, was found the grand old Columbia Seminary, enjoying the victory over its early struggles, and borne successfully on the tide of prosperity. In Georgia stood Oglethorpe University, under Church care, achieving, under heavy pressure, its gratifying results. During many years previous to the War, also, Mississippi had held high position in Christian education by the good results of Oakland College. In Tennessee, in her widely-extended territory, Washington College and other private schools in the east, Stewart College in the north, and La Grange Synodical College in the south, were all laboring prosperously and standing erect and vigorous in full survey of a successful career of usefulness.

IV. Our History During and Since the War.

It was just in this hopeful condition of the entire South that the clouds in our political sky began to assume the dark and threatening aspect of war that seemed inevitable, and portended the desolations, moral and political. Forebodings of the results of the results...
aroused in all hearts the impulse of patriotism, and as, one by one, the States seceded, there followed a very general suspension of the schools of the higher learning, students and professors entering the army of the Confederate States, and in the cases where the exercises were continued, their profitable conduct being greatly impeded and embarrassed. At such a time as this, in surveying "the waste of ruin" foreshadowed, the project was suggested that all the Southern Colleges which had been suspended, and some utterly ruined in all but the name, ought to be consolidated. The plan suggested was that these institutions should unite all their assets, endowments, collections, libraries and apparatus, and form one institution, which, being thus equipped, should be enabled to work efficiently, and command the confidence and patronage of the entire Southern Church. Accordingly, an informal convention of the friends of Church education, consisting of interested representatives of the suspended colleges, and others in sympathy, was called, to meet during the sessions of the first Assembly. They met in the study of the pastor of the venerable church within whose house of worship we are now assembled. On a full, free and frank interchange of views and feelings, it was very soon ascertained that the conditions upon which the subscriptions were made to the endowment of those several institutions, with all their assets, were such that all would be forfeited by a removal. This fact being ascertained, the proposed plan was at once abandoned. We must pass rapidly on in this sketch, and state that while this initiative, special effort proved abortive, the enthusiasm was by no means abated, but rather intensified. As evidence of this fact, a special evening during the sessions of the first Assembly was set apart for the discussion of our relations to the great subject of education, eloquent addresses were delivered and views were presented by eminent educators. Although no definite action was taken, nor any plans matured at that time, yet this interchange of views and opinions was not without manifest advantage.

It is well and befitting this occasion that we recall to our recollection some names of men present in that convention of ear-
thing not to be surrendered, but to be developed in full

ciency, on a more limited scale. "Cast down" we were, but
no means "destroyed." Accordingly, the resolution to build
up Christian education was formed in various localities of the
South. For example, Oakland College, which during the War
had been suspended, its students and some of the faculty hav-
ing entered the Confederate service, was, by an enthusiastic
effort of its friends in Mississippi and Louisiana, resuscitated,
and for some years prospered greatly, and accomplished a great
deal for Church and state. So, also, Oglethorpe University was
again set in operation upon a plan of wider dimensions than
ever before, with academical and professional schools, and with
large faculties in each. But the wide-spread ruin of the Civil
War still lingered, with its fatal, blighting influence upon the
resources of our Southland, and when the remnant of those end-
woments had been exhausted in these efforts, and no response
was made to appeals for help, these two institutions ceased to
exist. Suffice it to say that the spirit of our Mississippi and
Louisiana Presbyterian people, incapable of being crushed, gath-
ered up the fragments that remained, and finding that they
could not revive the beloved old college, did the next best thing,
and invested the remnant of their endowment fund in a first-
class academy, and baptizing it with the joint name of Cham-
berlain-Hunt, in memory and honor of the martyred father and most
munificent benefactor of the college, set it forth on its new career
of Christian education, in which it has already achieved a success
most remarkable, and bids fair to win higher and higher claims
to the favor of the country and the Church. Other ante-bellum
colleges were so fearfully damaged by the War as to force them
into suspension, and one at least (La Grange Synodical
College) was utterly blotted from existence. Its library was
dismantled and scattered, its chemical and philosophical apparatus
destroyed, its fine building was torn down, and now its only
memorial is in the alumni—a few survivors of the War, who
still linger as witnesses of its former solid work. Stewart Col-
lege, greatly injured by the War, was, after a time, resuscitated,
and rallying around it strong friends, and anticipating better

Then again, we record Arkansas College, at Batesville, char-
tered in 1872, doing a noble work. After fourteen years of
certain and indomitable toil and devotion, of Christian energy
and enlightened zeal on the part of President Long, it is still
holding on its way with courage and confidence. More than
one-third of the young men who have graduated there have
entered the Christian ministry, and a large number of its stu-
dents having no Church affiliation with us, have become mem-
bers of the Presbyterian Church during their connection with
the college. Again, we recognize the same aggressive spirit
manifested in Eastern Tennessee by the Presbyterian people of
that region in chartering King College in 1869. Numbering
more than half its graduates in the ministry, it is still doing
more than half its graduates in the ministry, it is still doing
in Missouri, promises to rise to more and more prominence in
the sphere of Christian education, and is already reckoned among our most solid and substantial institutions.

But I must pass in this enumeration, and content myself with saying that we have abundant ground of grateful acknowledgment of the favor of God, so manifestly extended to us in thorough preliminary training schools, at the same time, that we cherish and foster as a Church of God. It will be observed that I confine myself to the discussion of collegiate and university education. While I believe in the vast importance of these evidences of our advancement in the vastly important cause of Christian education. We may well exclaim, even at this point: that the university or college is the source and fountain of the two are but parts of the common school. It follows that the two are parts of one and the same system of education. The university, of course, receives its supply of learners from the lower schools; but it is great things for us, whereof we ought to be (if we are not) glad and thankful!

V. THE PRESENT STATUS OF EDUCATION.

But are we content, and ought we to be content, with this state of things? Can we conscientiously say that we have accomplished all that is needed to make the South what we desire it to be, and hold a vantage-ground for full influence and usefulness? Promising as the present seems, are we to delude ourselves with the belief, in our self-glory, that we have attained even an approximation to perfection? These questions suggest their own answer, and the candid and honest judgment will not unite in the conclusion that we have only made a good beginning. We have, in some parts of the South, felt and manifested the commendable spirit, and with the means at hand, we have accomplished something, giving cheerings prospect of what our future may be. I freely and thankfully recognize this fact that we have great reason to feel that what has been done gives guarantee abundant of what can be done in advance and beyond the present. But let no man be satisfied with the present status of the South in the cause of Christian education; for, while there is nothing to humble us and to paralyze effort, there is much to recognize as defective, and thus to stimulate us to advance, even amid surrounding difficulties.

VI. WHAT SHALL OUR FUTURE BE?

1. We should consider well and profoundly the nature and character of that education we propose to adopt as our system, in the United States. It will be observed that the university or college is the source and fountain of the two are but parts of one and the same system of education. The university, of course, receives its supply of learners from the lower schools; but it is great things for us, whereof we ought to be (if we are not) glad and thankful!

CHRISTIAN EDUCATION.
3. My first remark in this line of thought is that our scho-

of the higher learning ought to be more thoroughly and sys-
tematically Christian schools. By this I mean that the instruction,
all science, all are, all discovery, tending to the highest
given should be based upon Christian truth, and given by Christi-

give men. I will not discuss the question whether Church

State supervision be wisest and best. But I maintain that the only safe and wise system of education is that system which rec-
cognizes the Word of God and its teachings as the only infal-

ible system which shall pervade its entire curriculum, and guide

the minds and hearts in the great principles of the Bible just

as they are found laid down in that volume of divine truth.

We should offer no compromise. We should not be so conservative as not to be driven by the blent cry of

progress” into the adoption and introduction of any system

which is good; and, while stern in our adherence to the tried and the

our position by mere agitation. We must fix in our hearts and

consciences, as our system of education, one that shall be per-

vaded by the spirit of the religion of Jesus Christ, as far as

God in his providence shall give us opportunity, and as he

shall open before us a door of entrance, and lay to our hands

the needed means of controlling the training of the Church

in this broad Southland of ours. While, therefore, we maintain

that no “pent-up Urca” of denominational bigotry shall “con-

fine our powers,” but that “the whole boundless continent” of

thought shall be ours, wherein we may range at will in avail-

ing ourselves of the advantages offered for the culture of the

natural faculties bestowed upon us by our beneficent Creator,

we shall assuredly combine with this the supreme sanction of

the Divine revelation, making that “the Man of our counsel,

the Light to our path, and the Lamp to our feet,” imploring the

Heavenly Master to add to the teaching which is to qualify us

for usefulness in this world that heavenly wisdom withou

...
which all earthly intellectual acquisitions will but accumulate misery, and terminate in curse.

We leave the question of abstract speculation as to imatical, scientific theories, to those who deem it their mission of study and discuss them, and to them we assign the responsibility of deciding the matter of conscience in connection with disseminating such theories. But we agree with Rusk in, that "it is every man's duty to know what he is," (as a rational accountable being,) and not to think of the embryo he was, nor of the skeleton he shall be. Such philosophers have and will exercise "a mortal fascination for curious and idle speculative persons," and Rusk in compares them and the train of their followers to "a comet wagging its useless tail of phosphorescent nothing across the steadfast stars." So in our ideal university we must guard at every point against the introduction of any form of literature, science or art, which may not bear the test of profound investigation according to the standard of the inspired volume, interpreted by the accepted canons of sound criticism. We shall be prepared to be assailed by the scientist and free-thinker, with the contemptuous reproaches so often used to discourage the conservatives; but we shall be prepared also to defy those assaults, and persistently to pursue the onward, "even tenor of our way," with no apprehension of failure. We shall even esteem partial and temporary defeat as infinitely preferable to the apparent success sometimes attendant upon error. The enterprise of Christian education is no novelty, but we trace the system all through the earlier period of the Church. Obscured, but not destroyed, even amid the gloom of the middle ages, and during all the corruption of the Church, it is a settled point that the learning of the world was in her keeping. Traveling with Columba in his missionary pilgrimage to Scotland, history records his college founded amid the rude customs and solemn scenery of remote Iona, and says D'Aubigné: "The walls of his chapel still exist among the stately ruins of a later age." We find the chain of our succession again burnished at the era of the Reformation, when the Church of God emerged from the night of ages, and from the slumbering guardianship of the monks brought the treasures of human learning. Then Luther appeared inseparable from the University of Wittenburg, and we must not forget Calvin, "the father of popular education, the inventor of the system of free schools," inaugurating and maintaining schemes of Christian education at Geneva, which resulted in the establishment of a complete educational system, consisting of common schools, a grammar school, a college and consisting of common schools, a grammar school, a college and a university. Nor should we pass in silence Knox, the apostle of the Reformation in Scotland, careful to erect "the school of the Reformation in Scotland," or the "school by the side of the church."

The time would fail to tell of the educational schemes of the continental empire, all of which confirm the position that Christianity and education are historically considered for long centuries past inseparable forces. Our own century of national history only furnishes cumulative evidence of this principle, as we learn that the Puritans of New England, the Presbyterians of New Jersey, Pennsylvania, and of the States further south, among their earliest acts founded institutions where the youth should be trained in "piety, morality and learning."

Let us not lose sight of a fact that comes into view by associated history, that is, that there is in this, as well as in every thing human, even when connected with that which is of divine origin, a tendency to wander from the tried and trusted paths, and make new paths leading as far as possible from the true foundations. Need I designate such an institution as illustrates this fact? Not to an assembly such as I address. Let me say, however, that it will be a sad page of history which shall record of us, that having begun well, and having by God's grace "run well" in this race for a time, and having gained a deserved reputation for conservatism, we at last sent forth from our educational institutions advocates of Unitarianism and Agnosticism, who would, if possible, blot out even a system of Christian education the central sun of divine truth, which alone can animate and enlighten the spirit of man, and elevate the soul to its native heaven.

3. As an element of vital power in our ideal university, we
add that a school of divinity may not be omitted in this enumeration. This, too, is no innovation. I will be found historically true that the combination of theological and academic training was the ancient form of the university plan. So far as is known to us, the present scheme of isolated seminaries of theology is of American origin. Let no one charge us with advocating the combination of these two schemes with the intent to cast the slightest shadow of aspersion upon the excellent existing seminaries of the exclusive class. Their works are for their defence; the noble men who, from time to time, have given direction and form to this system of instruction, constitute their earthly crown, and the men they have sent forth from their halls of sacred learning in the past are the jewels of their diadem of honor—they need no eulogy from me. But that we discern advantages in the combination, we surely may be permitted to declare, without being understood as aiming to establish a divinity school in any sense in rivalry of existing institutions. And we believe the advantages of the combination of which we speak will prove to be, in many respects, more valuable than those arising from the isolated and independent seminary. The object in view is to accomplish the same great system of theological training, only by a different method, without in the least detracting from its efficiency. Among the advantages claimed for the plan is this, suggested in the words of another: "The learning and teaching ability" of the faculty of such an institution as this "are not confined to the theological students," but in their influence they reach the entire student-body of the university. Moreover, students of theology, thus constantly and closely associated with those of the secular schools, are cementing ties of friendship and establishing a powerful influence with the very men who are to wield the moral power and control of future society, and this must assuredly intensify their own power for good far and wide over all the land. Educated thus and trained in the very region where the vast destitutions of spiritual privilege are constantly calling upon God's people for help, every emotion of Christian patriotism within them will be awakened to respond to these appeals, and they will far more readily be induced to dedicate their labors to the service of the cause of Christ in their own native South.

An objection urged to the plan here advocated is that there is generally little opportunity afforded young brethren, in preparation for the active work of the ministry, to labor among Sabbath-schools, and visiting and holding meetings in destitute places. This proceeds upon the assumption that seminaries are ordinarily located in large cities, while colleges and universities are usually found in smaller and less populous regions. But experience shows that this has no necessary dependence upon, or connection with, location, but these opportunities for earnest work are found in abundance wherever there is the desire and determination to labor. There is, first of all, the great and pressing demand for evangelical labor in the body of Christ. Besides all this, there is no want of outside localities around and in the regions but little beyond these institutions, where the young and ardent theological student will be welcomed to work for the blessed Master he serves, in teaching the lost wanderers to come back to the fold of the Good Shepherd. Let me add, as my testimony to the value of the sentiment recently found recorded in one of our public journals, as expressed by one of the most eminent educators of the country, bearing upon this subject, is cheering and encouraging.
THE CHURCH A SPIRITUAL KINGDOM.

The Baptist, on the banks of the Jordan, announced the coming of Messiah in this impressive formula: "The kingdom of heaven is at hand." When our Lord entered upon his public ministry, the record is, "He went about all Galilee, preaching the gospel of the kingdom." The twelve apostles were early commissioned, "with power over all devils," to preach the kingdom of God; and after them the seventy were sent, two by two, "into every city and place whither he himself would come," saying, "The kingdom of God is come nigh unto you." To the question, what should be the sign of his coming and the end of the world, he answered, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." To the very last, disregarding the peril of misconception, as the words should fall upon a jealous Roman ear, he testified before Pilate, "My kingdom is not of this world, for then would my servants fight;" and through a mysterious blending of divine and human authority, the seal of royalty was stamped upon the agony and infamy of the cross in the ineffaceable inscription, "Jesus of Nazareth, the King of the Jews." Let it be noted just here, fathers and brethren, that the gospel of our salvation is the gospel of a kingdom as well—words to be engraved upon the front of this memorial service covering the seed principle, from which this beloved Church of ours sprung into that separate existence which she has maintained through a quarter of a century.

This most suggestive phrase finds its root in far deeper soil than the language of Matthew. Its delicate fibres are matted together around the rich mould of the former dispensation, from which the promised Elias emerged to spring the thought.
byterian University, which, with all due modesty, claims to occupy the position of pioneer in this enterprise, are putting this very scheme of Biblical text-book instruction into actual operation. The College of Arkansas, at Batesville, has long held it up as a leading subject of instruction. Noble and Davidson is rapidly prosecuting the enterprise of endowing a chair of Bible instruction; and we have seen with delight that the friends of Central University, Ky., have recently contributed the endowment of a chair of Bible instruction, and we rejoice to add to this statement that Westminster College, of Missouri, has already incorporated in its regular curriculum this identical system of Bible teaching. While this is one of our own literary institutions, it is also a gratifying fact that many others (not Presbyterian) are turning their attention to this new departure in collegiate work. Some surprise, too, may be excited by the statement recently made that intimations have come from one of the many State institutions that an effort will be inaugurated to introduce the study of the Bible into the course of instruction.

We cannot more appropriately close our discussion of this important and interesting topic than by repeating the beautiful words of the venerable Dr. Nott, who for half a century presided over the fortunes of Union College: "Let us therefore hereafter connect Jerusalem with Athens; intertwine the ivy of Parnassus around the cedars of Lebanon; weave into the wreath of flowers plucked from the vale of Tempe, the rose of Sharon, and remember at our festivals that, among the hills of Palestine there is a hill of tenderer interest and higher hope than either Ida or Olympus. Let us plant the banner of the cross upon the Temple of Science."

THE CHURCH A SPIRITUAL KINGDOM:

A MEMORIAL ADDRESS.

BY

B. M. PALMER, D. D., L. L. D.,
PASTOR OF THE FIRST PRESBYTERIAN CHURCH, NEW ORLEANS, LA.
...concurring, and is in these words: "Nobody in the broad world be beautifully described, and glowing scenes, and noble char-
on any large scale, has shown how to teach morality apart from virtue of Bible history.
2. What shall we say of morals, as a true system, in addition
Bible, there is no such thing as a science of ethics." Hence to that already said? Undoubtedly, that the Bible alone
is insisted as a legitimate inference from these declarations. It supply the deficiency in all ancient systems of morals—I
that "the great primordial truths of Scripture can never mean the utter inadequacy of the motives to virtue which they
safely left out of those moral teachings and moral influence present. Accordingly, the Bible furnishes what no other
which alone can make our public schools a permanent blessing.

Now, what this writer holds in regard to the common school
system of the country, we maintain with equal earnestness as
essential to the ideal college or university of a Christian peo-
ple, that the Bible—the Word of God—should be made the
authoritative source and fountain of all true ethical science.
Furthermore, whatsoever claims the honored name of science,
and yet, on investigation, shall fail to correspond with the
 teachings of the Bible, or shall plainly antagonize those teach-
ings, should be condemned and excluded from the regular cur-
riculum of its instruction.

My last thought in connection with this discussion is that I
see no method which shall so successfully accomplish these im-
portant results as that of adopting the English Bible as a text-
book in such an institution as I have faintly delineated in out-
line. Let me suggest some positive reasons for its introduction,
in addition to those already suggested. And—

1. As an intellectual and faultless classic, the Bible has no
equal. It is the original source of history, the model of liter-
ary excellence, and the fountain whence have been drawn the
highest illustrations of painting, poetry, and eloquence. It is
admitted that the literature of the ancients constitutes one
among the most effective implements of pure intellectual cul-
ture and mental discipline, and these grand old classics are filled
with descriptions arrayed in mythological drapery, for which
pictures the facts of the Bible stand as originals. Govern-
mental science in its present systematized form is indebted for its
basis to the code of Moses, as interpreted by our Saviour. The
painter, the poet, the sculptor, the orator, have derived the in-
spiration of their most exquisite specimens of excellence from

3. We find again in the Bible what we need more than all
other light, viz., the light of spiritual life. I need not labor this
point, but I carry with me your ready admission that the
Bible is the only source of this light. Its information as to
the unity of God, the immortality of the soul, the lost and
ruined state of man, the divine scheme of redemption, and the
plan of its application to man, comes not from the speculations
of our colleges (among them the South Western Pres-

...
new upon a startled world. It comes to the surface transgressions; establishing for all time the fact of the divine
freighted with the wealth of meaning that lay at the head-premacy, which would be as conspicuous in modern as in an-
the old theocracy. Under this unique system, Jehovah was the history, were the same inspired exposition enjoyed now
revealed to the Hebrews not only as the object of religious vs then. The second and more important design of the theo-
ship, but of civil obedience. The tie by which the triunity was to present the Church of God through all ages as a
were brought together in the unity of a nation was their re corporation, and under
ship with them in the joins of their common ancestor, Abraham, provided with a political constitution, but a Church for-
man, with whom the national covenant was first made, was endowed with a complex ritual of worship. Not singly and
which was subsequently adopted and ratified by themselves alone, nor even as distributed into families, but the whole peo-
the day when the unseen God was acknowledged as the
people must assemble at their religious festivals; whilst on the day
lawful and only king. The fabric of government under which
when atonement the high priest must offer public sacrifice, and
the people lived was not devised by them, but enjoined by di-
vine authority. The laws they should obey, the offices by
whom those should be administered, everything relating to the
civil life, was as minutely prescribed as the ritual of worship
itself. Those who exercised the function of rule, whether the
priest with the Urim and Thummim, or the occasional judge,
or the succession of kings upon David's throne, all were but
representatives of the hidden power which reigned supreme in
the heavens above.

Two ends were to be accomplished under this arrangement.
The first was to root the conviction in the minds of men that
Jehovah is the God of nations, not less than of individuals.
The destinies of both are alike in his hand; and he is to be
honored through the collective obedience of the one, as well as
in the single obedience of the other. They may construct
what systems of government they please; but in them all he is
to be recognized and adored as the supreme ruler, "doing ac-
cording to his will in the army of heaven, and among the in-
habitants of earth." God's method of teaching, however, is
not so much through didactic exposition as by the working out
of great principles in the creature's own history. Thus he se-
lects one people from all that were on the earth to sustain for
a long period a peculiar civil relation to himself. Through
fifteen centuries the prophet stands side by side with the his-
toriam, to interpret the judgments which are visited upon national
entanglement with other polities, a free, spiritual body capable of interpenetrating all nations, and of working under forms of society and law. Hence, the twelve apostles were gathered to announce the order, not less than the doctrine, that God’s house is to be the constitution. New Testament Church is to live, ordaining elders to the double function of rule and the ministry of the word, and establishing her freedom in the exercise of joint power through the government of courts. But, while thus removing the outer integument of the State, special care is taken to lend emphasis to the corporeity of the Church in its self-subsisting organization. She is styled “the body of Christ, the fulness of him that filleth all in all.” From him, the head, “the whole body vitally joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” No further references need be given, since the whole doctrine of the corporate unity of the Church, and the distribution of gifts from her Divine head, is so fully given in the twelfth chapter of First Corinthians. We grasp now the import of this pregnant phrase with which the New Testament record opens—“the gospel of the kingdom”—a phrase which links together the two dispensations, and reveals the unity of the Church under both. This Church, disenthralled from the restraints of the Jewish State, appears in her independent form as the kingdom of the Messiah. She is the true theocracy, of which the old was but the type, continued upon earth as the Church militant, into whose communion the redeemed must be gathered from the ends of the world; and consummated, when transfigured into the Church triumphant in glory.

This kingdom is defined as spiritual. It is called “the kingdom of heaven,” because its constitution and charter were framed in heaven, because its precious gospel of salvation comes down from heaven, because it will be gathered back with the whole body of the redeemed into heaven. It is styled “the kingdom of God” because it is a pure theocracy, acknowledging
tossed between the caresses and the rebuffs of statesmen through all the centuries. The frightful corruption reached its climax when the Church, in reversed position with her alms, seized upon the reins of power; and with the keys of heaven at her girdle and a drawn sword in her hand, dominated the ear through a thousand years of darkness, superstition and crime.

In tracing the blotted record of this disgraceful apostasy, it is hard to see how the Church, having so long “lied among the pots,” should ever again be “as the wings of a dove covered with silver and her feathers with yellow gold.” The delusion is partial even yet; for at the period of the Reformation in the sixteenth century, supreme attention was drawn to the errors which obscured the system of grace, and the more remote principles of Church order and government were withdrawn from sight. The Gospel of Grace had first to be rescued, and the Gospel of the Kingdom was overlooked. The unquestioned assertion of a dogma through many generations secures to it finally the authority of an axiom. It may illustrate how firmly the Church and the State are united in the minds of men, as by indissoluble marriage, to report an incident which occurred under the speaker’s personal observation, and at his own table. When, some forty years ago, the sympathy and aid of the American people were invoked in behalf of the Free Church of Scotland, after the memorable exodus of that body from the bosom of the national establishment, the distinguished representative of that cause was asked whether the Free Church was to be understood as having renounced the principles of establishment by the State. After a brief hesitation, the shrewd Scotch reply was, “We have adjourned that question until the millennium.” The evasion was patent; while the benefits of State patronage were voluntarily surrendered in order to preserve the liberties of the Church, the right to claim support from the State was far from being abandoned.

The most golden opportunity for the emancipation of the Church from secularization, was offered upon this continent in the American Revolution. The sharp necessity which cut loose the statesmanship of that period from monarchical tradi-

THE CHURCH A SPIRITUAL KINGDOM.

tions, severed also the bond which lashed the State and the Church together in solid unity. It was clearly impossible to establish royalty, where no order of nobility existed to break the abrupt ascent from the commonalty to the throne; and so the Confederate Republic arose instead thereof, before the fascinat-

ed gaze of mankind. It was equally evident that thirteen ated gazes of mankind. It was equally evident that thirteen

independent States could never be united in the recognition of a national Church; and so, under the compulsion of a supreme directing Providence, the Church of Christ was once more pro-

claimed a “kingdom not of this world.”

It would simply be impertinent to recite before the Presby-
ters of this Assembly the changes made in the revision of the Westminster Standards in 1787. In that memorable year, Westminster Standards in 1787. In that memorable year,

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versal of the temptation possibly blinding the mind as to the dereliction of principle. Under the influence of what was doubtless felt to be the purest patriotism, the General Assembly, in 1861, passed what, from its authorship, is known as the "Spring Resolutions."* Never was there a clearer usurpation

*The Spring Resolutions, presented in the Assembly of 1861, at Philadelphia—so called from their author, Dr. Gerrit Spring, of the Brick Church, New York—were amended by the addition of the last clause, and, as adopted, are as follows:

Gratefully acknowledging the distinguishing bounty and care of Almighty God towards this favored land, and also recognizing our obligations to submit to every ordinance of man for the Lord’s sake, this General Assembly adopts the following resolutions:

Resolved, 1. That in view of the present agitated and unhappy condition of the country, the first day of July be set apart as a day of prayer throughout our bounds; and that on this day ministers and people are called on humbly to confess and bewail our national sins; to offer our thanks to the Father of light for his undeserved goodness to us as a nation; to seek his guidance and blessing upon our rulers and their counsels, as well as on the Congress of the United States, about to assemble; and to implore him, in the name of Jesus Christ, the great High Priest of the Christian profession, to turn away his anger from us, and expeditiously restore to us the blessings of an honorable peace.

Resolved, 2. That the General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin, and which has always characterized this Church, do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution, in all its provisions, requirements and principles, we profess our unabated loyalty.

And to avoid all misconception, the Assembly declare that by the term “Federal Government,” as here used, is not meant any particular administration, or the peculiar opinions of any particular party; but that central administration which, being at any time appointed and inaugurated according to the forms prescribed in the Constitution of the United States, is the visible representation of our national existence.

To these resolutions a protest was offered by Dr. Charles Hodge and others, based on five distinct grounds. The first is as follows:

We make this protest, not because we do not acknowledge loyalty to our country to be a moral and religious duty, according to the Word of God, which requires us to be subject to the powers that be; nor because we deny the Assembly the right to enjoin that, and all other like duties, on the ministers and churches under its care; but because we deny the right of the General Assembly to decide the political question, to what government the allegiance of Presbyterians, as citizens, is due; and its right to make that decision a condition of membership in our Church.
pharse the statement that, up to the passage of the "Spring
Resolutions," in May 1861, a division of the Church had not
been suggested, perhaps had not entered the thought of any,
except as a possible and painful necessity. Some of us cher-
ished fondly the hope that the bands of ecclesiastical fellow-
ship might be able to bear the strain even of a great civil war.
It would have been a sublime spectacle, if the Church could have
preserved her visible unity amidst the convulsions which shook
a continent—a spiritual kingdom rising unconsumed out of the
flames of a gigantic war, like the bush burning with fire at
Mount Horeb, to proclaim the power of divine grace over the
passions of men. It was not to be. The testimony must be
borne for a while longer, as in ages past, under the form of
protest against the invasion of that liberty wherein Christ hath
made his people free. The historic basis, therefore, upon
which stands this dear Church of ours, the special feature by
which she is distinguished from others, is this testimony for
Christ's kingdom, as a free, spiritual commonwealth, sepa-
rate from civil government, under whatever form administered
upon earth. There may be prudent considerations aside from
this why our ecclesiastical organization should be preserved in-
tact, without absorption into any larger bodies around us; but
the differentiating principle, in the surrender of which we yield
the very reason of our existence, is the claim of our King to
reign supreme and alone in his Church.

But if the entire American Church affirms this principle,
and if in the other portions of the Presbyterian body it be af-
firmed in identical terms with our own, wherein is our testimony
peculiar? With reference to the latter, simply in this: that
whilst the spirituality of Christ's kingdom is admitted in
theory, it has been contravened in practice, and that solely
upon this issue we were driven from their communion. If it
be alleged that this deviation from the Constitution was but a
temporary departure, under stress of circumstances and during
a period of intense excitement, it is competent to inquire
whether, during the period of twenty-five years which have
elapsed, any official action has been taken to repair the breach

So far from it, those political deliverances are to this day trea-
sured as most precious testimonies, which must not be im-
paired by any whispered suspicion of their impropriety. Even
in the treaty of amity between themselves and us, the tenderest
solicitude was shown to protect them from being supposed to
be withdrawn. The political issue then is precisely the same
to-day, as it was a quarter of a century ago. If in the past the
letter of the Constitution was too frail a barrier to protect the
Church against the swelling tide of political enthusiasm, how
much less will it restrain in the future, when undermined by
this fatal precedent.

Fathers and brethren, all this is said in your presence with
profoundest sorrow. Were there no covenant of forgiveness
between the two Churches formerly existing as one, this matter
is too solemn to be looked upon in any other light than the
honor of our great King. There is a loyalty to be cherished,
which is higher than allegiance to any potentate on earth; and
there is a patriotism, which should call for more passionate ex-
pression than can be evoked by any country upon the globe.
God is our witness that nothing could yield us such joy as to be
henceforth discharged from the necessity of bearing special
testimony to the non-secular character of the Christian Church.
If this principle could be enshrined in the hearts of men with
the sacred confidence of former years, loather hallelujahs would
not be heard than in this Southern Church—ordained, through
her mere existence, to bear silent and constant testimony for
the crown rights of our Lord and Redeemer.

A single principle, however important, may seem to many a
narrow platform on which to stand; but, for this very reason,
the testimony, because single, may be the more pointed. In
the folds of this one question, many truths of vital import are
implicated: the nature of the Church, and the functions she is
called to fulfill: the rightful supremacy of her Head, and the
binding authority of the laws he has enacted; the temptations
and perils to which she is exposed, and the notable connexion
between corruption in doctrine and the perversion of her go-

government. These, without minuter specification, enter into the
matter of this controversy, augmenting the value of the testimony we have been compelled, amidst much reproach, to deliver to the world.

Let us see if there are not features in this case requiring the attention of the Church to be concentrated upon a single issue, unmingled with others of equal or more commanding importance. First of all is the obtrusive fact, that the error which we combat clings to the Christian Church in every land except our own. It is an error so venerable with age, that an assault upon it is regarded with the horror of sacrilege. The sensiveness with which the brethren from whom we differ receive the slightest criticism upon their political deliverances, is typical of the reverence with which an established Church everywhere views the union which binds it to the State. Through immemorial usage, it has become so dependent upon civil patronage that a divorce between the two is thought to threaten her with instant destruction. The shackles which are put upon her limbs come to be viewed as ornaments of grace, rendering "the King's daughter more glorious within, and more fit to enter the King's palace." How shall the spell of this strange delusion be broken, except by fastening the gaze of Christendom upon this as an exclusive and absorbing issue?

In connexion with this, observe secondly, that the groundswell of revolution which is shaking the continent of Europe, and threatening all existing institutions, must disturb the relations of the Church to the State. Present signs point to Church-disestablishment throughout England, to be followed, in due course of time, through Protestant Europe; whilst even the Church of Rome has been taught a salutary lesson, in Italy itself, to restrain her ambition within the limits of her own Episcopacy. Is it not a little significant that, in the bosom of these events, yet wholly disconnected from them, a beacon-light should be kindled upon this continent, throwing its gleam across the waters—that a voice of protest should awake the echoes slumbering in the cathedrals of the Old World?

Consider, thirdly; that the error against which we have entered a compulsory protest, presented itself in its most dangerous form. In the past, it was generally the Church which was strangulated in the embrace of the State; and the struggle has been to preserve her spiritual life and her chartered liberties from being smothered in the unnatural union. Here it was the Church undertaking the function of the state, and usurping its prerogative. It was the first step towards converting the Presbyterian Church into the Papacy, constituting the "kingdom not of this world" the most imperial and oppressive despotism upon the globe.

It is no unimportant mission to which we have been assigned in the adorable providence of God—not lightly entered upon in 1881, not lightly to be abandoned in the future. May grace be given us to "preach the Gospel of the kingdom" until the captive bride of Christ shall exchange her "fetters of brass" for "clothing of wrought gold"; when "the light of the moon shall be upon her as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of the people, and healeth the stroke of their wound."

II. Exception may be taken to the application of such expressions as "the kingdom of heaven," and "the kingdom of God," to the visible, rather than to the invisible, Church. When our Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," and when the apostle wrote, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," unquestionably the reference is to the work of saving grace in the soul of the sinner when he is "turned from darkness to light, and from the power of Satan unto God." Beneath the two significations there is an underlying unity, so that the one is not invalidated by the other. The Lord Jesus first establishes his kingdom in the individual soul, and sits enthroned upon the affections through the renewing and sanctifying power of the indwelling Spirit; but all such are required to confess him before men, not in such forms as shall seem pleasing to themselves, but by baptism in his name and participation in the ordinance of the Supper. Through these seals of the covenant, not only is their personal
engrafting into Christ signified, but they are brought into a Church-estate, and profess public allegiance to Christ Jesus, their King. Thus he who reigns in the believer rules over him, and the inward kingdom of grace in the soul becomes the outward kingdom of power in the Church; the Gospel of grace becomes “the Gospel of the kingdom,” both in the hidden experience and in the external relations of the Christian.

If this be so, there is a doctrine of the Church, as well as a doctrine of grace; and we have no more right to obliterate or to obscure the one, than the other. They may not be of equal importance, since it is more to be a Christian than to be a churchman; but they alike test the spirit of obedience and submission to divine authority. The same legal and Pharisaic spirit must be cast out, and the same faith in the testimony of God must be cherished, in the one sphere as in the other. The sinner must lay aside his righteousness and accept the righteousness of Christ for justification; the believer must postpone his wisdom to the authority which has ordained and equipped the Church. He who honestly accepts Christ as his Redeemer, must as honestly accept him as his Ruler and King. Surely this requires no argument beyond the statement of the case. If the Church be the visible kingdom of Christ upon earth, which he administers from heaven as a pure theocracy, then is he absolute and supreme within her domain. His covenant is her only charter, his Word her only constitution, his will her only law. She has no officers whom he does not ordain, no function which he does not assign, no work which he does not appoint, no success which he does not decree. No authority is possessed by her except that which is delegated from him who, in granting to the Church the commission upon which she acts, claims “all power as given to him in heaven and in earth.”

These principles are acknowledged by us without a murmur of dissent from any quarter; and it is not denied that, by this unchallenged and supreme authority, the preaching of the Word has been committed to a class chosen and ordained to that specific function. Paul testifies that “the glorious Gospel of the blessed God was committed to his trust,” and that, “being counted faithful, he was put into the ministry.” “This charge” be, in turn, “commits to his son, Timothy,” instructing him how he “should behave in the house of God, which is the Church of the living God, the pillar and ground of the truth.” This “gift that was in Timothy” was not self-assumed, but was “laid upon him by the hand of the Presbytery.” And “the things which Timothy had heard of Paul among many witnesses, he must commit also to faithful men who shall be able to teach others also.” Here is an official handing down of the word of the Gospel to men whose fitness to receive the trust has been approved, and a commission formally given, by a Church court. The whole proceeding is orderly, and is designed to recognize in the Church the supremacy of him who “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Whilst, therefore, it is alike the privilege and the duty of every believer to spread the knowledge of the gospel and to win souls to Christ, no man has the right to enter upon the role of a public teacher of religion who is not responsible to some ecclesiastical authority, by which he has been duly commissioned. The difference between the two cases is evident. The private Christian, in his personal appeals to men, moves and acts within the sphere of the Church. If he succeeds in leading a sinner to the cross, he leads him also into the Church of the living God; there is not the shadow of antagonism in his testimony to the testimony of the Church. But if the same man, without ecclesiastical authority of any sort, enters upon the public preaching of the Word, going from city to city and subordinating pastors as lay-workmen under him, he is so far from representing the Church that his position is one of public repudiation. His appeal to the masses is that he comes to them simply as a Christian, and thus stands upon broader ground than the Church; and to make this apparent, he ostentatiously refuses
churcho-orders, expressly to emphasize his individual and irresponsible attitude. Is not this to antagonize the Church? Nay, more: is it not a manifest indictment of the Church as incompetent to the task of converting the world? Is it not equivalent to saying that, however useful the Church may be as a fold in which to protect the flock, or as a school in which to train the converts for heaven, as an instrument of evangelism, she is disabled simply because she is a church.

Let it be understood, this criticism does not descend into any particulars, such as the piety or motives of these lay evangelists, or the methods they employ, or the results they achieve. The question submitted is one of naked principle. Has the Lord Jesus organized his Church upon earth? Did he institute an ordained ministry for the preaching of the Gospel? Are we bound to respect his authority in the premises, or may we supersede his arrangements by devices more pleasing to ourselves? Does not fidelity to our Lord require that we shall discontinue these irregularities which are breaking down the defences of the Church, and bringing her authority and institutions into contempt? How can we expect the children of today to honor and revere the Church of God, when they see that Church publicly disapproved, and that with applause, in the very matter for which she was organized by her Divine head? Let this evil proceed unchecked for two generations, and where will any church organization be? What if the insurrection should extend into our colleges and seminaries, and our young men say, what is the use of consuming time and money, and afflicting our souls with wearisome studies, and undergoing vexatious examinations, in which we may be dishonored at last, when all that we have to do is to step to the front and gain in an instant all the advantages of a free issue? And why should they not say all this? If one may be irresponsible upon the claim of a supernatural call from heaven, why should any encounter the hazard of that injunction of the Master, “lay hands suddenly upon no man?” In a word, can those measures be commended, which from their nature, tend to the disintegration of the Church, so that nothing shall be left of her precious form but the atoms of which it was composed?

If in these utterances I jar against the opinions of any of my brethren, I crave their indulgence. I am this day enforcing the claims of the Church as the kingdom of the Redeemer. We have entered a complaint against those who cast us out twenty-five years ago, that the principles imbedded in their Constitution they annulled in their practice. Will it not be a similar fault if we announce in our creed the supremacy of our King, and then proceed to explode the very Church in which and over which he reigns? The desire for the conversion of sinners is a grand and holy passion, but it was just as strong in the bosom of Jesus as in any of us; yet he contravened no law of the Jewish Church, which was soon to pass away, declaring his purpose “to fulfill all righteousness.” Even of him it is written, “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son: to-day have I begotten thee.” There is really no stopping-place between the recognition of an organized Church and an ordained ministry, and the Plymouth platform, which openly repudiates both.

III. Only one topic remains to be signalized—the relation which the Church sustains to the written word. In a theocratic kingdom, such as this, the King, being divine, must be supreme, the powers delegated from him being simply declarative and executive. This will must be conveyed in successive disclosures through accredited messengers, or be entirely comprehended in an attested revelation. Such a complete code is furnished the Church in the Holy Scriptures, which, from their nature, must be accepted as a sacred trust. It was an advantage to the ancient Church that “unto it were committed the oracles of God,” “unto whom,” says the apostle, “pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” How much larger is the deposit with the Christian Church of the completed canon, embracing both the Testaments! How much clearer “the adoption,” carried into effect through union with
Christ and birth of the Holy Ghost! How much brighter "the glory," when shared with our exalted Lord in his Father's presence! How much firmer "the covenants," when fulfilled by him in our behalf! How much lighter the yoke of "the law," in the obedience of faith, and of love! How much purer "the worship," in the communion of the Spirit! And how much sweeter "the promises," as pledges of grace from him in whom they are all "yea and amen!" These Scriptures are given, an enlarged trust, to the Christian Church, to be accepted and embraced, to be preserved in their original integrity, to be interpreted and expounded, to be faithfully translated into all languages and dialects, and to be preached to every soul of man upon earth. They are a necessity to the human race, and as much intended for universal diffusion as the sunlight or the air. The mere possession of these records constitutes the Church an evangelist, even though the command had never been formally issued, "Go ye into all the world, and preach the Gospel to every creature." The affections of the renewed heart, like the separate strings of a harp, blend their notes in the melody of praise to him who has redeemed us with his own blood. Shall not all these hearts in the collective Church throb with the single purpose of conveying this Gospel to the corners of the earth, until the echoing voices shall swell the grand diapason, "The kingdom of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever"?

It is scarcely necessary to add that the inspired word must be of final authority in all that it discloses. Human speculations, however ingenious, and human reasonings, however specious, must yield to its testimony, whether contained in the "Thus saith the Lord" of the Old Testament, or in the "Verily, verily, I say unto you" of the New. It follows of necessity that its authority is as independent as it is final. It speaks always with its own voice, and utters its own meaning: "Bind up the testimony," saith Jehovah of old to the prophet, "seal the law among my disciples;" "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." The principle is fundamental, and cannot be waived; the meaning of the word is to be found within the word, and no meaning is to be imported into it from abroad. Let the investigations of men be as free as the human mind can desire, in all directions, in earth, air or sea; their conclusions cannot be injected into the Scriptures, to assign a meaning which cannot be legitimately deduced from their own language. The Bible must stand upon its own base, interpreting itself by itself, and uttering only the truth its Divine author has given it to deliver. Without this principle, the world can never have that assurance of truth which comes from the concurrence of separate witnesses in the same testimony; and from this principle the Church cannot depart without cutting away the very foundation upon which she stands, tossed into the air to drift like an empty balloon with all the cross-currents of human speculation and fancy.

Fathers and brethren, it has not been easy for me to utter all this in your hearing to-day. When first informed of my appointment by the last Assembly to this service, my spirit was oppressed. I could not be certain how far, in presenting my own views, I should be able to reflect those of the Church at large. In this age of almost licentious liberalism, when every conceivable truth is brought into question, no speaker can tell whether he may not be treading upon torpedoes which will explode beneath his feet. There was but one resource to me, to utter with unhesitating frankness the convictions of my own mind, and to ask you to accept them as the confession of one who painfully recognizes that he belongs to the generation which is past. It is at least a testimony to principles which he has labored through a lifetime to establish, and to which, in his judgment, the Church must ever return for her own protection and repose. If, however, there be no escape from the clash of steel in forensic debate, there is comfort in the hope that the disputants will sit down together at last upon the mount of God, and heal their wounds with the leaves from the tree of life.